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ALSEA TEXTS AND MYTHS

BY

LEO J. FRACHTENBERG

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LETTER OF TRANSMITTAL.

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., February 23, 1917.

Sir: I have the honor to transmit herewith a paper entitled "Alsea Texts and Myths," by Dr. Leo J. Frachtenberg, and to recommend its publication as a bulletin of the Bureau of American Ethnology.

Very respectfully,

F. W. Hodge,
Ethnologist-in-Charge.

Dr. Charles D. Walcott,
Secretary, Smithsonian Institution.

PREFATORY NOTE

The materials presented in the following volume are based on collections made by Dr. Leo J. Frachtenberg and Prof. Livingston Farrand, now president of the University of Colorado.

The inception of the work dates back to an enterprise in which the late Mr. Henry Villard took a lively interest. From 1898 an attempt was made to study in detail the vanishing tribes of the Pacific coast. While the late Mr. Collis P. Huntington and afterwards Mr. Archer M. Huntington contributed funds for this work in California, which subsequently was continued by the University of California in the able hands of Prof. Alfred L. Kroeber and Dr. Pliny Earle Goddard, Mr. Villard undertook to provide funds for work in Oregon. The field work at first was undertaken by Professor Farrand, who worked among the Alsea and later among the Sahaptin tribes, and by Mr. Harry Hull St. Clair, 2d, who collected material among the Coos. After Mr. Villard's death the work was discontinued, but Mrs. Villard very generously placed at our disposal funds for completing the field work among the Alsea. The completion of this work was directed jointly by the Bureau of American Ethnology and Columbia University in the City of New York, and its execution was intrusted to Dr. Leo J. Frachtenberg, who collected new material, revised the collections made by Professor Farrand, and digested the accumulated data.

Our thanks are due to Mr. and Mrs. Villard, whose generosity has enabled us to record the language and traditions of a people that are on the verge of extinction.

Franz Boas.

New York, *September, 1916.*

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ALSEA TEXTS AND MYTHS

By Leo J. Frachtenberg

INTRODUCTION

In the present volume are embodied materials collected at separate periods by two investigators. The older collection, consisting of three creation myths, two tales, and four stories that were obtained in English (nine traditions in all), was made by Dr. Livingston Farrand during June and July, 1900. These narratives are printed in this volume as Nos. 3, 5, 6, 11, 12, 25, 26, 27, and 28, respectively. My own material,[1] comprising five creation myths, seven folktales, three historical narratives, and four superstitious beliefs (19 tales in all), was obtained at two different periods. Tales numbered 1, 2, 4, 7–9, 10, 13–16, and 18–24 were dictated to me during July and August, 1910; the tradition numbered 17 was collected in the month of February, 1913. Both collections were obtained on the Siletz Reservation, in northwestern Oregon, where the few remaining members of the Alsea tribe, a subdivision of the Yakonan linguistic family, are still living.

Doctor Farrand's informants were Alsea George and U. S. Grant, both of whom are now dead. From the former, Doctor Farrand obtained narratives Nos. 26 and 27, and an English version of creation myth No. 5 (No. 25); the latter translated into the native tongue the above-mentioned creation myth and supplied all other traditions that form part of Doctor Farrand's collection. Of the two men Alsea George was, according to all accounts, the older and more reliable informant; this is shown by the completeness and clearness of the stories obtained from him. Doctor Farrand evidently intended to translate with the aid of U. S. Grant all three narratives told to him in English, but failed to do so for reasons unknown to me. My own informants were William Smith and Thomas Jackson. To the former I am indebted for the texts numbered 2, 7, 8, 13–16, and 18–24; from the latter I obtained the remaining traditions.

In spite of his willingness to work, William Smith was not so reliable an informant as I should have liked. He was comparatively an old man, possessed of an exceedingly poor memory, and having but an imperfect command of English. His chief difficulties seemed to be an inability to speak slowly, to relate facts clearly and in consecutive order, and to state definitely the subjects and objects of a given action. To be sure, the last imperfection may have been due either to his age or to the fact that he retained but a partial recollection of the traditions of his tribe. In judging Smith's usefulness as a narrator the fact must not be lost sight of that the tribal life of the Alsea Indians broke down long before he attained the age of manhood, and that the old custom of gathering the children, during the winter nights, around the fireplace and relating to them the tribal traditions and other stories was not practiced much during his childhood. For these reasons the traditions obtained from Smith are, in a majority of cases, incomplete, vague, and full of unnecessary repetitions, involving not only phrases and sentences but whole passages. This is especially true of the two creation myths dictated by him. He was more successful as a narrator of tales and was at his best in the telling of historical narratives. His best tales are The Story of the Man Who Married the Bear-Woman (No. 16) and his version of Grant's death (No. 20). I was more successful with Thomas Jackson, who related facts briefly but clearly and to the point, and whose knowledge of English made him a valuable factor in the rendition of the native texts obtained from William Smith. Unfortunately, he was not thoroughly familiar with all the traditions of his tribe, so that, despite incessant efforts, he was able to dictate only eight texts, some of which have been omitted from the present volume. To the long contact of the Alsea Indians with the white man and to the early discontinuance of their tribal life must be attributed the paucity of the native traditions recorded in the present volume. It is safe to state that the data collected by Doctor Farrand and myself represent practically all the information concerning Alsea mythology and folklore which it was possible to obtain.

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[1] Four additional texts were published separately in the *International Journal of American Linguistics*, vol. 1, No. 1, pp. 64–75.

Doctor Farrand did not have an opportunity of arranging and correcting his material, consequently the collection was placed at my disposal in the form of field notes; and since the phonetic devices adopted by him differed materially from my own system, it became necessary to revise his texts with the aid of my own informants—a task accomplished without much difficulty. Doctor Farrand's texts contain many archaic words and forms, owing to the fact that his informants were much older men than those employed by me. I found in them also occasional Yakwina and Siuslaw words which, however, were easily recognized as such by my informants. Doctor Farrand's translations were, in most cases, too free, requiring careful revision. I gave attention further to the paragraphing of the traditions, but did not attempt to make material changes in the titles of his native texts. The three traditions told to him in English were recorded in short but loose sentences; they had no titles and were not paragraphed. In editing them I arranged the sentences in what seemed to be logical consecutive order, amplifying them whenever necessary, but trying to avoid changes in style as much as possible. I also supplied them with what seemed to be the most appropriate titles and paragraphed them in accordance with the distinct incidents which they contain. From considerations of a linguistic character, as well as from the point of view of subject matter, the material collected by Doctor Farrand forms the more important part of the present collection. His texts contain archaic forms, and are told in a style and language of which neither of my informants seemed to be capable; while the creation myths obtained by him are replete with valuable mythological data which could not have been collected through the medium of my informants. This is especially true of creation myths numbered 5 and 6, both of which, despite their numerous defects, have proved a veritable source for a clear understanding of Alsea mythology and folklore.

In preparing this volume for publication it was deemed best to group the traditions in the most convenient way consonant with the subject matter they contain and the importance that may be attached to them. Consequently, a grouping which would have separated the traditions in accordance with the two distinct collections was disregarded. Similarly, a division based on the chronological order in which the various texts were obtained was rejected as unsuitable. Finally, it was decided to tabulate the texts in accordance with the types which they represent. For that reason all creation myths are grouped together. These are followed by the several miscellaneous tales. These, in turn, are succeeded by the narratives that contain ethnological and historical data, followed by the texts embodying superstitious beliefs. The narratives obtained in English only are grouped together at the end.

The texts recorded in the present volume can not be said to represent a complete and exhaustive collection of all the myths and traditions common to the Alsea Indians. However, in spite of this incompleteness, sufficient data are presented here to give an insight into the philosophical concepts held by these Indians concerning the cosmos and its origin, the creation of mankind, and similar subjects, and to obtain a clear understanding of the exact aspects of Alsea mythology, and of the intimate connection which exists between the folklore of the Alsea Indians and that of the neighboring tribes. No attempt was made to correlate Alsea mythology with the mythologies of the tribes inhabiting the area east of the Rocky Mountains and the South. Consequently, all comparative work was confined to a concordance between the traditions of this tribe and the folklore of the tribes of California, of the North Pacific coast, and of the Northwestern Plateau.

Speaking in a general way, Alsea mythology may be said to be characteristic of that area of the Northwest which embraces northern California, Oregon, and Washington. It is typical of the Northwest in so far as it shows a total lack of migration myths such as are found among the tribes of the Southwest and among certain tribes of the East. The absence of a real creation myth makes Alsea mythology distinct from the mythologies of the tribes of southern California, while the lack of ancestor legends would seem to distinguish it from the folklore of the tribes that inhabit the Arctic coast. On the other hand, Alsea mythology is intimately connected with the mythology of the tribes of northern California (especially the Maidu) regardless of the fact that such typical stories as the Loon-Woman, Tar-Baby, Rolling-Skull, and Stump-Man are entirely missing. In like manner it shows special points of contact with the folklore of its neighbors to the north (especially the Salish), although it has no Bungling-Host story. In the Alsea account of the origin of things the creation of the world, of the sea, and the various rivers, and of the faunal and floral kingdoms, are an accomplished fact. The Culture Hero (Sᵋū′ku), the Black Bear, and the Beaver are among the first people that are mentioned. In due time the Culture Hero commences his long journey, during which he names the several rivers, provides them with various kinds of fish, and teaches mankind certain forms of art. Unlike the mythologies of the Maidu, Shasta, and Coos tribes, Alsea mythology is satisfied with a world already created. In this connection it may be mentioned that the Coos seem to be the most northerly Indians according to whose ideas the world was created out of a watery waste, and the original portion of land was enlarged and steadied by means of five additional cakes of mud. But, as is the case in Maidu mythology, we find in Alsea mythology a dissociation of the Culture Hero (Sᵋū′ku) from the Trickster (Coyote). However, this dualism of the two most important mythological characters is not so complete as in Maidu, nor do we meet any traces of the intense struggle for supremacy that is waged in Maidu mythology between Earth-Maker and Coyote. To the absence of this strife between the good and bad principles (among the Maidu) may, perhaps, be attributed the lack, in Alsea folklore, of the Origin-of-Death story.[1]

The Alsea Culture Hero is by no means dignified and free from treacherous tricks. He plays on various occasions tricks that are performed just as unscrupulously by Coyote. Furthermore, Coyote plays, in spite of his trickery, just as important and benevolent a part in the creation as is assigned to the Culture Hero. Thus, to Coyote is attributed the creation of the various tribes, and he is also responsible for the naming of the several families that compose the animal kingdom. Furthermore, the removal of the many monsters and vicious beings that infest the land is accomplished not only by Sᵋū′ku, but also by the Five Brothers, provided we assume the myth dealing with their exploits to be an Alsea tradition and not consciously taken from Salish mythology. These Five Brothers, traveling from place to place, also impart to mankind the knowledge of several useful arts, after which they disappear in the sky in the form of Thunders. Through its partial dissociation of the Culture Hero from the Trickster, on the one hand, and through the presence of a group of Transformers on the other, Alsea mythology assumes signal importance, for it represents the mythology of that area of the Northwest which has been influenced jointly and in the same degree by the folklore of the tribes of California and of those of the North Pacific coast and of the Northwestern Plateaus. Alsea mythology may be said to mark the gradual transition from the folklore of the South to the mythology of the North. Under northern influence the complete and strict dissociation of the Culture Hero from the Trickster (of California mythology) changes into a loose dualism between these two characters who, as we go farther north, become totally unified, while the multiple number of the Transformers of the North diminishes here to five and finally dwindles down to one in the folklore of the South (Coos, Takelma, Maidu). The lack of sufficient material from the tribes to the east of the Coast and Cascade Ranges does not permit of the formulation of any sweeping conclusions concerning the concordance between Alsea folklore and their own. With the exception of Nez Percé myths, published by Doctor Spinden, and the traditions collected by myself among the Molala and Kalapuya Indians, not yet published, practically nothing is available from that region. However, the material on hand would tend to show that there are practically no important points of difference between the folklore of these two regions. Alsea mythology seems to differ from the folklore of the tribes to the immediate east in so far only as it lacks the Impersonator stories so characteristic of Molala and Kalapuya mythology. Another, though secondary, point of difference has been observed in the absence from Alsea mythology of elements of European folklore. In this connection it may be noted that the influence of the Jesuit missionaries did not seem to extend to the tribes of the coast, being confined to the tribes inhabiting the area between the Coast Range and the Rocky Mountains.

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[1] The text bearing this title (No. 8) is a Coos tradition which was dictated by me in English to Smith, who retranslated it in Alsea.

It is a noteworthy fact that no traces have been found in Alsea mythology of two myths that are present in the folklore of practically every tribe of this region. These are the account of the Stealing of Fire and the Star-Husband story. But, on the other hand, all myths and incidents of Alsea mythology have been found also in the folklore of the tribes to the south, north, and east, and this similarity, so far as myths are concerned, is so great that no distinctive Alsea traditions may be said to exist. Attention has been called in footnotes that accompany each text to these similarities, but it will be well to present here a summary of the concordance between the mythologies of the Alsea Indians and of the other tribes of the Pacific coast and Northwest.

Taking up the similarities between myths, we find the myth dealing with the exploits of the Culture Hero (Sᵋū′ku) shared by the Coos and Maidu; the tradition about the Five Transformers has been recorded among numerous Salish tribes of the coast; the story of the Death of Grizzly Bear has been found among the Lower Umpqua, Coos, Takelma, Shasta, Yana, Kalapuya, and Molala Indians; the story dealing with the origin of the several Yakonan and Siuslawan tribes shows partial agreement with similar traditions recorded among the Maidu, Thompson River, and Lillooet Indians; the story of the Flood (the little that has been told of it) is practically identical with the Coos, Maidu, and Molala versions; the Dog-Children story, while differing in certain minor details, shows an intimate connection with like stories of the Coos, Kathlamet, Chinook, Quinaielt, Chilcotin, Lillooet, and other Salish tribes of the North; the two traditions of the Lost Hunters were also recorded by Boas in his "Sagen"; the story of Coyote in the Hollow Tree is the same as that found in the folklore of the Takelma, Maidu, Kalapuya, and Molala tribes; the tradition of the Killing of Elk is shared by the Molala, Kalapuya, and Chinook Indians, and the narrative about Vulture shows a partial agreement with the Cā′xaʟ-myth of the Chinook.

If we consider incidents instead of whole myths, we find a much closer correlation. Thus, the Alsea share with the Tillamook, Shuswap, Thompson River, Lillooet, and other Salish tribes in the tradition of a magic-endowed girl who travels with her four brothers; Alsea folklore has the Skin Shifter episode in common with the Coos and Shoshoni; it has a similar Magic Flight incident as Molala folklore; the Diving Contest is the same as recorded among the Chinook; the ascent to heaven by means of a growing tree is similar to that found in the folklore of the Coos, Thompson River, Lillooet, Shuswap, and Chilcotin Indians, as is likewise the descent by means of a rope. We find, furthermore, the Chinook version of the origin of cammas; the Swallowed-by-a-Whale episode of Coos, Joshua, Tlingit, and Haida mythology, and the Dentata Vagina, so typical to Maidu, Kalapuya, Molala, Shoshoni, and Salish folklore. We also meet with the Test-of-Son-in-Law incident common to the traditions of the Coos, Shasta, Maidu, Chinook, Kathlamet, and Salish tribes; with the Arrow Chain of the Coos, Tillamook, Kathlamet, Quinaielt, and other Salish Indians; and we are also told of similar Coos and Chilcotin traditions about a marriage between a human being and a female bear. Other incidents in common with the Tillamook, Kalapuya, Molala, and Maidu tribes are certain adventures encountered by Coyote. In conclusion we may also mention the belief in a giant woman stealing children, which seemed to have been held in common by the Alsea, Coos, and Quileute Indians.

Having thus demonstrated the intimate degree of relationship which exists between the folklore of the Alsea and that of the other tribes of the Pacific coast and Northwest area, it only remains to be seen what, if any, distinctive traditions are to be found in Alsea mythology. Careful examination shows but few distinctive myths and traditions. Thus, the only myth not found among other tribes of this area is the story of the Universal Change (Nos. 2, 3). Among the other traditions The Avenger (which exhibits some incidents in common with a Coos tale), The Magic Hazel Twig (likewise distantly related to a Coos story), and The Runaway Couple seem to be distinctive Alsea stories. I use the expression "seem to be" purposely, because it is highly probable that similar narratives may yet be recorded among some of the other tribes. Alsea mythology proves the oft-repeated assertion that the folklore of the North American Indian consists of myths and incidents which, either through a process of dissemination (Boas) or through other causes (Brinton and Ehrenreich), are distributed over practically the whole of the North American Continent.

A prominent feature of Alsea mythology is the prevalence of the explanatory element and the importance that is attached to it. Such elements have been found in not fewer than 10 of the 20 traditions recorded in the present volume; and some tales contain as many as 12 distinct explanations. Nor is the explanatory element treated as a mere incident; the narrator seems always to be conscious of its existence and invariably draws attention to it by means of the conventionalized formula, "And this is the reason why to-day such and such a thing exists." Attention may be directed to the fact that, with a single exception (Woodpecker's red head), the explanatory element of the Alsea folktales is invariably different from the explanations contained in similar stories of the other tribes. It may prove worth while to summarize here the various explanations that have been found in the several Alsea traditions. Aside from the explanations offered (in the Universal Change myth) for the various names of certain birds and mammals, the following additional explanatory notes have been found:

Why Robin is timid.
Wren's small size.
Why Crane spears fish at low tide.
Why Snipes cry during a fog.
Why Black Bear likes to dig up graves.
Beaver's superiority over Black Bear.
Why Whale never comes into the mouth of a river.
Why Whale is washed ashore only near the village of a chief.
Why Indians fish with poles.
Why Snakes shed their skins.
Why Hawk bites off heads of other birds.
Why Woodpecker's head is red.
Why Woodpecker's head is white.
Why flies crawl even after they are cut in two.
The existence of a legendary mountain that reaches to the sky.
Why Wolves like to kill Elk.
The origin of Salmon in the several rivers.
Names of certain places.
Origin of cammas.
Rocks instead of a waterfall in a certain locality.
The differentiation of the Indians into separate tribes.
Why Fur-Seal seeks refuge on land during a storm.
The existence of Fleas.
Why Indians boil and smoke salmon.
Why Thunder lives in the sky.
The knots on a thimble-berry stalk.
Why it is a bad omen to hear the cry of the Kingfisher, especially as he flies over a smoking chimney.
Why Hawk has a twisted neck.
Why Black Bear acts occasionally like a human being.
The origin of Elk's name ("Food").

In common with many other tribes of this area, the Alsea Indians assign in their traditions an importance to a younger brother that would not seem to be justified by the relative position which he holds in the family organization of the tribe. Thus, whenever a tradition records the exploits of several brothers, the younger brother invariably plays the leading part, either by saving those of his brothers who have come to grief or by acting as their chief counsellor. In like manner, the youngest member of the tribe (or village) is usually represented as conceiving of, leading, or executing all heavy tasks. Conventional phrases for bringing a narrative to a close, as have been observed, for example, among the Takelma, Molala, and Kalapuya, seem to be lacking in Alsea; however, a number of myths are introduced with the statement "He (or they) kept on going," and are closed by stating "Thereupon he (or they) resumed the journey."

References have been made in the footnotes to the various authors and their works consulted in the editing of the texts comprising the present volume; but in order to avoid unnecessary repetition of the full titles of these works and of the places and years of their publication, an alphabetical list is appended (see p. 19).

All references to the folklore of the Molala, Kalapuya, and Quileute Indians were taken from manuscript material collected by me for future publication.

The Alsea-English and English-Alsea vocabularies at the end of this volume are by no means complete dictionaries; however, they include, besides the stems and vocables found in these texts, many forms and words obtained independently by Doctor Farrand and myself; also the collection of Alsea and Yakwina vocabularies made in 1884 by the late J. Owen Dorsey under the direction of the Bureau of American Ethnology, in the possession of which these vocabularies are at the present time. For the convenience of students an alphabetical list of all formative elements employed by the Alsea language is added.

L. J. F.

PORTLAND, OREG., *July, 1916.*

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ALPHABET

a	like *a* in *shall.*
e	like *e* in *helmet.*
i	like *i* in *it.*
o	like *o* in *sort.*
u	like *u* in German *Furcht.*
ā	like *a* in *car.*
ē	like *a* in *table,* but with a strong *i* tinge.
ī	like *ee* in *teem.*
ō	like *o* in *rose,* but with a strong *u* tinge.
ū	like *oo* in *too.*
a^n, e^n, i^n, o^n, u^n,	short vowels of continental values slightly nasalized.
$\bar{a}^n$, $\bar{e}^n$, $\bar{\imath}^n$, $\bar{o}^n$, $\bar{u}^n$,	long vowels of continental values slightly nasalized.
ᴇ	obscure vowel.
^{a}, ^{i}, ^{o}, ^{u}	resonance and epenthetic vowels. ^{i}, ^{u} after *k*-sounds are whispered vowels.
ai	like *i* in *island.*
aī	same as preceding, but with second element long; interchanges with long *ī*.
au	like *ou* in *mouth.*
aū	same as preceding, but with second element long; interchanges with long *ū*.
ōu	diphthong *ōu.*
ūi	diphthong *ūi.*
ai^n	diphthong *ai* slightly nasalized.
$a\bar{\imath}^n$	diphthong *aī* slightly nasalized.
$\bar{u}i^n$	diphthong *ūi* slightly nasalized.
q	velar *k*.
q!	same as preceding, with great stress of explosion.
x	like *ch* in German *Bach.*
k	like *c* in *come,* but unaspirated.
k!	same as preceding, with great stress of explosion.
g·	palatal *g*, like *g* in *give.*
k·	palatal *k*, like *c* in *cube.*
k·!	same as preceding, with great stress of explosion.
x·	like *ch* in German *ich.*
k‘	aspirated, like *c* in *come.*
d, *t*	as in English; sonants and surds difficult to distinguish; surd not aspirated.
t!	like *t*, with great stress of explosion.
t‘	aspirated, like *t* in *ten.*
s	palatal spirant; like Polish *ś*.
ts	palatal affricative surd; like Polish *ć*.
ts!	same as preceding, with great stress of explosion.
p	as in English.
p!	same as preceding, with great stress of explosion.
p‘	aspirated *p*.

l, *m*, *n*	as in English.
l·	palatal *l;* like *l* in *lure*.
L, **ł**	spirant laterals; subject to frequent interchange.
L!	like L, with great stress of explosion.
ε	glottal stop.
‘	aspiration whose palatal or velar character depends on the character of the vowel that precedes it.
h, *y*, *w*	as in English.
‘**w**	like *wh* in *whether*.
′	accent.
+	denotes excessive length of vowels.
=	is an etymological device indicating loose connection between stems and formative elements.

CREATION MYTHS

1. YEHAᵋMĪYŪ[1]

CYCLONE

(Told by Tom Jackson in 1910)

Xa'mEt-s-mEsha'lslatsLō yā'tsx. Sūdāᵃ'st ts-ła'mxadōok·.
One it is a woman old is living. Five her children her.

Qauwāᵋᵃ qā'altsuxs.[2] Xam taiᵋ mukwaᵋslī. MEā'łtxudau'xaLX.
All male (plural). One only woman. Continually big keep on they.

Tem mi'siLX LEā'łtxudī'yū, temi'LX pxēltsūsaī'nx ats-LĪ'ak·iLX.
Finally when they big became, then they ask begin her that their mother their.

"K·Eł x·ūlamtxaī'm hau'k·s ⁱk·tas leʻwī'."—"K·ip-E'n ta'xtī,"
"Will we travel begin will everywhere to over this world."— "Will you what do,"

ts-yEaī'sk· as mukwaᵋslītsLō. "Ā'a, ł-qauwāᵋᵃ hī'k·e ta'xtī."—
her speech her the woman old. "Yes, we every just do."—

"Sin haⁿ'yauk·,[3] k·Ep ⁱLĪyaᵋ hī'k·e qauwāᵋᵃ ta'xtī hilkwaīsa'a,
"My mind inside, will you not just every thing do will it,

sips[4] ayaī'mi. K·ip-E'n mūⁿ'łiī ta'xtī?", ts-yEaī'sk· as
if you go will. Will you what by way of imagining do?", her speech her that

mEsha'lslatsLō.—"Ā'a, k·Eł łpū'pEnhaut. K·Ełts-axa[5]
woman old.— "Yes, will we shinny playing. Habitually we again

LEyaⁿ'hats!īt; k·Ełts-axa ītaᵋ LEmk·i'lhīxamt."[6]—"K·eai'sa,
guessing; habitually we again also dancing." —"All right,

p-ayaī'mi. P-spaī'dī ku'pin qā'sint." Temi'LX muⁿ'hū
you go shall. You take her along will this your younger sister." Then they finally

k·e'a ī'mstE łt!a'msīyū. Temuⁿ'hū[7] yEaī'nx xas mEsha'lslatsLō
indeed thus agree quickly. And now tells her the woman old.

ats-pīya'tsEk·. "K·iLX[8] ūsta'a kuha'm hā't!ōo. K·iLX[8]
that her daughter her. "Shalt them follow (fut.) these thy elder brothers. Shalt them

ts!ōwaī'LĪ-slō[9] xe'īLk·e, k·iLX ⁱLĪyaᵋ nā'k·eai qaⁿ'yEkwai!
watch (fut.) all over carefully, shall them not anywhere harm them!

Tū! spaī'tx tas ti'nExtsū! K·ip qō'tsE sā'lsxumī."
Here! take along this cane! Will you it (as) magic power use it (fut.)."

TsimyEaī'sk·[10] ats-pīya'tsEk· xas mEsha'lslatsLō.
Her continual speech her this her daughter her the woman old.

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[1] Compare Boas, Traditions of the Tillamook Indians, p. 138; Sagen, pp. 1, 16, 19, 47, 56, 63.

[2] *qā'alt* MALE BEING; *-tsuxs* collective.

[3] *hainᵋ* MIND; *-auk·* suffixed particle INSIDE.

[4] *sis* conditional particle; *-p* 2d person plural.

[5] *k·Ets* temporal particle; *-ł* first person plural; *-axa* suffixed particle.

[6] L- prefix; *m-* prefix; *k·īlh-* TO DANCE; *-ī* inchoative; *-xamt* infinitive.

[7] Contracted for *tem muⁿ'hū*.

[8] Instead of *k·ExiLx*.

[9] Stem *ts!ōu- . . . -slō* TO WATCH, TO NOTICE.

[10] *ts-* possessive; *m-* continuative; *yEa-* TO SAY; *-aī* inchoative; *-s* nominal; *-k·* possessive.

[TRANSLATIONS]

CREATION MYTHS

1. Wind-Woman and Her Children

(Once there) lived an old woman. Her children were five (in number). All (were) boys, (and) only one (was a) girl. They kept on growing, and when they attained adolescence they told their mother, "We are going to travel all over the world."—"What are you going to do?" asked the old woman. "Oh, we will do all sorts of things."—"I think," said the old woman, "(that) you will not be able to do anything when you go. What do you imagine (you can) do?" (And the boys said), "Oh, we can play shinny; we can also play the guessing game, and, moreover, we can dance a great deal." (Finally the old woman said), "Very well, you may go. (But) you shall take along your younger sister." To this, verily, (the boys) agreed quickly. Thereupon the old woman spoke to her daughter, "Thou wilt accompany thy elder brothers. Thou wilt watch over them carefully, (so that no one) shall harm them anywhere. Here, take this stick along. You will use it as a (powerful) magic." (Thus) the old woman repeatedly told her daughter.

Temi'ʟx muⁿ'hū ayaī'. Temi'ʟx muⁿ'hū wī'lx īs
Then they at last go begin. And they now come to

xa'mᴇt-s-nā'tk·ⁱ. Temi'ʟx muⁿ'hū yāsauᵋya'ɫnx xas ɫᴇyā'tstiʟx,
one it is a river. And they now are told repeatedly by the inhabitants,

“Tqaia'ltxap-ā ʟpū'pᴇnhaut?”—“Ā'a.”—“Sips tqaia'ldī, k·ᴇɫs[1]
“Desire you inter. to play shinny?”— “Yes.”— “If you desire it, will we

hā'aɫqa hī'k·e pūpᴇnhautxaī'm.” Temuⁿ'hū k·e'a ī'mstᴇ
quickly just shinny play begin will.” So then surely thus

ɫt!a'msīyū-slō. Temuⁿ'hū ɫqū'ɫqūxwaī'ɫt!xamt[2] si'lkustᴇx.
agree quickly all. So then betting mutual is done by all.

Łqūxwaᵋyaī'nxaʟx ats-qasi'ntk·iʟx. Temuⁿ'hū ɫpū'pᴇnhaut
Bet repeatedly her they this their sister their. And now shinny playing

si'lkustᴇx. Xwaᵋyaī't!xauwaī'nxaʟx[3] ats-qasi'ntk·iʟx. ⁱʟaʟxīyaᵋ[4]
by all is done. Stake continually her they this sister their. Not they

qāᵃ'tsᴇ pū'pᴇnhau,[5] te'miʟx muⁿ'hū mᴇtsā'sauxa. Temuⁿ'hū
long play shinny, when they at last win point after point. Finally

k·eaī'-slō ɫpū'pᴇnhaut. Tem mis qaī'-slō, temi'ʟx xē'tsuxᵘ
stop all shinny playing. Then when day begins all over, then they start

qalpaī'. K·i'stᴇnxaʟx ats-hatsā'stuxsk·iʟx,[6] ⁱk·as mukwaᵋslī.[7]
again. Leave it they those winnings their, namely the women.

Nā'mk·itxū mᴇqaaī'tī, mi'siʟx k·i'stnx.
Right away pregnant begin, after they leave (them).

Temi'ʟx qalpaī' wī'lx īs xa'mᴇt-s-nā'tk·ⁱ. Tem ʟxats[8] qalpaī'
Then they again arrive at one it is a river. And they would again

halā'tsī ī'mstᴇ; qalpaī' k·ᴇʟxats[9] muⁿ'hū pū'pᴇnhautxaī'.
as before thus; again would they now shinny play begin.

Halā'tsī k·ᴇʟxa'ts qalpaī'nx ɫqūxwaᵋyaī'nxaʟx ats-qasi'ntk·iʟx.
Similarly would they again her bet repeatedly her they this sister their.

Qalpaī'nxaʟx xwaᵋyaī't!xauwaī'nx. K·ē'tk·ē xūs qāᵃ'tsᴇ
Again her they stake continually her. More a little long time

ɫpū'pᴇnhaut si'lkustᴇx. Temuⁿ'hū mis k·eaī'-slō, tem ʟxats[8]
shinny playing is done by all. And then when stop all, then they would

muⁿ'hū qalpaī' k·ilhī' īs qamɫī's. K·ukᵘts[10] taiᵋ t!a'nūst pɫūi'
now again dance begin at night. Would away only always stand

k·!ēts ats-qasi'ntk·iʟx. Te'mɫta ɫpaū'k·ūyū, mis yai'xtᴇx as
behind this sister their. But suspects quickly, when gone the

qamɫī's. Te'miʟx muⁿ'hū yāsauᵋyaī'nx ats-hā't!ōok·. “K·ᴇɫ
night. Then them now repeatedly tells it these brothers her. “Will we

sāᵃ'nqa mᴇhīlkwaī'sʟn.” Ī'mstᴇ ʟᴇā'laux ats-hā't!ōk·ᴇʟx.
badly dealt with will be.” Thus says continually to these brothers her (pl.).

Temi'ʟx muⁿ'hū k·eaī'. Tem k·ᴇts-axa muⁿ'hū qaī'-slō
Then they finally stop begin. Then would again now light begin all over

qalpaī', tem ʟxats halā'tsī ī'mstatxū:[11] k·i'stinxaʟx halā'tsī
once more, and by them would same way thus be done: leave it they as before

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[1] *k·is* temporal particle; *-l* first person plural.

[2] *ɫqūxu-* TO BET; *-aī* inchoative; *-ɫt!x* reciprocal; *-xamt* infinitive.

[3] *xwaᵋyaīᵋt!* STAKE; *-x* verbal sign; *-au* continuative; *-aī* inchoative; *-nx* direct object of 3d person; *-ʟx* 3d person plural.

[4] *iʟīyaᵋ* NOT + *-ʟx* THEY.

[5] Abbreviated for *pū'pᴇnhautxa*.

[6] Stem *tsas-* TO WIN.

[7] Singular for plural.

[8] Abbreviated for *k·ᴇ'ʟxats*; *k·ᴇts*+*-ʟx*.

[9] *k·ᴇts* + *-ʟx*.

[10] *k·ᴇts* + *-uku*.

[11] Abbreviated for *ī'mstatxūnx*.

Finally they started out. (Soon) they came to a river, and were (thus) spoken to by the inhabitants, "Do you want to play shinny?"—"Certainly," (the travelers answered). "If you like it, we will begin to play shinny at once." To this, indeed, all agreed quickly. So then (the people) began to bet mutually, (and the travelers) placed their sister as their stake. Now all were playing shinny. (The brothers) were staking their sister. They were not playing very long when (the brothers) began to win point after point. Finally the shinny game was stopped. The next day they started out again. (Before departing) they left (behind them) the women whom they had won. (The women) became pregnant as soon as (the travelers) left them.

Then they came to another river. Again the same thing happened; they began to play shinny once more. (And) as before they bet their sister again, putting her up as their stake. (This time) the shinny game (lasted) a little longer, and at night, after they stopped (playing), they began to dance again. (During the dance) their sister was constantly standing behind (them) at a distance. When the night was (almost) gone, (the girl) suddenly began to suspect (something). So she said to her brothers, "(I am afraid) we will meet with some foul play." Thus she kept on telling her brothers. Then they stopped (dancing). The next morning they did the same thing. As before, they left the women they had won (saying), "We

atsā'stuxsk·iLX,[1] ⁱk·as mukwaᵋslī. "K·Eł-axa Lā'ptauwī, siłs-axa[2]
these winnings their, the women. "Will we again fetch it will, when we again

yalā'saltxam." Tem Lxats muⁿ'hū qalpaī' xē'tsuxᵘ. Halā'tsī
go home will." Then they would now again start. As before

k·E'Lxats wī'lx qalpaī' īs xa'mEt-s-nā'tk·ⁱ. K·ē'tk·ē mEqami'nt tas
would they come again to one it is a river. More many the

hī'tslEm. "Nā'k·sautxap-E'n?", ī'mstaLX pxēltsūsa'łnx. "Ā'a,
people. "Where to keep on you?", thus they asked are. "Yes,

łqwi'ltsūtał."[3] —"Keai'sa," tsimyEā'łnsk·iLX,[4] "k·Eł
challenging we." —"All right," their continually being spoken to their, "will we

pū'pEnhautxaī'm." Temuⁿ'hū k·e'a-slō k·exk·aī' kū'kᵘs, nā'k·eai
play shinny begin will." So now indeed all assemble begin shore at, where

k·is łpū'pEnhaut si'lkustoxs. Temi'LX muⁿ'hū łqū'łqūxwaī'łt!xamt
habitually will shinny playing be done by all. Then by them now betting mutual

si'lkustEX. Tas aᵋqayū Lqūxwaᵋya'łnx. Temi'LX-axa ītaᵋ
by all is done. The dentalia shells are bet repeatedly. Then they again also

ats-qasi'ntEk· Lqūxwaᵋyaī'nx. Temuⁿ'hū ītaᵋ ī'mstE as hak·ī'm-Em.[5]
this sister their bet repeatedly her. And then likewise thus the from that side.

Temuⁿ'hū mis łt!a'msīyū-slō, temuⁿ'hū łpū'pEnhaut si'lkustEX.
And then when agree all, so now shinny playing is done by all.

Qāᵃ'tsE łts!inī'yū. Temi'LX muⁿ'hū mai'mx mEtsā'sauxa.
Long time tie it became. Then they now at last win point after point.

Temuⁿ'hū k·eaī'-slō. Tem mi'siLX k·eaī' Lnū'nst, temuⁿ'hū k·Ets
Then finally stop all. And after they stop eating, then now would

LEmk·i'lhīxamt si'lkustEX īs qamlī's. ⁱLaLXīyaᵋ qāᵃ'tsE k·ilī'·yEX,
dancing be done by all at night. Not they long are dancing,

tem k·Ets muⁿ'hū qalpaī' Lpaū'k·ūyū ats-qasi'ntk·ELX. K·i'LXas[6]
then would now again suspect at once this sister their. Would them

muⁿ'hū LEā'lauwī ats-hā't!ōk·iLX; k·i'LXas muⁿ'hū k·eaī'm. Tem
now always tell it will these brothers her; would they then stop will. Then

qalpaī' qaī'-slō, tem k·E'LXats muⁿ'hū qalpaī' qaiⁿhaī'xa. "K·Eł
once more day all over, then would they now again ready begin. "Will we

k·istī a'łin tsā'stuxs."—"K·eai'sa!"—"Aī'słs-axa[7] yāla'sautxam,
leave it will these our winnings." —"All right!" —"If we again return will,

k·iłs-axa Lā'ptauwī." Tem Lxats muⁿ'hū qalpaī' xē'tsuxᵘ.
will we again stop for it will." Then they would at last again start.

ⁱLaLXīyaᵋ qāᵃ'tsE yā'xau,[8] tem k·E'LXats muⁿ'hū qalpaī' wī'lx
Not they long keep on going, when would they now once more come

nā'tk·ik·s. Tem k·E'LXats muⁿ'hū Lq!a'łnx. "Nā'k·sautxap-E'n?",
river to. Then would they now be taken across. "Where to always you?",

ī'mstaLX pxēltsūsa'łnx, mi'siLX k·aū'k·s wī'lx. "Ā'a, łqwi'ltsūtał."—
thus they are asked, when they across to arrive. "Yes, challenging we."—

"Iltqaᵋtit-E'n s-t!auyaī's k·Ep tqaia'ldEX?"—"Ā'a, qauwāᵋᵃ hī'k·e
"What kind is it the fun will you like?"— "Yes, every just

ta'xtī."—"K·eai'sa, ł-pū'pEnhautxaī'mi." Temuⁿ'hū k·e'a ī'mstE
kind."— "Very well, we shinny begin will." So then verily thus

łt!a'msīyū. Tem k·Ets muⁿ'hū łqū'łqūxwaī'łt!xamt si'lkustEX.
agree quickly. Then would now betting mutual by all be done.

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[1] Contracted for *ats-tsā'stuxsk·iLX*.

[2] *sis* + *-ł* + *-axa*.

[3] *qūlts-* TO CHALLENGE.

[4] *ts-* + *m-* + *yEa-* TO SAY + *-łn* + *-s* + *-k·* + *-LX*.

[5] Contracted for *hak·ik·ī'm-Em*.

[6] *k·is* + *-LX*.

[7] *aīs* temporal particle; *-ł* 1st person plural; *-axa* suffixed particle.

[8] Abbreviated for *yā'xautxa*.

will stop for them on our homeward journey." Then they started out again. Once more they came to a river. People were (living here) in greater numbers. "Where are you going?" Thus they were asked. "Oh, we are challenging people (to shinny playing)."—"Very well," they were told, "we will play (you) a game of shinny." So then all the people assembled on the bank (of the river), where the shinny game was to be played, and began to bet (with) one another. Dentalia shells were bet mostly (at first). (But the travelers) again put up their sister as their bet, whereupon similar (bets were made by) the people from the other side (of the river). And after everything had been agreed to they began to play shinny. For a long time (the game stood) a tie. At last (the brothers) succeeded in winning enough points (to give them the game). Then all stopped (playing); and after all were through eating, they began to dance, at night. They did not dance very long when again their sister began to suspect (something). So she spoke to her brothers about it, and they stopped dancing. Next morning they were again ready (to depart). "We are going to leave our winnings (here)."—"All right."—"On our way back we will stop for them." Finally they started out again.

They were not traveling very long when they came to another river. They were ferried across. "Where are you going?" Thus they were asked after they arrived on the other side. "Oh, we are challenging people."—"What kind of games do you like (most)?"—"Oh, any kind."—"All right, let us begin to play shinny." Then they agreed to it at once, and the people began to bet one another.

Qalpaī'nx k·E'Lxats muⁿ'hū łqūxwaᵋyaī'nx ats-qasi'ntk·ELX.
Again her would they now bet repeatedly her this sister their.
Xwaᵋyaī't!xauwaī'nx Lxats ats-qasi'ntk·ELX. Tem k·Ets muⁿ'hū
Stake continually her they would this sister their. Then would now
Lpū'pEnhaut si'lkustEx. Łts!inī'yū as pū'pEnhaut[1] qāᵃ'tsE.
shinny playing by all be done. Tie it became the shinny game long time.
Haīⁿ'k·iLx ⁱLīyaᵋ mEtsā'sauxa. Aū'L īs Lqamī'łaut mi'siLx muⁿ'hū
Almost they not win many points. Near at night towards when they now
mai'mx mEtsā'saux. Tem muⁿ'hū k·eaī'-slō. Tem mis qamłī',
at last win always. Then finally stop all. And when night begins,
tem k·E'Lxats muⁿ'hū qalpaī' k·ilhī'xa. K·Ets ta'mE hī'k·e
then would they now again dance begin. Would as if just
t!īlī'sa[2] as ītsaī's ts-pī'ūsxamsk·, mi'siLx muⁿ'hū k·ilhī'xa.
sound like metal the house its noise its; as they now dance begin.
Yai'xtEx as qamłī's, mis łts!ō'wītx-slō xats-qasi'ntk·ELX.
Gone the night, when notice begins this sister their.
"Haīⁿ'k·Epin ⁱLīyaᵋ łts!ōwaī'tsx-slō." Tem k·iLx muⁿ'hū k·eaī'.
"Almost you I not notice thee." So will they now stop.
Hī'k·e taiᵋ Lk·i'mīs as ītsaī's hapE'nk·. Tem k·Ets muⁿ'hū qaī'-slō
Just only ice the house from outside. Then would now day all over
qalpaī', tem k·E'Lxats halā'tsī ī'mstE: qalpaī'nx k·E'Lxats k·i'stnx
again, then would they as before thus: again it would they leave it
ats-tsā'stuxsk·iLx, ⁱk·as mukwaᵋslī.
those winnings their, namely the women.

Tem k·E'Lxats muⁿ'hū qalpaī' xē'tsuxᵘ. ⁱLaLxīyaᵋ qāᵃ'tsE yā'xau,
Then would they now again start. Not they long go keep on,
tem k·E'Lxats muⁿ'hū wī'lx qalpaī' LEyā'tstEk·s. Tem k·E'Lxats
then would they now arrive again village at. Then would they
muⁿ'hū qalpa'łnx Lq!a'łnx k·aū'k·s. "Ā'a, nī'xap-ā' wa'sEp
now again it is done be ferried across to. "Oh, you inter. who you
LEya'hEx[3] awī'łau muk!waī'wa[4] is hī'tslEm?" — "Ā'a,
it says come keep on overpower in the manner of the people?" —"Yes,
qwo'nhał." — "K·eai'sa, ł-pū'pEnhautxaī'm ⁱk·anhū'u ⁱk·tas
it is we." — "Very well, we play shinny will on this on the
pī'tskum." — "Ā'a, ł-pū'pEnhautxaī'm." Temuⁿ'hū k·exk·aī'-slō
day." —"Yes, we shinny play will." So then assemble all
ts-hī'tEk· kū'kᵘs, nā'k·eai łpū'pEnhaut si'lkustoxs. Temuⁿ'hū
its body its shore at, where shinny playing (by) all done will be. And then
łqū'łqūxwaī'łt!xamt si'lkustEx. Tem k·E'Lxats muⁿ'hū halā'tsī
betting mutual by all is done. And would they now as before
ī'mstE: łqūxwaᵋyaī'nx Lxats halā'tsī ats-qasi'ntk·ELX. Temuⁿ'hū
thus: bet repeatedly her they would as before this sister their. So now
Lpū'pEnhaut si'lkustEx. łts!inī'yū qāᵃ'tsE as Lpū'pEnhaut.
shinny playing is done by all. A tie it was long time the shinny game.
Mī'kū'kwaux[5] is pī'tskum, te'młta hī'k·e qāᵃ'ltE ts!inī'tsx as
Keeps on setting the sun, but just always a tie continually the
Lpū'pEnhaut. Aū'L īs Lqamī'łaut, mi'siLx maimx mEtsā'sauxa.
shinny game. Close to night towards, when they at last win many points.
Tem k·Ets muⁿ'hū k·eaī'-slō. "Tqaia'ltxał, sips k·ilhī'm ⁱk·anhū'u
And would now stop all. "Want it we, that you dance shall on this
ⁱk·tas qamłī's." — "K·eai'sa, k·Eł k·ilhī'mi." Temi'Lx muⁿ'hū
on the night."— "All right, will we dance will." So they now

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[1] Should have been *lpū'pEnhaut*.

[2] Abbreviated for *t!īlī'satxa*.

[3] An example of Jackson's affected pronunciation. Should have been *LEya'ax;* stem *yEa-* TO SAY.

[4] *m-* prefix; *k!ū-* TO OVERPOWER; *-aī* inchoative; *-a* modal.

[5] Contracted for *mEyikū'kwaux; kūku* WEST.

Again (the travelers offered to) put up their sister as their stake. Then everybody took part in the shinny game. The game was a tie for a long time, and (the brothers) hardly won enough points. It was almost night when they at last began to win consistently. Then everybody stopped, and when night came they began to dance again. While they were dancing the house seemed to emit a metal-like sound. The night was (almost) gone when the sister (of the travelers) began to realize (the danger). (So she told them). "I came near not watching over you." So they stopped (dancing) now. (When they came) outside, (the walls of) the house (seemed to have been made of) ice only. In the morning they did the same thing as before; they left once more their winnings, namely the women.

Then they started out again. They did not travel very long and came again to a village. Once more they were ferried across. "Hello; are you (the people) who, 'tis said, are coming (to different places) beating the people (at various games)?"—"Yes, it is we."—"Very well, we will play (you) on this day."—"All right! Let us play shinny." Then all the people (of the village) assembled on the bank (of the river) where the shinny game was to take place. And all began to place their bets. (The boys) did the same thing as before: they bet their sister. Then the game was started. It (stood) a tie for a long time. The sun was gradually setting, but the game remained a tie. It was almost night, when (the boys) at last succeeded in winning enough points, whereupon everybody stopped (playing). "We should like (to see) you dance to-night."—"Very well, we will dance." Then when night came they began to dance.

k·ilhī', mis qamłī'. ⁱLaLxīyaᵋ xū'sī łts!ō'wītx-slō. Aū'L īs
dance begin, when night begins. Not they a little notice begin. Near at
Lqē'yaut te'młta hī'k·e amī'ts!ī yūxē'tsx as Lha'ldit. Hau'k·s
day towards but just suddenly disappear the onlookers. Everywhere to
mEhaya'nīxa ts-qasi'ntk·ELX. K·!īl taiᵋ wa'txastEX as ītsaī's.
keeps on looking sister their. Rock only turned into the house.
Te'mku [1] muⁿ'hū qauxa'nk·s haya'ntEX. Xū'sī-ku [2] hī'k·e spaīx.
Then away now high to is looking. A little up just hole is.
Tem-ku muⁿ'hū Lhi'k·!īyutx [3] tsīⁿ'k·ek·s-ukᵘ ats-ti'nEXtsūk·. Tem
So up now puts it quickly roof to away this cane her. And
k·i'mhaisī Lowa'stīyutx [4] ats-ti'nEXtsūk·, tem k·i'mhaisī Lk·!a'lhīyū.[5]
there along follows it quickly this cane her, and there along goes out quickly.
ⁱLīyaᵋ muⁿ'hū lāᵃ iltqa'a ts-hā't!ōk·ELX. Muⁿ'hū mEqalū'qwalx
Not now something do will for her brothers her. Then circles many times
ⁱk·as ītsaī's. K·!īl hī'k·e taiᵋ. ⁱLīyaᵋ xūs nā'k·eai spaīx as k·!īl.
around the house. Rock just only. Not a little where hole has the stone.
ⁱLīyaᵋ lāᵃ iltqa'a. Tem-axa muⁿ'hū yāᵃlsaī'. Haitsa'Lnx-axa
Not something do it will. So back finally goes home. Is ferried again
k·aū'k·s. Temuⁿ'hū mis-axa wī'lx k·aū'k·s, tem-axa muⁿ'hū yālsaī'.
across to. And then when again comes other side to, then back now goes home.
Ainaī' muⁿ'hū. K·im hī'k·e ā'nīyuxᵘ, mis-axa wī'lx ⁱk·asi'LX
Cry begins now. There just cries constantly, when again comes where they
wīlī'sau. "Nā'k·-E'n tEha'm hāᵃ't!ōLX?"—"Ā'a, k!waya'Lnxał."
came many. "Where those thy brothers they?"— "Yes, tricked were we."
Tem k·Ets-axa haitsa'łnx k·aū'k·s. K·Ets hī'k·e Ltīmī'xumaułnx
Then would again be ferried across to. Habitually just continually laughed at
mEyalā'saux-axa muⁿ'hū. K·Ets t!a'nūst ī'mstE pxēltsūsa'łnx,
as keeps on going back now. Constantly always thus is asked,
k·Ets-axa [6] wī'lx ⁱk·as LEyā'tsit. Temuⁿ'hū sūtāᵃ'stk·emyuk· īs
whenever again comes to the dwellers. And then five times at on
pī'tskum tem-axa muⁿ'hū wī'lx. "Aū," ts-yEaī'sk· as mukwaᵋslītsLō,
day then back finally arrives. "Well," her speech her the woman old,
"temi'LX nā'k·eai tEha'm hāᵃ't!ōLX?"—"Ā'a, łtimsī'yut!EmxaLX [7]
"and they where those thy brothers they?"— "Yes, closes suddenly on them
as ītsaī's. K·!īl Lowa'txayū [8] as ītsaī's. Haīⁿ'k·in ⁱLīyaᵋ-axa
the house. Rock became the house. Almost I not again
k·!a'lhistEX."—"Yāsau'yuxun xa-ts!ōwaī'lī-slō as hāᵃ't!ōLX.
came out."— "Tell frequently thee I thou watch shalt the brothers them.
Ī'mstE tem kusi'n qasūwa'yuxᵘ nīx."—"Ā'ə, k·in ⁱLīyaᵋ lāᵃ
Thus and this I send thee thee."— "Yes, will I not what
iltqaī'xasxam, łtsa'sīyūłnxan."
do begin self will, overpowered became I."

Temuⁿ'hū qaīⁿhaī' as mEsha'lslatsLō. Temau'x-axa muⁿ'hū ayaī'.
So then ready begins the woman old. And they two again now go begin.
ⁱLauxīyaᵋ [9] nī'i Līlī'taułnx. K·aux-axa mūa'txaux, k·Ets
Not they two something constantly are told. Wherever they two back go keep on, habitually.
hī'k·e Ltīmī'xumaułnx as mEsha'lslatsLō. K·Ets ta'mE ⁱLīyaᵋ
just always is laughed at the woman old. Constantly as if not
ts!ōwaī'nx-s-le'wī'. Sūtā'ᵃstk·emt-s-pī'tskum temau'x-axa muⁿ'hū
notice it. Five times it is the day when they two again finally

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[1] *Tem* += *ukᵘ*.
[2] *xū'sī* += *ukᵘ*.
[3] *ᵋk·!-* TO TOUCH.
[4] *ūst-* TO FOLLOW.
[5] *k·!ilh-* TO GO OUT.
[6] Abbreviated for *nāmk· k·Ets-axa*.
[7] *ł-+tims-* TO CLOSE + *-ī* + *-utx* + *-t!Em* + *-x* + *-LX*.
[8] *ūtx* = TO BECOME.
[9] *ⁱLīyaᵋ* + *-aux*.

(The boys) paid little attention (to what was going on around them). Toward dawn those who had been looking on disappeared suddenly. The girl began to look around everywhere. The house had simply turned into a rock! So she looked upward and (beheld) a tiny hole. Then she fastened quickly her cane to the ceiling (where the hole was), followed her cane quickly and made her escape through that passage. She did not (know) what to do for her brothers. Then she went around the house several times. It was (made of) rock only. Nowhere was there (even) a tiny opening in the stone. She could not do anything. So she started home. She was ferried across (the river). When she arrived at the other side, she started on her homeward journey. (Pretty soon she) began to cry. Every time she came to a place, where (her brothers) had stopped before, she would begin to cry. (Whenever she came to a village, she would be asked) "Where are thy brothers?"—"Alas! we were tricked." Then she would again be ferried across. And as she continued her homeward journey she was constantly laughed at. She was always asked the same questions whenever she stopped at a place. Finally, on the fifth day, she arrived home. "Well?" said the old woman, "where are thy brothers?"—"Alas! The house suddenly closed on them. The house turned into a rock. I almost did not come out again (myself)."—"I told thee constantly to watch over thy brothers. That was why I sent thee (along)."—"Yes, but I could not do anything alone, I was overpowered."

Then the old woman got ready (to go). So they two started out now. (At first) nothing was said to them two. But as they two kept on going the old woman was constantly laughed at. However, she did not seem to mind it. On the fifth day they two finally

wī'lx. Temu^{n}'hū tsimsalsxaī' as mukwa^{ε}slītsʟō. K·ᴇts xūs hī'k·e
arrive. And now try repeatedly self begins the woman old. Would a little just

ʟpi'k· !ayutx[1] ats-ti'nᴇxtsūk·. K·is hī'k·e ʟōqē'yūsxam[2] kus le‘wī'.
put it quickly this stick her. Would just split quickly the ground.

“Hehe', tsa^{ε}tī mu^{n}'hū lā kumᴇsha'lslatsʟō?”, ts-yᴇaī'sk· as
“Hey, anger now what this woman old?”, his speech his the

mᴇna'tᴇm. Mu^{n}'hū mᴇtsā^{a}'mauxa ts-x·i'lumtxasxamsk·. Wī'lx
youngest. Now continues faster her movements own her. Comes

ā^{a}'qa k·i'mhak·s nāk· ^{i}k·timū'sīyᴇm ts-ła'mxadōk·.
straight there to where those closes on them her children her.

Qalqwal^{ε}yaī'nx as ītsaī's tsa^{ε}l‘ya. ʟpi'k· !ayutx ats-ti'nᴇxtsūk·
Goes around it repeatedly the house singing. Puts it quickly this cane her

hak·ū'k^{u}-slō; te'mīta ^{i}ʟīya^{ε} xū'ʟɪ łᴇx·ilu'mīyū as ītsaī's. Qalpaī'nx
from south side; but not a little it moves the house. Again does it

hak·a'k^{u}-slō ʟpi'k· !ayutx ats-ti'nᴇxtsūk·; te'mīta ^{i}ʟīya^{ε} xū'sī
from north side puts it quickly this cane her; still not a little

łtsaī^{n}'xwīyū. “He^{n}, mu^{n}'hū k·e'a xa'lxasī kus mᴇsha'lslatsʟō”,
it shakes. “Look, now indeed mad begins the woman old”,

ts-īltī'sk· as mᴇna'tem. Tem k·ᴇts mu^{n}'hū qalpaī'nx ʟpi'k· !ayutx
his word his the youngest. Then would now again do it put it quickly

ats-ti'nᴇxtsūk·. ^{i}ʟīya^{ε} xūs łtsaī^{n}'xwīyū. “Lā'tᴇq hī'tᴇ tsa^{ε}tī
this stick her. Not a little it shakes. “What surprise anger

ʟhī'tslᴇmsxamsk· qas k!wayaī'nx sin ʟa'mxadō?”, ts-yᴇaī'sk· as
person own its he who harmed them my children?”, her speech her the

mᴇsha'lslatsʟō. K·ᴇs-axa mu^{n}'hū kwīdaī'm, k·ᴇs-axa qalpa'a
woman old. Constantly again now dance will, constantly again do it will

ʟpi'k· !ayudī ats-ti'nᴇxtsūk·. Temu^{n}'hū sūdā^{a}'stk·emyuk· tem
put it quickly will this stick her. And the fifth time at then

mu^{n}'hū hak·iqau'x ʟpi'k· !ayutx ats-ti'nᴇxtsūk·. “Yᴇha^{ε}mīyūn.”
now from above puts it quickly this stick her. “Cyclone I.”

Xūts hī'k·e mis ʟpi'k· !ayutx ats-ti'nᴇxtsūk·, tk·ila'yū as k·!īl.
As soon just as puts it quickly this stick her, it split the rock.

Ī'mstᴇ hī'k·e sī'qultᴇx ats-ła'mxadōk·ᴇʟx, lā^{a} mi'siʟx k·ilī'hᴇx
Thus just are standing her children they, what when they dancing are.

Temi'ʟx-axa k·!ilhaī'nx. Tem mi'siʟx-axa mu^{n}'hū k·!a'lhistᴇx.
Now them again go out causes. And when they again now emerge,

temi'ʟx mu^{n}'hū ayaī'-axa. Wī'lxaʟx-axa ʟᴇyā'tstik·s, temi'ʟx
then they now go back. Come they back village to, then they

łōqutī'nx tsā'stuxsk·ᴇʟx,[3] ^{i}k·as mukwa^{ε}slī. Temu^{n}'hū ayaī'
take it gain their, namely the women. And now goes

ʟpi'k· !ayutx le‘wī'k·s ats-ti'nᴇxtsūk· xas mukwa^{ε}slītsʟō.
puts it quickly ground to this stick her the woman old.

Łk·ī^{n}'hīk·sīyū[4] hī'k·e kus le‘wī'. Łk·iqē'xanīyū[5] ā'mta hī'k·e as
It turns over just the ground. Underneath become all just the

ʟᴇyā'tsit. Temi'ʟx-axa mu^{n}'hū yālsaī'. Qalpaī' k·ᴇ'ʟxats-axa
inhabitants. Then they again now return begin. Again would they again

wī'lx ^{i}k·as xa'mᴇt-s-nā'tk·^{i}. Tem k·ᴇ'ʟxats halā'tsī łiptaī'nx
come to the one it is a river. And would they as before stop for it

tsā'stuxsk·ᴇʟx, ^{i}k·as mukwa^{ε}slī. Tem k·ᴇts mu^{n}'hū ī'mstᴇ halā'tsī
gain their, namely the women. Then customarily now thus as before

as mᴇsha'lslatsʟō; ā'mtaʟx ʟk·i^{n}hī'k·sīyut!ᴇm[6] as ʟᴇyā'tsit. Tem
the woman old; all them turns it over quickly on the people. Then

k·ᴇ'ʟxats mu^{n}'hū qalpaī' xē'tsux^{u}. Mu^{n}'hū ʟxats-axa wī'lx,
would they now again start. Then would they again come,

k·ᴇ'ʟxats hī'k·e ī'mstaī as ʟᴇyā'tstiʟx. Tem ʟx-axa mu^{n}'hū wī'lx.
would to them just thus begin the people them. Then they back at last arrive.

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[1] *pk·!*= TO STAND.

[2] *wuq*– TO SPLIT.

[3] Contracted for *ts-tsā'stuxsk·ᴇʟx*.

[4] *k·īn'hī* OTHER SIDE.

[5] *ł- + k·- + qē'xan + -ī + -ū*.

[6] *ł- + k·īn'hī + -k·s + -ī + -utx + -t!ᴇm*.

arrived there. Then the old woman began to try her own (magic) several times. She would touch the ground gently with her stick, and the ground would at once split in two. "Look!" exclaimed the youngest (of her boys' captors), "what on earth is the old woman doing?" Then she gradually increased (the speed) of her motions and arrived straight (at the place) where (the rock) had closed on her children. She walked around the house several times and sang. (Then) she put her stick quickly to the southern wall; but the house did not move (even) a little. Again she put her stick on the northern wall; still it did not move (even) a little. "Look, the old woman is indeed getting angry," said the youngest (of her boys' captors). Then again she applied her (magic) cane-(to the house). It did not shake a little (even). Then the old woman exclaimed impatiently, "What manner of people are those who brought harm upon my children?" Then she began to dance (after which) she applied once more her cane (to the house). Finally, at the fifth time, she touched the top (of the rock) with her (magic) cane (saying): "I am Cyclone." No sooner had she placed her cane there when the rock split open. Her children were standing (in exactly) the same (position) as they were in when they were dancing. Then she told them to leave (the house). Then after they came out they all started homeward. Whenever they stopped at a village (where they had played shinny), they took with them the women they had won previously. (At each village) she came to the old woman put her (magic) cane to the ground. The place would turn over quickly and all the inhabitants would be buried underneath. Then they would start home again. Once more they would come to a river and would stop again for the women whom (the boys) had previously won. And the old woman would do the same thing as before: she would suddenly upturn the ground on the inhabitants, whereupon they would start out again. Now (whenever) they would arrive (at a village) the old woman would thus do it to the inhabitants. At last they arrived home. "We will now fix ourselves (differently)."

“K·ᴇɫ muⁿ′hū tīū′t!hūnaī′xasxam. P-sūwī′t ʟowa′txayūsxam.”[1]
“Will we now make begin self will. You winds turn into will.”
Temuⁿ′hū k·e′a ī′mstᴇ. “K·i′nauk·s[2] yu′xwīs kū′kᵘs px·ilmīsaī′m.
So then indeed thus. “Will I inside self ocean into go begin will.
Yᴇhaᵋmīyū sin ʟān. Sis ū′k·eai sūⁿ′lhak·!ētᴇmts, k·ᴇs ī′mstᴇ
Cyclone my name. If should somebody dream of me, customarily thus
ts-hī′lkwaī′sk· mūⁿ′lii ⁱk·qwo′n.” Tem-auk· muⁿ′hū kū′kᵘs ⁱk·tas
his action his like unto me.” Then inside now middle into to that
qa′lōs ayaī′.
ocean goes.

Taiᵋ muⁿ′hū.
Only now.

2. NŪNS ʟQĒ′K·ĪSXAMSK·[3]

ELK STORY HIS OWN

(Told by William Smith in 1910)

Īs xa′mᴇt-s-milhūdaī′s tem mᴇyā′saux. “Tsāᵃ′mᴇn hī′k·e
At one it is a place then says continually. “Very I just
tqaia′ldᴇx ɫt!awa′īt.” Temuⁿ′hū qasūwaī′nx ɫk·a′xk·edūt is
want it to have fun.” So then send begins them to assemble the
hī′tslᴇm. Mᴇyā′sauxa. “Tqaia′ltxan sxas[4] ayaī′m hī′k·e
people. Keeps on saying. “Want I that thou go shalt just
hamstīᵋ īs milhūdaī′s. Xa-ʟᴇā′lauwī. ‘Tqaia′ltxan hī′k·e hamstīᵋ
all to places. Thou always tell it shalt. ‘Desire I just all
hī′tslᴇm s k·exk·aī′m.’” Xa′mᴇt-s-hī′tslᴇm k·is ayaī′m xūtsā′
people should assemble begin.’” One it is a person would go will on his part
tsā′msik·s as milhūdaī′s. “P-hī′k·e xe′īʟk·e ʟhaya′nauwī, p-hī′k·e
different to the tribe. “You just well always watch it shall, you just
xe′īʟk·e ʟᴇyā′sī sin ildī′s: ‘Tqaia′ltxan sis k·exk·aī′m hak·auᵋ[5]
well tell it shall my message: ‘Want it I that assemble shall from everywhere
hī′tᴇslᴇm.’” Antū′u xūtsā′ k·is ayaī′mi tsā′msik·s is
people.’” This one on his part habitually go will different to the
milhūdaī′s. Temuⁿ′hū antū′u k·is xūtsā′ ayaī′m tsā′mstik·s
place. And then this one habitually on his part go will different to
s-milhūdaī′s. “Xa-hī′k·e xe′īʟk·e ɫhaya′nauwī. Xa-hī′k·e
the place. “Thou just well watch it always shalt. Thou just
tslaī′qa ʟᴇyā′sī lā′tqin tqaia′ldᴇx. Tqaia′ltxan sis k·exk·aī′m
correctly tell it shalt what I desire. Want it I that assemble shall
hak·auᵋ tas hī′tᴇslᴇm. Xa-hī′k·e xe′īʟk·e ʟᴇyā′sī īs intsk·ī′sin
from everywhere the people. Thou just well tell it shalt for something I
tqaia′ldᴇx hī′tᴇslᴇm s k·exk·aī′mi.” Antū′u xūtsā′ k·is
desire people should assemble.” This one on his part habitually
ayaī′m qaha′lk·s. “K·ᴇx k·i′mhak·s ayaī′m. Tqaia′ltxan sis
go will other place to. “Shalt thou there to go. Want it I that
hī′k·e hak·auᵋ k·exk·aī′m tas hī′tslᴇm.” Temuⁿ′hū antū′u
just from everywhere assemble shall the people.” And then this one
xūtsā′ k·is ayaī′m qaha′lk·s is ʟᴇyā′tsit.
on his part would go different to the people.

Temi′ʟx muⁿ′hū īk·xē′. Temi′ʟx muⁿ′hū hau′k·s hī′k·e īk·xē′.
Then they at last separate. And they then everywhere to just separate.
Temi′ʟx muⁿ′hū wī′lx ʟᴇyā′tstᴇk·s. Hī′k·e hak·auᵋ pī′ūsxaī tas
And they then come inhabitants to. Just from everywhere sound begins the

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[1] *ūtx-* TO BECOME.
[2] *k·is* + *-n* + *-auk·*.
[3] For *ts-ʟqēn′k·īsxamsk·*; *qēn′k·īyū* STORY.
[4] *sis* + *-x*.
[5] Contracted for *hak·hauᵋ*.

(Thus said the old woman.) "You will turn into winds." And, verily (it happened) thus. "I myself will travel in the ocean. Cyclone (will be) my name. If anyone should happen to dream of me, he will have the same power as I (possess)." Thereupon she went into the middle of the ocean.

Here now (the story ends).

2. The Universal Change

(One day while) at a certain place (Coyote) was constantly saying, "I just want to have a great deal of fun." So then he began to send (messengers) to bring the people together, telling (each messenger thus): "I want thee to go to all the tribes. Thou shalt constantly tell (them thus): 'I just want all the people to come together.'" (Thereupon) one man would start, on his part, to a certain tribe. (And Coyote cautioned them all thus): "You just carefully shall watch (everything). You shall correctly announce my message: 'I want that people should assemble from everywhere.'" (Then) this (other messenger) was about to go, on his part, to another place, while (still) another (messenger) was about to start for a different place. (And Coyote told each messenger thus): "Thou wilt constantly watch (everything) carefully. Thou shalt correctly tell what I want. I want that the people should come together from everywhere. Thou shalt tell exactly for what reason I want the people to come together." (And then) another (messenger), on his part, was ready to go in a different direction. "Thou shalt go there. I just want the people to assemble from everywhere." And finally (still) another (messenger) made ready to go, on his part, to a different people.

Now at last they separated. They went separately into all directions. Then (pretty soon each messenger) came to a village. The noise of the people sounded from everywhere, because all sorts of

hī'tslᴇm ts-pī'ūsxamsk·, lā'ɫtas hī'k·e hamstīᵋ intsk·ī's ʟhīlkwaī'sūnx.
people its noise its, because just all something it is done.

Temuⁿ'hū wī'lx nāk·s ⁱk·as yā'xau. Hamstīᵋ hī'k·e intsk·ī's
So finally comes where to that one is going. All just something

ʟhīlkwaī'sūnx: ʟpū'pᴇnhaut silī'kwᴇx, ʟqatᵋat silī'kwᴇx,
it is being done: shinny playing all are doing, target shooting all are doing,

ʟᴇyaⁿ'hats!īt silī'kwᴇx, ʟᴇmk·i'lhīxamt silī'kwᴇx. Temuⁿ'hū
guessing all are doing, dancing all are doing. So now

mᴇā'lauxa. "Qsa'wan [1] sin [2] tas wī'lx. Wahau'hītx hī'k·e
says continually. "Sent in the manner of I since I this one come. Invites just

hamstīᵋ as hī'tslᴇm as Mō'luptsinī'sla. K·-hī'k·e hak·auᵋ
all the people the Coyote. Will just from everywhere.

k·exk·aī'm tas hī'tslᴇm. Ī'mstᴇ tem ta'sin wī'lx." Tas xamᵋ
come together the people. Thus then this I come." The one

xūtsā' temuⁿ'hū wī'lx nāk·s ⁱk·as yā'xau. Hī'k·e hak·auᵋ
on his part then now arrives where to that one is going. Just from everywhere

pī'ūsxaī tas hī'tslᴇm tspī'ūsxamsk·. Mᴇqami'nt hī'k·e tsāᵃ'mᴇ tas
sounds the people its noise its. Many just very the

hī'tslᴇm. ʟqatᵋat silī'kwᴇx, ʟpū'pᴇnhaut silī'kwᴇx. As
people. Target shooting all are doing, shinny playing all are doing. The

xa'mᴇt-s-hī'tslᴇm xūtsā' temuⁿ'hū wī'lx ʟᴇyā'tstᴇk·s. Hamstīᵋ hī'k·e
one it is the person on his part then now comes inhabitants to. All just

intsk·ī's ʟhīlkwaī'sūnx: ʟxā'ʟxauyaūt silī'kwᴇx, ʟpā'pᴇsxaūt
something it is being done: spinning top all are doing, cat cradling

silī'kwᴇx, ɫtsī'tsiqhanaut silī'kwᴇx, tskwā'tskwahalaut silī'kwᴇx,
all are doing, spearing all are doing, stilt walking all are doing,

ʟtīwī't!ᵋwant silī'kwᴇx as lā'quns, ʟtīwī't!ᵋwant silī'kwᴇx as qōⁿ'tīyū.
making all are doing the poles, making all are doing the chisels.

Temuⁿ'hū mᴇā'lauxa. "Qsa'wan sin tas wī'lx. Mō'luptsinī'slan
Then now keeps on telling. Sent I in the manner of since I this come. Coyote I

ts-qsa'wak·. Hamstīᵋ hīk·e tqaia'ldᴇx tas hī'tᴇslᴇm s k·exk·aī'm
his messenger. All just he wants the people should assemble

hak·auᵋ. Mō'luptsinī'slan ts-qsa'wak·. P-hī'k·e hamstīᵋ
from everywhere. Coyote I his messenger. You just all

ɫqa'mī pin ītsxaᵋstᴇʟī. Ī'mstᴇ te'min tas wīlx."
take it along shall your various things. Thus then I this one arrive."

(The messenger then delivers similar messages at five other villages.) Hamstīᵋ hī'k·e tas intsk·ī's ʟhīlkwaī'-
All just the something it is being

sūnx.[3] (After delivering his message at the last village
done.

the messenger continues thus): "P-xe'īʟk·e ʟhaya'nauwī;
"You well always watch it shall;

saū'tistk·emt-s-pī'tskum temuⁿ'hū tīūt!hūna'ln as qo'ɫa.
five times it is the day then finally made will be the counting stick.

Xa-hī'k·e [4] xe'īʟk·e ʟhaya'nauwī. Nāmk· sis yūxē'
Thou just well always watch it shalt. When should disappear

saū'tistᴇt-s-qo'īɫa, hak·ta'mink·ink· k·ips wī'lī." Hamstīᵋ hī'k·e
ten it is the counting sticks, at later time shall you come there." All just

tas intsk·ī's ʟhīlkwaī'sūnx.[3] Haīⁿk· ⁱʟaxayaᵋ [5] yāᵃlsaī'. Hamstīᵋ
the something it is being done. Almost not again returns. All

hī'k·e tas intsk·ī's ʟhīlkwaī'sūnx.[3]
just the something it is being done.

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[1] *qasū-* TO SEND; *-a* modal; *-n* 1st person singular.

[2] Abbreviated for *mi'sin.*

[3] An example of Smith's inefficiency as a narrator. After having lost the trend of the story he interpolates this superfluous sentence seemingly to preserve the continuity of narrating.

[4] Should be *p-hī'k·e* YOU JUST.

[5] *iʟīyaᵋ* NOT + *-axa.*

things were being enacted. And now (one messenger) came to where he was bound for. Everything was being enacted; people were playing shinny, some were shooting at the target, some were playing the guessing game, many were dancing. Then (the messenger) kept on saying, "As a messenger I came here. Mō′luptsinī′sla is inviting all the people. People are to assemble from everywhere. For that reason I have come here." (And then) on his part the other (messenger) came to where he was going. (Again) from everywhere sounded the noise of the people. Many, indeed, were the people. They were shooting at the target; they were playing shinny. (Still) another man, on his part, came to a village. Everything was being enacted (there): Some were spinning tops; some were playing with strings; others were spearing; some were walking on stilts; many were making poles; some were fixing chisels. Then he kept on saying: "I have come here as a messenger. I am Coyote's messenger. He desires that all people should assemble from everywhere. I am Coyote's messenger. You will take along all your various playing utensils. For that reason I have come here." (Similar messages were then delivered at five other villages. Everywhere) everything was being enacted. (Then the last messenger delivered his message thus): "You will keep good track (of the days, for) on the fifth day the counting sticks will finally be made (ready). You will carefully watch (the days go by). After ten counting sticks are gone then you shall come there." (In each village) all sorts of games were being played. (The messengers) did not almost go back. (Everywhere) all sorts of (preparations) were being made.

Tem-axa muⁿ′hū yāᵃlsaī′. Temī′Lx-axa muⁿ′hū wī′lx na′k·eai
So back finally returns. So they back finally come where

ⁱk as yā′tsx tsimłana′stīyūk·ELx.[1] Tīūt!hūna′łnx as qo′īła
that one stays their chief their. Is made the counting stick

saū′tistk·emt-s-pī′tskum. “Xe′īlk·ep LEyāᵃ′sx sin ildī′s.”—“Ā′a,
ten times it is the day. “Well you it tell my message.” —“Yes,

hamstīᵋ hī′k·e tas intsk·ī′s Lhīlkwaī′sūnx: łEmlī′ūtstaīt[2] silī′kwEx,
all just the something it is being done: enjoying all are doing,

Lpū′pEnhaut silī′kwEx, łqatᵋat silī′kwEx, LEyaⁿ′hats!īt
shinny playing all are doing, target shooting all are doing, guessing

silī′kwEx.”[3]—“Tem nī′iLī k·in[4] tqaia′ldEx. Ī′mstE k·in[4]
all are doing.”— “So what thing I like. Thus I

tqaia′ldEx s k·exk·aī′m tas hī′tslEm.” Temuⁿ′hū hī′k·e hau′k·s
desire should assemble the people.” So then just everywhere to

ło′łqutī′yūt[5] si′lkustEx as nū′nsumxtELī. Hamstīᵋ hī′k·e tas
taking it it is done the eatables. All just the

intsk·ī′s Lhīlkwaī′sūnx: łt!awa′īt silī′kwEx, Lpū′pEnhaut
something is being done: playing all are doing, shinny playing

ⁱk·silī′kwEx, Lqatᵋat silī′kwEx. Hamstīᵋ hī′k·e tas lāᵃ
these all are doing, target shooting all are doing. All just the something

łtīwī′t!ʿwanłnx. Pā′xt!īyū łtīwī′t!ʿwanłnx, łtīwī′t!ʿwanłnx tas
is being fixed. Shinny clubs are being made, are being made the

tsī′tsik·!, Ltīwī′t!ʿwanLnx tas mū′kuts!ū, łtīwī′t!ʿwanłnx tas
arrows, are being made the bows, are being made the

lā′quns. K·-Līyaᵋ qāᵃ′tsE tsqa′mt!īyūsxam as qo′īła.
spears. Will not long come to end will the sticks.

Łlā′tqaīsxamstauk· ts-haiⁿk·[6] silī′kwEx. Hamstīᵋ hī′k·e tas
Feeling glad inside, mind his all are doing. All just the

intsk·ī′s Lhīlkwaī′sūnx. Qlaī′tsitxaūnx[7] muⁿ′hū as qo′īła. Hamstīᵋ
something is being done. Being continually counted now the sticks. All

hī′k·e lāᵃ Ltīwī′t!ʿwanLnx: Ltīwī′t!ʿwanLnx k·ī′yaī, Ltīwī′t!ʿwanLnx tas pā′xt!īyū, Ltīwī′t!ʿwanLnx tas mū′kuts!ū. “Tsāᵃ′mEn
just what is being made: are being made knives, are being made the shinny clubs, are being made the bows. “Very I

hī′k·e tqaia′ldEx, sis hāᵃ′łqa yūxē′ as qo′īła.” Qas mō′luptsinī′sla
just desire it, should quickly disappear the counting sticks.” The Coyote

hau′k·s hī′k·e tskwa′hal as łEyā′tsit, łī′k·intxanx
everywhere to just goes around the inhabitants, continually cautioning them

ts-hī′tslEmk·. “Xe′īLk·ep a′ Lhaya′nausxai, nāmk· sis
his people his. “Well you please always watch yourselves, when should

k·exk·aī′m kus hī′tslEm! P-hī′k·e xe′īLk·e Lhaya′nausxam.
assemble the people! You just carefully always watch yourselves shall

Qanī′xap mEłā′nx, tsāᵃ′mE hī′k·e pilskwīᵋst kus hī′tslEm, nā′k·s[8]
You know, very just strong the people, where to

ku′sEn wahau′hī[9] kwas hī′tEslEm, lā′łtasiLx hī′k·e hamstīᵋ intsk·ī′s
this I invite the people, because they just all something

mEłā′nx. Ī′mstE ku′spin LEyā′sauduxᵘ: ‘P-xe′īlk·e
know. Thus this you I continually tell thee: ‘You carefully

Lhaya′nausxam.’ K·-auk· hī′k·e tsāᵃ′mE pilskwīᵋst pin
watch continually selves shall.’ Shall inside just very strong your

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[1] *Mełana′stīyū* CHIEF.

[2] *mElī′ūtst* ENJOYABLE.

[3] Smith failed to narrate the full answer of the messengers.

[4] Unnecessary use of the future prefix *k·-*.

[5] Contracted for *łEłō′qutīyūt; lōqut-* TO TAKE.

[6] *lā′tEq- . . . -auk· ts-haiⁿk·* HE IS GLAD.

[7] *qlīt-* TO COUNT.

[8] The informant used the wrong adverb in this case. *hak·nī′k·eai* WHENCE would have been more proper.

[9] Abbreviated from *wahau′hītxa*.

Finally (the messengers) began to return. They finally came back to where their chief was living. On the fifth day the counting sticks were made (ready). "Did you tell my message correctly?" (asked Coyote). "Forsooth! All sorts of preparations are being made: People are having joyful times; they are playing shinny; they are shooting at the target; they are playing the guessing game."—"Verily, such things I want. For that reason do I want that the people should assemble." And now food was brought from everywhere (while) many (other) things were being done (by others). They were having fun; some of them were playing shinny, others were shooting at the target. (Furthermore), all sorts of things were being fixed. Shinny clubs were being made, arrows were being made, bows were being made, spears were being fixed. Not long (until) the counting sticks were going to run out. Everybody was feeling glad. All sorts of preparations were being made. And the counting sticks were being constantly counted. Everything was being fixed: Knives were being made, shinny clubs were being made, bows were being made. "I desire very much that the counting sticks should disappear." Coyote was going around everywhere among the inhabitants, continually advising his people: "Do you, please, watch yourselves carefully when the people will assemble! You will always keep good guard over yourselves. You know (that) the people (coming) from where I have invited them are (among) the strong(est) tribes, because they simply know all sorts of (tricks). For that reason I am continually telling you, 'You shall keep good guard over yourselves.' Your hearts shall

k·a'ltsū. Nā'mk·s[1] qē'yaltxam is le'wī', p-łtsa'mtsimausxam.
hearts. When should day continually (fut.) the world, you try repeatedly selves shall

P-hī'k·e hamstīᵋ intsk·ī's ʟhīlkwaī'sī. Temuⁿ'hū nā'mk·s[1]
You just all something do it shall. And then when should

k·exk·aī'm hī'tslᴇm, p-hī'k·e xe'īʟk·e ʟhaya'nausxam. K·-auk·
assemble people, you just carefully guard repeatedly selves shall. Shall inside

ⁱʟīyaᵋ ⁱk·qē'xan pin k·a'ltsū, nāmk· si'ʟxas[2] wīl kus hī'tslᴇm.
not from below your hearts, when should they arrive the people.

Tsā'mstiʟx s-hī'tslᴇm. ⁱʟapīyaᵋ[3] mᴇłā'nx iltqaᵋtᴇtiʟx s-hī'tslᴇm.
Different they the people. Not you know what kind are they the people.

Īs ī'mstᴇ pis[4] hī'k·e xe'īʟk·e ʟhaya'nausxam. K·-auk· ⁱʟīyaᵋ
For thus you shall just well guard selves shall. Shall inside not

īlāᵋtstau pin k·a'ltsū, nāmk· sᴇ'ʟxas[2] wī'lx kus hī'tslᴇm.
small very your hearts, when should they come the people.

Ī'mstᴇ k·auk·s[5] hī'k·e pilskwīᵋst pin k·a'ltsū. Qa'nhan hī'k·e
Thus shall inside just strong your hearts. The one I just

hamstīᵋ intsk·ī's mᴇłā'nx. K·-ⁱʟīyaᵋ nāmk· qaū[6] łtsa'sīyudᴇmts
all something know. Will not ever somebody win from me

k·ᴇts-k·a'ltsūk·-auk·. Ī'mstᴇ te'min ⁱʟīyaᵋ ts!ilō'xwax, lā'łtasins[7]
with his heart inside. Thus then I not am fearing, because customarily I

hī'k·e mᴇłā'nx hamstīᵋ intsk·ī's xa'qan."—"Ā'a, tema''ʟ muⁿ'hū
just know all something I." —"Yes, now we at last

mᴇłā'nīyuxᵘ. Īs ī'mstᴇ tem-axa hī'k·e pilskwīᵋtst 'ʟin k·a'ltsū, lā'łtamisa''ʟ
know thee. For thus then again just strong our hearts, because we

mᴇłā'nīyuxᵘ. Hamstīᵋtᴇx hī'k·e intsk·ī's mᴇłā'nx. Lā'xs
know thee. All it is thou just something knowest. Even

hī'k·e łin taᵋyāl k·łᴇlta's[8] łqūxwaᵋya'a, nāmk·s wīl kus hī'tslᴇm,
just our last thing will we bet repeatedly will it, when will come the people,

lā'łtasił mᴇłā'nīyuxᵘ. Mō'luptsinī'sla ham łān, ⁱʟīyaᵋ nāmk· qaū
because we know thee. Coyote thy name, not ever somebody

tsā'sisalyuxᵘ, lā'łtamis Mō'luptsinī'sla xam łān. Hamstīᵋtᴇx hī'k·e
has beaten thee, because Coyote thy name. All thou just

intsk·ī's mᴇłā'nx. Lā'xs łin taᵋyāl k·łᴇlta's[8] łqūxwaᵋya'a."—
something knowest. Even our last thing will we habitually bet it repeatedly will."—

"P-hī'k·e qāᵃ'ltᴇ łtsa'mtsimausxam. Xamᵋ taiᵋ as milhūdaī's
"You just always try continually selves shall. One only the tribe

temi'ʟx hī'k·e tsāᵃ'mᴇ pilskwīᵋtst, lā'łtasᴇʟxan mᴇłā'nx.
so they just very strong, because them I know.

ⁱʟaʟxīyaᵋ nāmk· qaū tsā'sisānx. Hī'k·eʟx-auk· tsāᵃ'mᴇ
Not them ever somebody has beaten them. Just they inside very

pilskwīᵋtst ts-k·a'ltsūk·." Hamstīᵋ hī'k·e tas lāᵃ ʟtīwī't!'wanʟnx:
strong his mind his." All just the what are being made ready:

tas tsī'tsik·! łtīwī't!'wanłnx. K·-ʟīyaᵋ qāᵃ'tsᴇ k·is tsqamt!ī'yūsxam
the arrows are being made ready. Will not long will come to end will

as qo'īła. ⁱʟīyaᵋ nāmk· hī'k·e ā'lik·an yā'tsx as Mō'luptsinī'sla.
the sticks. Not ever just motionless stays the Coyote.

Hau'k·s hī'k·e x·ū'lam. "Nāmk· sᴇ'ʟxas wīl, p-hī'k·e xe'īʟk·e
Everywhere to just moves. "When should they arrive, you just carefully

ʟhaya'nausxam. Xa'mtiʟx taiᵋ s-milhūdaī's ⁱʟaʟxanīyaᵋ[9] mᴇłā'nx.
always guard selves shall. One it is they only a tribe not them I know.

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[1] *nāmk·* + *mis*.
[2] *sis* + *-ʟx*.
[3] *ʟīyaᵋ* + *-p*.
[4] Abbreviated from *k·ips*; *k·is* + *-p*.
[5] *k·is* + *-auk·*.
[6] Abbreviated from *qaū'k·eai*; *q-* + *ū'k·eai* SOMEBODY.
[7] *lā'łta* + *sis* + *-n*.
[8] *k·is* + *łtā* + *-ł*.
[9] *ⁱʟīyaᵋ* + *-ʟx* + *-n*.

be very strong. As soon as the day will break you shall constantly practice (among) yourselves. You shall do all sorts of things. And then, when the people will assemble, you will simply watch yourselves carefully. Your spirits shall not be low when the people will arrive. They are a different people. You do not know what manner of people they are. For that reason you will have to watch yourselves carefully. You shall not be (even) a little downhearted after the people will arrive. For reasons (I mentioned before) your hearts shall habitually be strong. I know everything. No one is ever going to beat me by cleverness. It is for that that I am not afraid, because I usually know everything." (Thus Coyote kept on advising his people. And they answered): "Verily, now we know thee. For that very reason will our hearts be strong once more, because we know thee. Thou knowest everything. Even our last property are we going to put at stake when the people will arrive, because we know thee. Thy name is Mō'luptsinī'sla. No one has ever overcome thee, because 'Unconquerable' is thy name. Thou knowest everything. We are going to stake (even) our (very) last property." (And Coyote kept on saying): "Just keep on practicing (among) yourselves. (There is) only one tribe of Indians, and they are very strong, because I know them. No one has ever prevailed over them. Their hearts are very, very strong." All sorts of things were being made ready; arrows were being made. Not long (afterwards) and the counting sticks were going to come to an end. (But) Coyote never remained motionless. He just moved about everywhere (telling the people): "As soon as they arrive you will (have to) watch yourselves all the time carefully. (There is) only one tribe (whom) I do not know (very well). Their hearts are

Tsā^{a}ʹmᴇʟx hīʹk·e pilskwī^{ε}tst ts-k·aʹltsūk·-auk·. Hamstī^{ε}ʟx hīʹk·e
Very they just strong his mind his inside. All they just
intsk·īʹs mᴇłāʹnx. Īʹmstᴇ k·ips hīʹk·e xeʹīʟk·e ʟhayaʹnauwīʟx;
something know. Thus habitually you just well watch always shall them;
^{i}ʟaʟxīya^{ε} nāmk· qaū tsāʹsisānx." Tsqamt!aīʹ mu^{n}hū as
not them ever somebody has beaten." End begins now the
qoʹīla. Łlāʹtqaīsxamst-auk· ts-hai^{n}k·[1] as ʟᴇyāʹtsit, lāʹłtamis
counting sticks. Feel glad inside their minds the people, because
hīʹk·e hamstī^{ε} intsk·īʹs hīlkwīsaʹʟn. "Hamstī^{ε}tᴇʟxan mᴇłāʹnx
just all something done will be. "All them I know
s-hīʹtslᴇmiʟx; hīʹk·en īs qauʹwaī-slō mᴇłāʹnx kus hīʹtslᴇmiʟx,"
the people them; just I at each place know the people them,"
ts-īldīʹsk· as Mōʹluptsinīʹsla. "Hamstī^{ε} īs pīʹtskum
his words his the Coyote. "Each on day
p-łtsaʹmtsimausxam." Hamstī^{ε} hīʹk·e intsk·īʹs ʟhīlkwaīʹsūnx.[2]
you continually try selves shall." All just something is being done.
"^{i}ʟīya^{ε} qā^{a}ʹtsᴇ k·ᴇʹʟxas mu^{n}ʹhū wīl. Hamstī^{ε}tin hīʹk·e intsk·īʹs
"Not long will they now come. All it is I just something
mᴇłāʹnx. ^{i}ʟanīya^{ε}[3] ts!ilōʹxwax. Qwon sin łān Mōʹluptsinīʹsla[4]
know. Not I fear. (Of) me my name Mōʹluptsinīʹsla
sin łān." Hamstī^{ε}ʟx hīʹk·e intsk·īʹs ʟhilkwaīʹsx.[2]
my name." All they just something do it.

K·-ʟīya^{ε} qā^{a}ʹtsᴇ k·is mu^{n}ʹhū tsqaʹmt!īyūsxam as qoʹīla. Tas
Will not long will at last come to end will the sticks. These
łtsaʹmtsimausxamst silīʹkwᴇx philkwaīʹstxusk·ᴇʟx. Nāʹmk·s
continually trying selves all are doing future actions their. When constantly
mu^{n}ʹhū wīl kus hīʹtslᴇmiʟx, k·is xaʹmᴇt-s-hīʹtslᴇm wīl qauwīʹs.
now arrive the people they, habitually one it is a person comes first.
Łlāʹtqaīsxamst-auk· ts-hai^{n}k·[1] as ʟᴇyāʹtsit. K·-hamstī^{ε} hīʹk·e
Feel glad inside his mind the people. Will each just
intsk·īʹs hilkwīsaʹłn. Īʹmstᴇ teʹmiʟx-auk· lāʹtqaīsxa ts-hai^{n}k· as
something done will be. Thus then they inside glad feel his mind the
ʟᴇyāʹtsit. Temu^{n}ʹhū wīʹlx. Temu^{n}ʹhū tsqaʹmt!īyū as qoʹīla.
inhabitants. So at last come. So now comes to end the sticks.
K·-mu^{n}ʹhū wīʹl-slō ts-hīʹtᴇk·. Wīʹlx mu^{n}ʹhū xam^{ε} hīʹtslᴇm. K·iʟx
Will now come wholly its body. Comes now one person. Will they
mu^{n}ʹhū wīl. Hauʹk·s mᴇtskwaʹhalx as Mōʹluptsinīʹsla.
now arrive. Everywhere to continually goes around the Coyote.
K·-mu^{n}ʹhū wīʹl-slō ts-hīʹtᴇk·. Tas łlāʹtsqaīsxamst-auk· ts-hai^{n}k·,
Will now come wholly its body. These glad are inside his mind,
mis k·-hīʹk·e hamstī^{ε} intsk·īʹs hilkwīsaʹłn. Temu^{n}ʹhū wīʹlx-slō
since will just all something done will be. So now comes wholly
ts-hīʹtᴇk·.[5] K·exk·aīʹ-slō ts-hīʹtᴇk· mu^{n}ʹhū. Hamstī^{ε} hīʹk·e tas
its body. Assembles everybody its body its now. All just the
hīʹtᴇslᴇm k·exk·aīʹ; yaīʹtsxastᴇt-s-hīʹtslᴇm k·exk·aīʹ, hamstī^{ε} hīʹk·e
people assemble; various it is the people assemble, all just
iltqa^{ε}tit-s-hīʹtslᴇm. Temu^{n}ʹhū k·exk·aīʹ-slō ts-hīʹtᴇk·. Tem
what kind it is the people. So now assemble wholly its body. Then
mᴇyāʹsaux as Mōʹluptsinīʹsla. "Hamstī^{ε} hīʹk·e intsk·īʹsᴇt-s-t!auyaīʹs
says continually the Coyote. "All just kind it is the fun
k·in tqaiaʹltᴇx. Īʹmstᴇ teʹmin tqaiaʹltᴇx sis k·exk·aīʹm tas hīʹtslᴇm
will I want. Thus then I desire that assemble shall the people

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[1] See note 6, p. 38.

[2] Another case of an unnecessarily interpolated sentence.

[3] *i Līya* + *-n*.

[4] Perhaps "hard to be beaten."

[5] Note the unnecessary repetition of the phrase "they come." Such repetitions are typical of Smith's mode of narrating and will be met with in each subsequent story told by him.

very strong. They know everything. For that reason you shall constantly keep good watch over them. No one has ever beaten them." At last the counting sticks began to diminish (in numbers). The hearts of the villagers were very glad, because all sorts (of games) were going to be played. "I know all those people; I know people from everywhere," (were) Coyote's words. "Do you keep on practicing (among) yourselves every day." All sorts of preparations were being made. "(It will) not be long before they will arrive at last. I know everything. I am not afraid. My name is 'Unconquerable.'" (And) they made all sorts of preparations.

It will not be long (before) the counting sticks will come to an end. All these (people) were continually practicing (among) themselves their future actions. Now, as the people were arriving, one man would come first. The minds of the villagers were glad, (for) all sorts of things were going to be done. For that reason the people felt glad (in) their own minds. At last they came. The counting sticks were (all) gone. All the people were about to assemble. (First) one man came (announcing that) they were about to arrive. Coyote was constantly walking around everywhere. The people were about to arrive in large numbers. They were glad in their own minds, because everything was going to be done. Now people came in large numbers. At last they were arriving. All the people began to assemble; different people began to assemble, just all sorts of tribes. At last people arrived in great numbers. Then Coyote was constantly saying: "I want (you to have) all manners of fun. For that reason did I desire that people should assemble from every-

hak·auᵋ. K·iɫ hī′k·e qāᵃ′tsᴇ t!autxaī′m. Yaī′tsxaᵋtit-s-t!auyaī′s
from everywhere. Will we just long play will. Various it is the fun

k·ɫis [1] hīlkwīsa′a.” Temuⁿ′hū k·exk·aī′-slō ts-hī′tᴇk·. “K·iɫ
habitually we make it will.” Then now assemble wholly its body. “Will we

qau′wīs pū′pᴇnhautxaī′m.” Temuⁿ′hū tsīnī′ʟnx as pū′pᴇnhaūᵋ
first play shinny begin will.” So then is buried the shinny ball.

“Xa-hī′k·e xe′īʟk·e ʟhaya′nauwī sin hī′tslᴇm, nāmk· ɫis [2]
“Thou just well watch them shalt my people, when habitually we

pū′pᴇnhautxaī′m.” Hamstīᵋ hī′k·e tas lāᵃ k·a′ts!ɫnx. Hamstīᵋ
shinny play will.” All just the things are put on. All

hī′k·e mᴇɫīqē′st (as) ʟpū′pᴇnhaut. Temuⁿ′hū tsk·itxē′ɫnx as
just with feathers are (the) shinny players. And then is being placed the

pū′pᴇnhaū. K·ᴇts hāᵃ′tsᴇ mᴇhīⁿyū′ɫnx, k·i′ɫtas [3] ⁱʟīya.
shinny ball. Habitually in vain it is hit, but habitually not

ʟᴇyai′xayūsxam na′k·s. Temuⁿ′hū qas hak·i′nsk·itᴇʟx [4] temuⁿ′hū
go happen will anywhere. So then (by) the from far people them so now

mᴇhīⁿyūⁿ′ɫnx, te′mɫta hī′k·e xūs ʟᴇa′qayū as pū′pᴇnhaū. Hī′k·e
struck at it is, but just a little it moves the ball. Just

hak·auᵋ pī′ūsxaī tas tsqau′wīs, sis xūs hī′k·e ʟᴇa′qayū as
from everywhere make noise the rooters, if a little just it moves the

pū′pᴇnhaū. K·im qalpa′a mᴇhīⁿyū′ʟī. Temuⁿ′hū mᴇhīⁿyū′ɫnx.
ball. There again hit it will. And then it is hit.

Temuⁿ′hū yāsauᵋya′ɫnx, “ʟaxīyaᵋ [5] mᴇɫā′nx ʟpū′pᴇnhaut.
And then would be told, “Not thou knowest to play shinny.

Tkwamī′ʟxax ʟpū′pᴇnhaut. ⁱʟaxīyaᵋ ʟhīlkwaī′sᴇx, te′mɫta xa-hī′k·e
Ignorant thou shinny playing. Not thou action makest, and yet thou- just

tsāᵃ′mᴇ tqaia′ltᴇx sxas pū′pᴇnhautxaī′m.” Temuⁿ′hū qalpa′ɫnx
very desirest that thou shinny play shalt.” So then again it is done (by)

hak·īⁿ′yauk·-slō [6] temuⁿ′hū mᴇhīⁿyū′ɫnx as pū′pᴇnhaū. Te′mɫta
from across people so then it is hit the ball. But

ʟᴇyai′xayū muⁿ′hū nīsk· xū′ʟī. “Hāl!, ī′mstᴇ sa′spin [7]
it goes now far a little. “See!, thus since these you I

ʟᴇyā′sauduxᵘ. Hālp! muⁿ′hū hīlkwīsa′a.” K·-ʟīyaᵋ qāᵃ′tsᴇ k·is
always tell thee. There! you now do it will.” Will not long will

k·eaī′m ʟpū′pᴇnhaut. “Ł-k·eaī′m muⁿ′hū. Ł-qatᵋatxaī′m īs
stop will to play shinny. “We stop will now. We shoot will with

tsī′tsik·!, hīᵋye′saᵋ. Xa-tī′ūt!ᵋwantxaī′m as qatᵋa, ɫ-qatᵋatxaī′m.”
arrows, friend. Thou be fixing shalt the target, we shoot begin will.”

Temuⁿ′hū ɫqatᵋat si′lkustᴇx. “Aqāᵋᵃt tsī′tsk·!ik· [8] ku hīᵋye′saᵋ,
So then target shooting by all is done. “Good arrow his that friend,

aqāᵋtit-s-kwaᵋsta.[9] Hīᵋye′saᵋ, x-aū ihī′yᴇmtsū xam tsī′tsik·!.”
good is the paint. Friend, thou here give it to me shalt thy arrow.”

Temuⁿ′hū mᴇyā′sauxa. “Xa-ɫtsā′sīyudī sin tsī′tsik·!. Xa-hī′k·e
And then keeps on saying. “Thou win it (of) me shalt my arrow. Thou just

ā′mta ɫtsā′sīyudī sin tsī′tsik·! ⁱk·anhū′u ⁱk·tas pī′tskum. K·ist
entirely win of (me) shalt my arrows on this on the day. Will we two

hī′k·e hamstīᵋ t!autxaī′m ⁱk·antū′u ⁱk·tas pī′tskum.” Hamstīᵋ hī′k·e
just all have fun will on this on the day.” All just

intsk·ī′s ʟhīlkwaī′sūnx qas ɫk·a′xk·examt. Hī′k·e hak·auᵋ
something it is done (by) the assembled people. Just from everywhere

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[1] *k·is* + *-ɫ*.

[2] Abbreviated for *k·ɫis*; *k·is* + *-ɫ*.

[3] *k·is* + *ɫlā*.

[4] Transposed for *hak·nī′sk·ᴇtiʟx*.

[5] *ʟīyaᵋ* + *-x*.

[6] *hak·-* + *k·īn′hī* + *-auk·*.

[7] Abbreviated for *mī′saspin*; *mis* + *as* + *-p* + *-n*.

[8] Abbreviated from *ts-tsī′tsk·!ik·*.

[9] An ungrammatical and obscure passage. Should have been perhaps *aqāᵋat mukwaᵋsta* HAVING GOOD PAINT; *kwaᵋs* PAINT (?).

where. We will just play for a long time. We will continually play various games." At last the people had assembled in great numbers. "We will first play shinny." Then the shinny ball was placed on the ground. (And Coyote admonished his companion), "Thou shalt carefully watch over my people, while we are playing shinny." All sorts of things were being worn (by the people). All the shinny players had feathers on. Finally the shinny ball was placed (on the ground). In vain it would be hit by (a player); it did not customarily go anywhere. So then it was hit by a person from the other side, but the ball moved just a little. The rooters were shouting from everywhere, whenever the shinny ball moved a little. Then again (another player) would strike at it. It was hit, but he would be told: "Thou doest not know (how) to play shinny. Thou art ignorant of the shinny game. Thou doest not perform (the proper action), and yet thou wantest very much to play shinny." Then the ball would be hit again by some player from across. Still it goes (only) a little ways. (Then Coyote would say): "See? For that reason I have been telling thee (thou canst not play shinny). There! You shall do it now." Not long (afterward) they were about to stop playing shinny. "We will stop now. Friend! We will shoot at the target with arrows. Thou wilt fix the target (and) we will begin to shoot." Then everybody started to shoot at the target. (Coyote's people would say): "That friend has good arrows, they are well painted. Friend, give me thy arrows!" And then (the same man) kept on saying: "Thou shalt win the arrows from me. Thou shalt gain from me all my arrows to-day. We two will have all (kinds of) fun on this day." All sorts of things were being done by the assembled people. The noise (made by the) people sounded from every-

pīūsxaī′ tas hī′tslᴇm ts-pī′ūsxamsk˙. Temuⁿ′hū ʟᴇmk˙i′lhīxamt
sounds the people its noise its. And then dancing
sī′lkustᴇx. Hamstīᵋ hī′k˙e tᴇma′sx tas hī′tslᴇm. Hī′k˙e yaī′tsxa
is done by all. All just paint the people. Just differently
tᴇma′sx tas hī′tslᴇm łimk˙i′lhīxamt. K˙-ʟīyaᵋ qāᵃ′tsᴇ k˙is k˙eaī′m
paint the people dancing. Will not long will stop will
muⁿ′hū. Tas łtsī′tsqaut ⁱk˙ʟhīlkwaī′sūnx. K˙ᴇts ʟxauwaī′stᴇx
now. The spearing (by) those it is done. Habitually thrown becomes
qauxa′nk˙s kus tsī′tsqaū, k˙ᴇts k˙i′mhak˙s ʟxuī′łnx qauxa′nk˙s-ukᵘ.
upwards the grass, habitually there to is speared upwards away.
Xa′mᴇt-s-hī′tslᴇm tem hī′k˙e tsāᵃ′mᴇ mᴇk˙!ī′nt,[1] qāᵃ′ltᴇ hī′k˙e
One it is a person and just very spears, always just
xaqa′tsᴇ ʟᴇmk˙!ē′naux. Qas xe′ʟk˙ᴇtaux s-hī′tslᴇm ʟᴇmk˙!ē′naux
it is he always hits it. The two are they two the people continually hit
as tsī′tsqaū.
the grass.

K˙-ⁱʟīyaᵋ qāᵃ′tsᴇ k˙is tsqa′mt!īyūsxam muⁿ′hū. Temuⁿ′hū
Will not long time will come to end will now. So now
mᴇyā′saux as Mō′luptsinī′sla. "K˙-ⁱʟīyaᵋ qāᵃ′tsᴇ k˙łis muⁿ′hū
always says the Coyote. "Will not long habitually we then
k˙eaī′mi. Nā′mk˙ łis k˙eaī′m, łis k˙exk˙aī′m xa′mtik˙s
stop will. When will we stop will, will we assemble will one it is at
le‘wī′." Temuⁿ′hū k˙e′a k˙exk˙aī′-slō ts-hī′tᴇk˙. Temuⁿ′hū
place." So then verily assemble wholly its body. And then
mᴇyā′saux as Mō′luptsinī′sla. "Tqaia′ltxan sips hī′k˙e hamstīᵋ
keeps on saying the Coyote. "Want it I that you just all
qas hī′tsʟᴇm k˙ts!a′a kus k˙aya′sīyū. K˙-qa a′ qaū s
the people wear it shall the horn. Will discr. please whom habitually
łᵃa′mxayudī[2] kus k˙aya′sīyū." Temuⁿ′hū łōqutī′nx qas
fit on will the horn." So now takes it the
Mō′luptsinī′sla. Tem hī′k˙e hau′k˙s mᴇtskwa′halxa. "Hē⁺, sin
Coyote. And just everywhere to walks around. "Hey, my
anaī′s, ⁱʟaxīyaᵋ nā′mk˙ ʟaa′mxayutx sin anaī′s." Tem-axa k˙im
friend, not thee ever it fits on my friend." So again there
muⁿ′hū yūxē′nx. "Tqaia′ltxan sxas qanī′x k˙ts!a′a, sin
now disappear made it. "Desire I that thou thou wear it shalt, my
anaī′s, mᴇtsādaᵋt‘."[3]—"Hē⁺, ⁱʟaxīyaᵋ ʟᵃa′mxayutx sin anaī′s
friend, kingfisher.—" "Hey not thee looks good on my friend
mᴇtsādaᵋt‘. K˙-hī′k˙e mᴇtsādaᵋt‘ xam łān. Xa-hī′k˙e qāᵃ′ltᴇ taiᵋ
kingfisher. Will just kingfisher thy name. Thou just always simply
ʟxwē′ʟxwatxam as tsūdaī′s. Xaqanī′x k˙ts!a′a sin anaī′s,"
be spearing shalt the fish. Thou wear it shalt my friend,"
muⁿ′hū yāsauᵋyaī′nx qas Mō′luptsinī′sla as mᴇk˙iʟaᵋt‘. Temuⁿ′hū
then says again to him the Coyote the crane. So then
k˙ts!aī′nx qas mᴇk˙iłaᵋt‘. Temuⁿ′hū mᴇtskwa′halxa, te′młta
put it on the crane. And then walks around, but
hī′k˙e kō′kᵘs ayaī′sūwītxaī′. Temuⁿ′hū yāsauᵋyaī′nx qas
just ocean to attempts to go. So then tells him again the
Mō′luptsinī′sla. "ⁱʟaxīyaᵋ ʟaa′mxayutx, x-axa yūxē′i.[4]
Coyote. "Not thee it looks good on, thou again disappear make it shalt.
K˙-hī′k˙e mᴇk˙iłaᵋt‘ xam łān. Xa-hī′k˙e k˙i′łaltxam
Will just crane thy name. Thou just wade continually shalt
īs qalxaī′sla. K˙-hī′k˙e mᴇk˙iłaᵋt‘ xam łān." Temuⁿ′hū qalpaī′nx
for mud-cats. Will just continuous wader thy name." And then again does it

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[1] Abbreviated for *mᴇk˙!ī′ntx*.

[2] Contracted from *łᴇla′mxayudīʟamx-* TO FIT.

[3] Literally, "Noise-maker."

[4] *yūx-* TO DISAPPEAR; *-īi* transitive future.

where. Then everybody began to dance. The people were painted in all sorts (of ways). The dancing people were painted in different ways. Not long (afterward they) were going to stop (dancing). (Then) pole spearing would be practiced by them. A bundle of tied-up grass would be thrown upward, (and) it would be speared, (while it was still) up (in the air). One man (especially) speared very (well); he was always hitting (the target). Two (other) people were (also) continually hitting the grass.

Not long (afterward) this (game also) was going to come to an end. Then Coyote kept on saying: "It won't be long (before) we will stop. After we will stop we will assemble at another place." Then, verily, the people assembled (there) in great numbers. And now Coyote kept on saying: "I want that all the people should put on this horn. (I want to see) whom the horn will fit (best)." Then Coyote took it and walked around everywhere (with it). (But some one shouted), "Hey, my friend! it could never fit thee." So he took it off (right) there (saying), "I want that thou shouldst try it, my friend, Kingfisher." (Then Kingfisher put it on, but Coyote said): "Hey! it does not look good on thee, my friend, Kingfisher. Thy name will just be Noise-Maker. Thou shalt always be spearing salmon. (Now) thou shalt wear it, my friend," said again Coyote to Crane. Then Crane put it on. He walked around, but attempted to go to the ocean. Then Coyote said to him: "It does not look good on thee, take it off. Thy name will be just Crane. Thou wilt habitually wade around for mudcats. Continuous-Wader shall be thy name." Then again he spoke to Pelican, and Pelican put it on, but

yāsauᵋyaī'nx as mᴇtsa'ntsinst. Temuⁿ'hū k·ts!aī'nx qas
again says to the pelican. So now wears it the

mᴇtsa'ntsinst, te'młtauk·[1] hī'k·e kū'kᵘs tpaī'sūwītxaī'. "Hē⁺,
pelican, but inside just ocean to to fly attempts. "Hey,

sin anaī's, ⁱʟaxīyaᵋ ʟᵃa'mxayutx. K·-hī'k·e mᴇtsa'ntsinst xam
my friend, not thee it fits on. Will just pelican thy

łān, xa-hī'k·e tsī'kwatxam is tsalx, k·-hī'k·e mᴇtsa'ntsinst ham
name, thou just dip out shalt the smelt, will just pelican thy

łān." Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx qas Mō'luptsinī'sla as
name." And then again does it again says it the Coyote (to) the

yā'łqult!. "Xa-k·ts!a'a sin anaī's." Temuⁿ'hū k·ts!aī'nx,
diver. "Thou wear it shalt my friend." So now wears it,

te'młta hī'k·e kō'kᵘs ayaī'sūwītxaī'. "Hē⁺, sin anaī's, ⁱʟaxīyaᵋ
but just ocean to to go attempts. "Hey, my friend, not thee

ʟaa'mxayutx. K·-hī'k·e yā'łqult! ham łān." Tem qalpaī'nx
looks well on. Will just diver thy name." And again does it

yāsauᵋyaī'nx as pitskulī'nīᵋ. "Xa-k·ts!a'a sin anaī's." Temuⁿ'hū
again says to the sand-hill crane. "Thou wear it shalt my friend." So then

k·ts!aī'nx. "Hē⁺, sin anaī's, ⁱʟaxīyaᵋ ʟᵃa'mxayutx, sin anaī's.
put it on. "Hey, my friend, not thee it fits on, my friend.

K·-hī'k·e pitskulī'nīᵋ xam ʟān. Xa-hī'k·e nū'nstxam as qōn,
Will just sand-hill crane thy name. Thou just eat shalt the blueberries,

xa-hī'k·e taiᵋ qō'nīyuxs.[2] Xa-hī'k·e taiᵋ yā'tsī is k·!i'laᵋpī,
thou just only blueberries (pick) shalt. Thou just only live on shalt the lake,

k·-hī'k·e pitskulī'nīᵋ xam łā'ni." Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx
will just sand-hill crane thy name." And then again does it says again to

as qōⁿ'qᵘ qas Mō'luptsinī'sla. "Xa-k·ts!a'a." Temuⁿ'hū
the white swan the Coyote. "Thou wear it shalt." So then

k·ts!aī'nx, temuⁿ'hū mᴇpī'wīsxaī'xa ildī's "qōⁿ'qᵘ".
wears it, and then continually utters sound "qoⁿqᵘ".

"Hē⁺, sin anaī's, xa-yūxē'i-axa. K·-hī'k·e qōⁿ'qᵘ ham łān,
"Hey, my friend, thou take it off shalt. Will just white swan thy name,

xa-hī'k·e yā'tsī is k·!i'laᵋpī." Temuⁿ'hū qalpaī'nx yā'sauᵋyaī'nx
thou just live in shalt the lake." And then again does it again says to

as mī'q!u. "Xa-k·ts!a'a sin anaī's."—"ⁱʟanīyaᵋ tqaia'ltᴇx, sin
the vulture. "Thou wear it shalt my friend."— "Not I want it, my

anaī's. K·in k·imhaᵋk· ⁱʟīyaᵋ ʟaa'mxayudī, sin anaī's."—"Hē⁺,
friend. Will me perhaps not fit on will, my friend."— "Hey,

sin anaī's, tqaia'ltxan s hī'k·e hamstīᵋ qaū'k·eai k·ts!a'a."
my friend, want it I that just each somebody wear it shall."

Temuⁿ'hū k·ts!aī'nx qas mī'q!u. "Hē⁺, sin anaī's, ⁱʟaxīyaᵋ
So now puts it on the vulture. "Hey, my friend, not thou

ʟᵃa'mxayutx. K·-hī'k·e mī'q!u xam łān, xa-hī'k·e yā'tsī qāᵃ'ltᴇ
lookest well in it. Will just vulture thy name, thou just stay in shalt always

īs ʟowa'hayū. K·-waᵋna' ham īldī's, k·-hī'k·e mī'q!u xam ʟān."
in mountains. Will not thy speech, will just vulture thy name."

Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx qas Mō'luptsinī'sla as ʻwaʻwāᵋ.
And then again does it says again to the Coyote the night owl.

"Xa-k·ts!a'a sin anaī's. Mᴇłī'ūtstayū hī'k·eł ʟhī'lkwaīsx."
"Thou wear it shalt my friend. Enjoyable things just we enact."

Temuⁿ'hū k·ts!aī'nx, te'młta hī'k·e īldī' "ʻwaʻwāᵋ." "Hē⁺, sin
So then put it on, but just says "ʻwaʻwāᵋ." "Hey, my

anaī's, ⁱʟīyaᵋ ī'mstᴇ, yū'xatyaiᵋ k·im! K·-hī'k·e ʻwaʻwāᵋ xam ʟān."
friend, not thus, take it off again there! Will just night owl thy name."

Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx as yāⁿ'ts!is qas Mō'luptsinī'sla.
And then again does it again says to the buzzard the Coyote.

"Xa-k·ts!a'a qanī'x, sin anaī's." Temuⁿ'hū k·ts!aī'nx qas yāⁿ'ts!is,
'Thou wear it shalt thou, my friend." So now wears it the buzzard,

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[1] *temlta* + *-auk·*.

[2] Transposed for *qō'nīxus*.

he attempted to fly into the ocean. "Hey, my friend! it does not fit thee. Just Pelican shall be thy name, thou shalt scoop out smelt; thy name will be only Pelican." Then again Coyote said to Diver, "Thou shalt wear it, my friend." Then he put it on, but he just attempted to go to the ocean. "Hey, my friend! it does not look well on thee. Diver will be thy name." Then again he spoke to Sand-Hill Crane. "Thou shalt put it on, my friend." So he put it on. "Hey, my friend! it does not look good on thee, my friend. Thy name will just be Sand-Hill Crane. Thou wilt eat blueberries; thou wilt continually pick blueberries only. Thou wilt live only on lakes; Sand-Hill Crane will be thy name." And then again Coyote spoke to White Swan, "Thou shalt be wearing it." So he put it on, but continually made the sound *qōⁿqᵛ*.

"Hey, my friend! take it off again. Thy name will be White Swan; thou wilt just live on lakes." Then he spoke again to Vulture. "Do thou wear it, my friend."—"I do not like it, my friend. It may not, perchance, fit me, my friend."—"Oh, my friend! I want that everybody shall put it on." Then Vulture put it on. "Hey, my friend! thou doest not look well in it. Vulture will be thy name. Thou shalt always live in the mountains. Thy speech shall leave (thee); thy name will be Vulture." Then again Coyote spoke to Night-Owl: "Thou shalt wear it, my friend. We do joyful things." So then he put it on but began to say: *ʽwaʽwāᵋ*. "Hey, my friend! not thus, take it off again. Thy name will be only Night-Owl." Then again Coyote said to Buzzard, "Thou shalt put it on, my friend." And now Buzzard put it on, but he only attempted

te'mɫta hī'k·e tpaī'sūwītxaī' as yāⁿ'ts!is. "Hē+, ⁱʟaxīyaᵋ
but just to fly attempts the buzzard. "Hey, not thou

ʟaa'mxayutx sin anaī's, x-axa yūxē'i. K·-hī'k·e yāⁿ'ts!is
fittest it my friend, thou again take it off shalt. Will just buzzard

xam ʟān." Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx as ɫaᵋmī'sū qas
thy name." And then again does it says again to the day owl the

Mō'luptsinī'sla. "Xa-k·ts!a'a sin anaī's qanī'x. Xaqanī'x k·ts!a'a
Coyote. "Thou wear it shalt my friend thou. Thou the one wear it shalt

sin anaī's." Temuⁿ'hū k·e'a k·ts!aī'nx, te'mɫta hī'k·e ildī'
my friend." So then indeed puts it on, but just speaks

"ʟaᵋmī'sū." "Hē+, sin anaī's, x-axa yūxē'i, ⁱʟaxīyaᵋ
"ʟaᵋmī'sū." "Hey, my friend, thou again take it off shalt, not thee

ʟᵃa'mxayutx. K·-hī'k·e ʟaᵋmī'sū xam ʟān, xa-hī'k·e yā'tsī īs
it fits on. Will just day owl thy name, thou just live in it shalt in

ʟowa'hayū, xa-hī'k·e taiᵋ x·ū'lamtxam īs qamɫī's." Temuⁿ'hū
mountains, thou just only travel shalt at night." And now

qalpaī'nx yāsauᵋyaī'nx qas Mō'luptsinī'sla as yipaᵋyūsla.
again does it again says to the Coyote the screech owl.

"Xa-k·ts!a'a sin anaī's." Temuⁿ'hū k·ts!aī'nx qas yipaᵋyūsla,
"Thou wear it shalt my friend." So now wears it the screech owl,

te'mɫta hī'k·e "yipaᵋyūsla" mᴇilī'dīxa. "Hē+, sin anaī's, ⁱʟaxīyaᵋ
but just "yipaᵋyūsla" keeps on saying. "Hey, my friend, not thee

ʟaa'mxayutx, x-axa yūxē'i. K·-hī'k·e yipaᵋyūsla xam ʟān.
it fits on, thou off take it shalt. Will just screech owl thy name.

K·ᴇx-auk· hī'k·e yā'tsī īs mu'kūtsīyū." Temuⁿ'hū qalpaī'nx
Wilt thou inside just live in it in forest." And then again does it

yāsauᵋyaī'nx as mukwa'ltsīᵋt'. "Hē+, xa-k·ts!a'a sin anaī's."
again says to the eagle. "Hey, thou wear it shalt my friend."

Temuⁿ'hū k·ts!aī'nx. "Hē+, ⁱʟaxīyaᵋ ʟᵃa'mxayutx sin anaī's.
So then puts it on. "Hey, not thee it fits on my friend.

K·-hī'k·e mukwa'ltsīᵋt' xam ʟā'ni." Temuⁿ'hū qalpaī'nx
Will just eagle thy name." And then again does it

yāsauᵋyaī'nx as k·aⁿᵋk·. "Xa-k·ts!a'a sin anaī's." Te'mɫta
again says to the woodpecker. "Thou wear it shalt my friend." And verily

k·ts!aī'nx qas k·aⁿᵋk·, te'mɫta hī'k·e "k·aⁿᵋk·" mᴇilī'dīx. "Hē+,
wears it the woodpecker, but just "k·aⁿᵋk·" continually says. "Hey,

x-axa yūxē'i sin anaī's. K·-hī'k·e k·aⁿᵋk· xam ʟā'ni,
thou again disappear make it shalt my friend. Will just woodpecker thy name,

xa-hī'k·e taiᵋ qa'ltsīyuxs īs kōxᵘ."
thou just only peck shalt at trees."

Temuⁿ'hū yāsauᵋyaī'nx qas Mō'luptsinī'sla as qatsī'līᵋ. "Hē+, sin
And then again says to the Coyote the wolf. "Hey, my

anaī's, xa-tsima'a k·ts!a'a." Temuⁿ'hū k·e'a tsimaī'nx qas qatsī'līᵋ.
friend, thou try it shalt wear it shalt." So now indeed tries it the wolf.

Te'mɫta ⁱʟīyaᵋ ayaī' nī'sk·ik·s, te'mɫta hī'k·e mᴇqamā'lalxa. "Hē+,
But not goes far to, but just continues to be bashful. "Hey,

xa-ⁱʟīyaᵋ qa'mla!, sin anaī's. Xa-k·ts!a'a." Te'mɫta muⁿ'hū k·e'a
thou not bashful, my friend. Thou wear it shalt." So now indeed

k·ts!aī'nx, te'mɫta hī'k·e ildī' "qatsī'līᵋ". "Hē+, sin anaī's,
wears it, but just says "qatsī'līᵋ". "Hey, my friend,

ⁱʟaxīyaᵋ ʟᵃa'mxayutx. Qailāᵃ temx qamā'lal[1] sin anaī's? Qailāᵃ
not thee it fits on. Why then thou bashful my friend? Why

temx ⁱʟīyaᵋ ɫtsiya'xusalsxa?[2] Tqaia'ltxun sxas kumkwī'm."
then thou not movest self here and there? Want thee I that thou run shalt."

Temuⁿ'hū k·e'a kumkwī'. "Hē+, ⁱʟaxīyaᵋ xūs ʟᵃa'maxyutx, sin
So then verily run begins. "Hey, not thee a little it fits on, my

anaī's. K·-hī'k·e qatsī'līᵋ xam ʟā'ni. X-axa yūxē'i sin anaī's.
friend. Will just wolf thy name. Thou off take it shalt my friend.

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[1] Abbreviated for *qamā'laltxa*.

[2] *tsīⁿxu-* TO SHAKE, TO MOVE.

to fly. "Hey! it does not fit thee, my friend; take it off. Thy name will be only Buzzard." Then again Coyote spoke to the Day Owl: "Thou shalt put it on, my friend. Thou shalt be the one to wear it, my friend." Then, indeed, he put it on, but merely said: *ʟaᵋmī′sū*. "Hey, my friend! take it off; it does not fit thee. Thy name will be only Day Owl; thou wilt live in mountains; thou wilt travel only at night." Then again Coyote spoke to Screech Owl, "Thou shalt wear it, my friend." So Screech Owl put it on but kept on saying: *yipaᵋyūsla*. "Hey, my friend! it does not fit thee, thou (must) take it off again. Thy name will be only Screech Owl. Thou wilt live inside the forests." Then again he spoke to Eagle, "Here! Thou shalt wear it my friend." So he began to wear it. "Hey! it does not look well on thee, my friend. Thy name will be Eagle only." Then again he spoke to Woodpecker, "Thou shalt put it on, my friend." And, verily, Woodpecker put it on but merely kept on saying *k·aⁿᵋk·*. "Hey, thou (must) take it off again, my friend. Thy name will be Woodpecker only; thou shalt customarily peck at trees."

And then Coyote said frequently to Wolf, "Hey, my friend, thou shalt try to wear it." Then, indeed, Wolf put it on. But he did not go far, when he was acting (rather) bashful. "Hey! do not be bashful, my friend! Thou (must) wear it." So then, indeed, he put it on (again), but he just said: *qatsī′līᵋ*. "Hey, my friend! it does not fit thee. Why art thou always ashamed, my friend? Why dost thou not move up and down? I want that thou shouldst run." Then, indeed, he began to run. "Hey, it does not fit thee (even) a little, my friend. Thy name will be only Wolf. Thou shalt take it

Xa-hī'k·e īs qauwaī'-slō īs tsk·īⁿ'tsī x·ū'lamtxam. Qatsī'līᵋ xam
Thou just on every place in mountains travel shalt. Wolf thy

ʟā'ni." Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx qas Mō'luptsinī'sla as
name." And then again does it again says to the Coyote the

mᴇqalpaᵋt'. "Hē+, sin anaī's, xa-tsima'a k·ts!a'a.
cougar. "Hey, my friend, thou try it shalt wear it shalt.

Xa-mukumū'kwalxam hau'k·s, nāmk· sxas k·ts!a'a." Temuⁿ'hū
Thou run about shalt everywhere to, when shouldst thou wear it". So now

k·e'a mukumū'kwalxa. "ʟaxīyaᵋ ʟᵃa'mxayutx xūs sin anaī's.
indeed runs around. "Not thee it fits on a little my friend.

K·-hī'k·e mᴇqalpaᵋt' [1] xam ʟā'ni. Xa-hī'k·e hau'k·s x·ū'lamtxam
Will just cougar thy name. Thou just everywhere to travel shalt

īs tsk·īⁿ'tsī." Temuⁿ'hū as yaⁿ'qu. "Hē+, sin anaī's, xa-k·ts!a'a,
in mountains." And now the wildcat. "Hey, my friend, thou wear it shalt

sxas ʟᵃa'mxayudī, k·xas mukumū'kwalxam." Te'mɬta hī'k·e
if thou look well in it shalt, habitually thou run back and forth shalt." But just

tsāᵃ'mᴇ qsuū't. "Hē+, sin anaī's, k·in ⁱʟīyaᵋ nāmk· k·ts!a'a.
very heavy. "Hey, my friend, will I not ever wear it will.

Tsāᵃ'mᴇ hī'k·e qsuⁿ'titsʟō."—"Hē+, sin anaī's, k·-hī'k·e yaⁿ'qu xam
Very just heavy much."— "Hey, my friend, will just wildcat thy

ɬān, xa-hī'k·e hau'k·s x·ū'lamtxam īs nā'tk·autuxs." Temuⁿ'hū
name, thou just everywhere to travel shalt in river small several." And then

qalpaī'nx yāsauᵋyaī'nx as kusūᵋtsī. Temuⁿ'hū k·ts!aī'nx as kusūᵋtsī.
again does it again says to the bear. So now put it on the bear.

Temuⁿ'hū mis ɬk·ts!aī'tx, tem yāsauᵋyaī'nx qas Mō'luptsinī'sla.
And now after had it on, then again says it the Coyote.

"Xa-mukumū'kwalxam." Te'mɬtaukᵘ [2] hī'k·e ʟōhaī'sūwītxaī'
"Thou run around shalt." But away just to climb attempts

qauxa'nk·s īs kōxᵘ. K·-ukᵘ ʟōhaī'm qauxa'nk·s ⁱk·as kōxᵘ. "Hē+,
upwards on tree. Will away climb will up to on the tree. "Hey,

sin anaī's, ⁱʟaxīyaᵋ ʟᵃa'mxayutx. K·-hī'k·e kusūᵋtsī xam ɬān,
my friend, not thee it fits on. Will just bear thy name

xa-hī'k·e taiᵋ taᵋtsk·ē'txam." Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx
thou just only pick berries shalt." And then again does it says again to

as ʟxu'mta. "Hē+, xa-k·ts!a'a sin anaī's."—"ⁱʟanīyaᵋ nā'mk·
the beaver. "Hey, thou wear it shalt my friend."— "Not I ever

k·a'ts!isānx, sin anaī's. K·-taiᵋ sis nūns sin ʟān, k·ins qaqa'n
have worn it, my friend. Will only if elk my name, habitually I I

k·a'ts!ī. ⁱʟanīyaᵋ tqaia'ltᴇx, k·in k·i'mhaᵋk· ⁱʟīyaᵋ ʟᵃa'mxayudī."—
wear it will. Not I like it, will I perchance not look well in it will."—

"Ā'a, k·-hī'k·e ʟxu'mta xam ʟa'ni." Ī'mstᴇ yāsauᵋyaī'nx qas
"Yes, will just beaver thy name." Thus again says it the

Mō'luptsinī'sla. Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx as qā'tsū. "Hē+,
Coyote. And then again does it says again to the raccoon. "Hey,

sin anaī's, xa-k·ts!a'a tsima'a."—"K·in k·imhaᵋk· ⁱʟīyaᵋ ʟa'mxayudī,
my friend, thou wear it shalt try it shalt."— "Will I perchance not look well in it will,

tsāᵃ'mᴇ hī'k·e qsuū't." Te'mɬta yāsauᵋyaī'nx qas Mō'luptsinī'sla.
very just heavy." Nevertheless again says to him the Coyote.

"Xa-k·ts!a'a l·ō'tsū muⁿ'hū." Temuⁿ'hū k·ts!aī'nx, te'mɬta hī'k·e
"Thou wear it shalt anyway now." So then wears it, but just

mᴇtskwana'talxa. "Tsāᵃ'mᴇ hī'k·e qsū'titsʟō, sin anaī's. K·in
keeps on stooping. "Very just heavy much, my friend. Will I

ⁱʟīyaᵋ nāmk· k·ts!a'a."—"Ā'a, k·-hī'k·e qā'tsū xam ɬān, xa-hī'k·e
not ever wear it will."— "Alright, will just raccoon thy name, thou just

sūⁿ'q!ustxam." Temuⁿ'hū qalpaī'nx yāsauᵋyaī'nx as k·ilū't!in.
feel around shalt." So then again does it says again to the land-otter.

"Hē+, xa-tsima'a k·ts!a'a, sin anaī's. Te'mɬta muⁿ'hū mᴇyā'saux.
"Hey, thou try it shalt wear it shalt, my friend. And now keeps on saying.

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[1] Literally, "a continuous roller"; *qalp-* TO ROLL, TO REPEAT.

[2] *temlta* +- *uku*.

off again, my friend. Thou wilt travel all over the mountains. Wolf will be thy name." Then again Coyote said to Cougar: "Hey, my friend! thou shalt try to wear it. Thou shalt run around everywhere after thou wilt have it on." Then, indeed, he ran about. "It does not fit thee (even) a little, my friend. Continuous Roller will be thy name. Thou shalt merely travel all over the mountains." And now (he spoke to) the Wildcat: "Hey, my friend! thou shalt put it on. (I want to see) if it will fit thee, as thou wilt run back and forth." However, it was very heavy (and Wildcat said): "Hey, my friend! I shall never (be able to) wear it. It is just too heavy."—"Hey, my friend! thy name will be Wildcat, thou wilt travel along the various small rivers." Then again he spoke to Bear. And now Bear (tried to) put it on. And after he had it on, Coyote said to him repeatedly, "Thou (must) run around." (He did so) but (instead) he just attempted to climb up on a tree. He was about to climb up on a tree (when Coyote stopped him). "Hey, my friend! it does not look well on thee. Thy name will just be Bear. Thou wilt only pick berries." And then again he spoke to Beaver: "Hey, do thou put it on, my friend."—"I have never worn it (before), my friend. Only if Elk were my name, I might habitually wear it. I do not like it; I will not, perchance, look well in it."—"Very well, Beaver shall be thy name." Thus Coyote said to him repeatedly. Then again he spoke to the Raccoon, "Hey, my friend! thou shalt try to wear it."—"It will not, perchance, fit me, it is very heavy." But Coyote kept on saying to him, "Now thou shalt put it on just the same." So then he put it on but gradually bent downward. "It is very heavy, my friend. I shall never (be able to) wear it."—"All right! Thy name will be just Raccoon; thou wilt always feel around with thy hands." Then again he spoke to the Land Otter, "Hey, thou shalt try to wear it, my friend." And (Otter) kept on

“Ā′a, k·in k·ts!a′a.” Temuⁿ′hū k·ts!aī′nx, te′młta hī′k·e tsāᵃ′mᴇ
“Yes, will I wear it will.” So now wears it, but just exceedingly

qsū′titsʟō. K·-kū′kᵘs hī′k·e mᴇyā′xauxam. “Hē+, sin anaī′s,
heavy very. Will ocean to just always go will. “Hey my friend,

xa-ⁱʟīyaᵋ kū′kᵘs a′ya!”—“ʟanīyaᵋ tqaia′ltᴇx sins k·ts!a′a.”
thou not ocean to go!”— “Not I want it should I wear it shall.”

“K·i′msxas[1] ⁱʟīyaᵋ tqaia′ldī, k·is k·ilū′t!in xam ʟa′ni.” Tem-axa
“Since thou not like it wilt, habitually land-otter thy name.” So again

muⁿ′hū yūxē′nx. “Mᴇtī′yutxaut!ī, xa-tsima′a k·ts!a′a, sin anaī′s.”
now takes it off. “Rabbit, thou try it shalt wear it shalt, my friend.”

Temuⁿ′hū k·ts!aī′nx. Temuⁿ′hū kumū′kwalᵋyayususx[2] hau′k·s.
So then put it on. And then repeatedly runs around with it everywhere to.

“Hē+′, mūⁿ′łiīx hī′k·e ʟxwala′st.”—“ⁱʟanīyaᵋ tqaia′ltᴇx. K·in
“Hey, rather thou just slim.”— “Not I like it. Will I

lā′tᴇq-ᴇ′n sins x·ū′lamtxam hatsi′lkwauk·[3] īs tsk·īⁿ′tsī? K·-taiᵋ
what inter. should I travel shall inside in mountains? Will only

sins nūns, k·ins qan k·a′ts!ī. Qas nūns taiᵋ ʟama′xanx.”
if I elk, habitually I I wear it will. The elk only it fits on.”

Temuⁿ′hū yāsauᵋyaī′nx as ʟahaiᵋt! qas Mō′luptsinī′sla.
So then again says to the deer the Coyote.

“K·-lā′tᴇq-ᴇ′n xam ła′ni?”—“Ā′a, k·-ʟahaiᵋt![4] sin ʟa′ni lā′łta sin
“Will what inter. thy name?”— ‘Yes, will deer my name, because my

hāᵋᵃt! kus nūns.” Temuⁿ′hū qalpaī′nx yāsauᵋyaī′nx as nūns qauku[5]
brother the elk.” And finally again does it again says to the elk the

Mō′luptsinī′sla. “Xa-k·ts!a′a kuha′m łiqē′s.[6] Nāmk· sxas
Coyote. “Thou wear it shalt this thy feather. When shouldst thou

k·ts!a′a, xas[7] mukumū′kwalxam. K·-ⁱʟīyaᵋ lāᵃ. Lā′xs
wear it shalt, habitually thou run around shalt. Will not something. Even if

qē′nxst-slō, xa′łtas[8] x·ū′lamtxam, lā′xaxs[9] stinī′k·altxam
bad place, still thou habitually travel shalt, even if thou habitually slink shalt

ⁱk·qē′xan as kōxᵘ.” Temuⁿ′hū mukumū′kwalx xas nūns. Lā′xs
at under the trees.” And now runs around the elk. Although

qēnxst-s-leʻwī,′[10] te′młta mukumū′kwalxa. Tem hī′k·e hamstīᵋ
bad a place, still runs around. Then just all

qas hī′tslᴇm ʟhaya′nīx. Temuⁿ′hū yāsauᵋyaī′nx qas
the people keep on looking at him. And then says again to him the

Mō′luptsinī′sla. “K·ᴇx muⁿ′hū nīx nūns xam ʟa′ni. Temuⁿ′hū
Coyote. “Shalt thou now thou elk thy name. And then

kuha′m mū′tsik· k·is ʟxwala′st[11] ts-łānk·. K·ipst hī′k·e qas
this thy younger brother habitually deer his name. Will you two just the

hamstīᵋ hī′tslᴇm pᴇnū′nsitxū.”
all people make food thee will.”

Tsqa′mt!īyū muⁿ′hū.[12]
End becomes now.

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[1] *k·imsis* + *-x*.

[2] *kumku-* TO RUN; *-al* + *-ᵋyaī*+*-ususx* duplicated instrumental suffix.

[3] *hatsi′lkᵘ* + *-auk·*.

[4] Literally, “brother to him”; *ʟ-*+ *hāᵋᵃt!*.

[5] Harmonized for *qaku*.

[6] Should have been *k·aya′sīyū* HORN.

[7] Abbreviated for *k·ᴇxs*; *k·is* + *-x*.

[8] Abbreviated for *k·ixa′łtas*; *k·is* + *-x*+*łtā*.

[9] *lāxs* + *-x*.

[10] Mis-heard for *qē′nxstit-s-leʻwī′*.

[11] Another term for DEER; literally, “slim, lean.”

[12] The story ends rather abruptly. Smith claimed to have forgotten the subsequent details. A continuation of this story obtained in English by Farrand will be found on p. 235 under the title “The Killing of Elk.” Farrand also obtained in the native language an abbreviated version of this story. See also next story.

saying, "Forsooth, I will put it on." Then he put it on, but it was very heavy. He was constantly going toward the ocean. "Hey, my friend! do not go toward the ocean!"—"I don't want to wear it."—"Since thou dost not like it, thy customary name shall be Land Otter." So he took it off again. "Rabbit, my friend, thou shalt try to wear it." Then he put it on and ran with it in all directions. "Hey! thou art rather (too) lean (for it)."—"I do not like it (anyway). How will I be able to go around in the mountains inside (the brush)? If only my name were Elk, (then) I could wear it habitually. Only on Elk does it look well." Then Coyote said to the Deer, "What shall be thy name?"—"Oh! 'Brother-to-Him' shall be my name, because Elk is my elder brother." Then finally Coyote spoke to Elk: "Thou shalt wear thy feather. Whenever thou wilt have it on, thou shalt run around habitually. It will be nothing (to thee). Even if a place be (very) bad, thou wilt nevertheless travel on it, even if thou shouldst (have to) creep customarily under the trees." And then Elk ran around. Even in bad places he kept on running around. And now all the people were looking at him, while Coyote kept on telling him: "'Food' shall be thy name; and thy younger brother's name shall be 'Slender.' All the people will eat you two."

It ends at last.

3. The Universal Change[1]

(Collected by Farrand in 1900)

Xa'mᴇt-s-pī'tskum qauwā$^{\varepsilon a}$ hī'k·e lā^{a} k·exk·aī' īs xa'mᴇt-s-le'wī', ʟtowā'sk·,[2] k·ai'ī ʟimk·i'lhīxamt si'lkustuxs īs sūdā^{a}'stit-s-qamłī's. Īs xa'mᴇt-s-qamłī's qauwā$^{\varepsilon a}$ hī'k·e lā^{a} k·ilhī'.

Tem xe'ʟk·tᴇmxtit-s-łīqē's wī'lsłnx, k·ai'ī hī'k·e qauwā$^{\varepsilon a}$ qaū'k·eai tsima'a. Qauwī's kus kusū$^{\varepsilon}$tsī k·ts!aī'nx, tem kūita'yususx. Temu^{n}'hū mis k·eaī', tem hī'k·e qauwā$^{\varepsilon a}$ qaū'k·eai yᴇaī'nx, mis ^{i}ʟīya$^{\varepsilon}$ ʟ^{a}a'mxayutx. Lās hī'k·e ts!ilō'xwēłnx,[3] sis qō'tsᴇ mᴇtsaī'łīyūt,[4] k·is tsā$^{\varepsilon}$hī'sxa mᴇts!u'lxust, sis qō'tsᴇ mᴇtsaī'łīyūt; nāmk· sis kusū$^{\varepsilon}$tsī ʟᴏwa'txayūsxam, sis qō'tsᴇ k·ts!ayū'ʟɪ tas mᴇīlā'stᴇmxtau s-łīqē's.[5] Tem yᴇā'łnx, "K·-kus ʟahai$^{\varepsilon}$t! tsima'a." Temu^{n}'hū mis łk·a'ts!ɪʟx, tem kūita'yususx. Temu^{n}'hū mis k·eaī', tem hī'k·e qauwā$^{\varepsilon a}$ hī'k·e qaū'k·eai yᴇaī'nx, mis tsa$^{\varepsilon}$tī ʟaa'mxayutx. Īs ī'mstᴇ tem kus ʟahai$^{\varepsilon}$t! mᴇtsaī'łīyūt.

Temu^{n}'hū qalpa'łnx tsima'łnx tas mᴇhaihaya'tᴇmxt-s-łīqē's. Tem qauwī's kus sū'łn tsimaī'nx. Temu^{n}'hū mis łk·a'ts!ɪʟx, tem kwīta'yususx. Temu^{n}'hū mis k·eaī', tem hī'k·e qauwā$^{\varepsilon a}$ qaū'k·eai yᴇaī'nx, mis ^{i}ʟīya$^{\varepsilon}$ ʟ^{a}a'mxayutx, lās hī'k·e mis tsā$^{\varepsilon}$hī'sxa mᴇts!u'lxust, sis qō'tsᴇ mᴇtsaī'łīyūt, sis sū'łn ʟᴏwa'txayūsxam. Temu^{n}'hū qalpaī'nx kus nūns tsimaī'nx. Temu^{n}'hū mis k·eaī', tem hī'k·e qauwā$^{\varepsilon a}$ qaū'k·eai yᴇaī'nx, mis tsa$^{\varepsilon}$tī ʟ^{a}a'mxayutx. Īs ī'mstᴇ tem kus nūns mᴇtsaī'łīyūt. Temu^{n}'hū a'ng·ī tem hī'k·e qauwā$^{\varepsilon a}$ ta'xtī si'lkustᴇx. Qauwā$^{\varepsilon a}$ hī'k·e lā'tqat ʟt!awa'īt si'lkustᴇx. Temu^{n}'hū mis qamłī', tem k·ᴇts qalpaī' ʟimk·i'lhīxamt si'lkustᴇx. Temu^{n}'hū mis-axa qaī'-slō, qalpaī' tem ʟpū'pᴇnhaut si'lkustᴇx, tem-axa łqat$^{\varepsilon}$at tem-axa ʟxwē'ʟxwīyaut tem-axa ʟᴇya^{n}'hats!īt.

Temu^{n}'hū[6] mis tsqa'mt!īyū qauwā$^{\varepsilon a}$ ta'xtī, tem k·-mu^{n}'hū ʟxama'nstoxs tas sū'łn. Tem hī'k·e īs qauwaī'-slō tayayū'łnx. Qaha'lt ʟpū'pᴇnhaut si'lkustᴇx, k·auk·ai'ī[7] ʟīya$^{\varepsilon}$ nī'^{i} ts-hai^{n}k·.[8] Temu^{n}'hū tsxwa'tīyū si'lkustᴇx, tem k·-hī'k·e qauwā$^{\varepsilon a}$ qaū'k·eai ʟxamna'a. Temu^{n}'hū mis łimłā'ntsxasx,[9] tem tsk·ūi'tīyū tem

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[1] A considerably abbreviated version of the previous story (No. 2). Another important point of difference between these two versions will be found in the fact that Farrand's informant connects this story with the episode of the "Death of Grizzly Bear," a narrative that has been obtained by me as an independent myth (see No. 4).

[2] A former Alsea village, situated about 8 miles north of the Siuslaw River—the present site of the Heceta Head Lighthouse.

[3] The passive voice is used extensively in the Alsea language.

[4] *tsiya'łīyū* HORN.

[5] It will be noticed that the informant uses alternately the terms FEATHER and HORN. A similar uncertainty as to the exact identity of the object was displayed by the narrator of the previous version.

[6] Here begins the story of the "Death of Grizzly Bear." This part of the story is told very poorly. Many incidents have been left out, which, however, may be supplied from the version obtained by me in 1910 (see p. 60).

[7] *k·ai'ī* + *-auk·*.

[8] Literally, "so that not anything inside his mind."

[9] *mᴇłān-* TO KNOW.

3. The Universal Change

One day everybody (had) gathered at one place, (at) ʟtowā′sk·, in order that general dancing should be indulged in by all for five nights. (Then) on one night everybody began to dance.

Afterward one pair of feathers were brought (in) in order that everybody should try (them) on. The Bear put (the smaller feather) on first and danced with it. And after he stopped at last, then everybody told him that it did not fit him. (He was told so) because it was simply feared that, should he have a horn, he would be entirely too dangerous, if he should have a horn (on his head); (furthermore, he would be dangerous) when, after having turned into a Bear, he should always wear (even) the smaller (of) the (two) feathers. Then it was said, "Let that Deer try it on." So after having put it on, (Deer) danced with it. And after he stopped, then everybody told him that it simply fit him beautifully. And it is for (this) reason this Deer has a horn.

Thereupon again the larger (of) the (two) feathers was tried. First the Grizzly Bear tried it on. And after he had it on, he began to dance with it. And after he stopped, then everybody merely told him that he did not look well in it, (because it was feared) that he would become too dangerous, should he have a horn after turning into a Grizzly. Then finally the Elk tried it on. And after he stopped (dancing with it), then everybody told him that it fitted him very well. For that reason Elk has a horn. Thereupon next day all (sorts of) things were done. All kinds of games were played. And when night came, then dancing was indulged in once more by everybody. And when daylight appeared again, then shinny playing was indulged in by everybody, and also target-shooting, and also spearing and guessing.

And after all (these) games came to an end, then Grizzly Bear was going to be killed. So he was being watched everywhere. All (those) by whom shinny was played (only) pretended (to play) in order that he (should) not suspect anything. Then finally everybody became engaged in a (pretended) fight because everyone was going to (take part in) killing him. But when (Grizzly) knew himself (to be in

ʟpilsūi′ kō′kᵘs. Temuⁿ′hū tsimkwaᵋslīk·[1] tem k· !ē′tsik·s tsk·ūi′tīyū, temuⁿ′hū as qā′alt tem kō′kᵘs ʟpilsūi′. Tem hāᵃ′tsᴇ ʟxwē′tsinx īs t!ᴇwa′qtit-s-kō′xᵘ, te′młta hīlaī′nx, tem hī′k·e k· !īl ʟowa′txayū tas kō′xᵘ. Temuⁿ′hū mis łni′sk·īyū, tem qasūwa′łnx kus mᴇła′hatū.[2] k·-qau′wīs ayaī′m Wusīⁿ′k·s ʟᴇā′laut, k·ai′ī taī′ʟn, sis k·i′mhak·s wīl. Te′młta hī′k·e xū′sī kumkwī′, tem hī′k·e płūi′ tem hī′k·e yāᵃ′qa haya′ntᴇx. Tem īs ī′mstᴇ tem kus k·ᴇts hī′k·e xū′sī kumkwī′ kus mᴇła′hatū, k·is k·im płūi′mi, k·is hī′k·e ʟhainaī′dū, lā′łta mis imī′stal kus ta′mink·ink·.[3] Temuⁿ′hū qalpa′łnx qasūwa′łnx kus mᴇtī′yutxaut!ī, te′młta hī′k·e xū′sī kumkwī′ tem hī′k·e ʟpa′ltkuyū tem hī′k·e yāᵃ′qa haya′ntx. Temuⁿ′hū qalpa′ʟnx qasūwa′ʟnx kus sū′stsᴇmxt. Tem tsaᵋtī nīsk· ayaī′. Temuⁿ′hū mis wī′lx Wusīⁿ′k·s, tem tsqē′wiʟx kwas mᴇhaya′tau[4] ⁱk·yā′tsx xamk·! haihayaᵋt ts-ītsaī′sk·. Tem ʟᴇā′laux mis hī′tslᴇm ⁱk·tsk·itū′ʟnx[5] hak·ʟtowā′sk· tem ʟpū′lsa awī′łau. Tem yᴇaī′nx k·-taī′ʟī sis wī′lī. Temuⁿ′hū ⁱʟīyaᵋ qā′ᵃtsᴇ temuⁿ′hū ʟᴇai′sx ⁱk·awī′ʟau. Temuⁿ′hū mis wī′lx, tem qaaī′nx ts-ītsaī′sk·ik·s. Temuⁿ′hū tkᴇłłts!īyū′ʟx. Temuⁿ′hū mis tqulk·ī′, tem atsk·aī′. Tem k·i′stinx ʟx·i′ldūt as ʟpā′k·st!. Temuⁿ′hū mis-axa wī′lx, tem t!īlī′nx tas ʟpā′k·st! īs xā′luxᵘ. Temuⁿ′hū tsimaī′nx k·-lāᵃ sis tsk·ūi′tīyūsxam.

K·au′k·ᴇts[6] qaaī′ k·its-xama′łīyūk·, k·is-axa ts-kusnū′nhayust!ᴇxk·ik·s[7] k· !ilhaī′m. Temuⁿ′hū k·ᴇts[8] łtsaīⁿ′xtīyū, k·is ma′yᴇxam. "Hū+,[9] lā-ᴇ′n tsaᵋtī k·ᴇx[10] ła′ltqaīx?"[11]—"Taᵋmuqwa hī′k·e sin anaī′s. Xam pᴇnū′nsatxus k·in[10] tsīⁿ′stᴇnx. A′tsk·ai hī′k·e qāᵃ′ltᴇ!" Temuⁿ′hū mis t!īlī′ ʟpā′k·st, tem qudī′yuxᵘ ts-xama′łīyūk·ik·s. Temuⁿ′hū mis stqwēxwaī′, tem ʟxunī′yū hata′hak· ts-ītsaī′sk· temuⁿ′hū qē′ntxa.

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[1] The people evidently intended to kill the male and female of the species.

[2] Literally, "he has a glass (eye)"; *ʟa′ha* GLASS.

[3] This explanatory sentence was evidently interpolated by the narrator.

[4] Namely, Wren.

[5] Passive.

[6] *k·ᴇts* + *-auk·*.

[7] *kusnū′nhayust!* NOSE.

[8] The Alsea prefer to use in a narration the usitative tense, employing for that purpose the particles *k·ᴇts* and *k·is*. The latter invariably requires that the verb shall appear with a future suffix.

[9] An imitation of the bear's growling.

[10] The future prefix *k·-* is frequently introduced in the narration without denoting, however, a true future tense.

[11] *lā′tᴇq* SOMETHING.

danger), he escaped at once and began to swim (out) into the sea. And his wife (also) ran away quickly inland, while the male (Grizzly) swam out into the sea. In vain (one man) was (trying to) spear him with a sharp stick, for he missed him, and the stick merely turned into a rock. So then after (Grizzly) was far (out in the sea), Robin was sent (and told that) he was to go first to Alsea to relate (the news), in order that he might be watched should he arrive there. But (Robin) began to run a little, then stopped, and just looked straight (ahead). And this is why the Robin habitually runs a little, then stops there, and always looks at you, because he acted thus at that time. So then again Rabbit was sent, but he (also) ran just a little (ways), then sat down quickly, and just looked straight (ahead). Then Weasel was finally sent. (To everybody's) surprise he went far. And after he arrived at Alsea he went to the Little Old Man (Wren), who was living alone (in) his large house. Then he kept on telling him that a man (Grizzly) previously (mentioned) had been (permitted to) escape from ʟtowā'sk˙ and (that) he was coming here (by) swimming. Then (Wren) told (Weasel) that he would watch for him, in case he should arrive. And then not long (afterward) he saw that (man) coming nearer. And after he arrived (there) he took him into his house. Then he built a fire for him. And after (Grizzly) began to feel warm, he fell asleep. Then (Wren) left him (in the house) in order to look for pitch. And after he returned he began to heat the pitch in a clamshell. Then he began to try in what way he could escape quickly (after having killed Grizzly).

He would go into his mouth and would come out again through his nose. And when (Grizzly) would start up suddenly, he would say "Huuuh! what in the world art thou doing?" (To which Wren would reply): "Just keep still, my friend; I am cooking the food thou art going (to eat). Just keep on sleeping!" Then finally when the pitch was hot, he began to pour it into his mouth. And as (Grizzly) kept on kicking, one side of his (Wren's) house broke down (falling on Grizzly) who thereupon died.

Īs ī'mstᴇ tem kus ī'mstᴇ ts-hīlkwaī'sk· kus kusū'saū,[1] lā'łta mis imī'stal kus ta'mᴇnk·ink·. Lā'k·ᴇts hī'k·e īs īlā'-slō, k·iłta's[2] łqaa'yūsxam.[3]

4. SŪ'ŁN TS-QĒ'K·ĪK·[4]

Grizzly His Story

(Told by Tom Jackson in 1910)

K·exk·aī'-slō ts-hī'tᴇk·. Mūⁿ'łiī ʟaū'ltsūt.[5] Qauwāᵋᵃ hī'k·e łāᵃ k·exk·aī'. K·-ʟxama'nstoxs kus sū'łn. Temuⁿ'hū k·e'a ī'mstᴇ łt!a'msīyū-slō. Temuⁿ'hū waltsa'łnx kō'kus-ᴇm. Temuⁿ'hū mis łk·a'xk·īyū-slō, tem pxēpxēltsūsī'łt!xamt si'lkustᴇx. "K·-ukᵘ ū'k·-ᴇn qauwī's ʟōhaī'm?"[6] Temuⁿ'hū yāsauᵋya'łnx. "K·-ukᵘ mᴇhaya'tau mᴇt!ōlūᵋt'[7] qau'wīs ʟōhaī'm." Temuⁿ'hū k·e'a hīlkwaī'saī'nx. Tem hak·i'm[8] tem qauwāᵋᵃ hī'k·e lā'tᴇq ʟōhaī'xa. Temuⁿ'hū īs łtōwaī'-slō temuⁿ'hū yāsauᵋya'łnx. "K·-ukᵘ kus xē'łtkwat-s-hī'tslᴇm ʟōhaī'm." Tem īʟasxaī'xa.[9] Temuⁿ'hū yāsauᵋya'łnx. "ʟāᵃ's-ukᵘ kus kusūᵋtsī ʟōhaī'm." Temuⁿ'hū k·e'a hīlkwaī'saīnx. Temuⁿ'hū mis ʟō'hastᴇx, tem tsilhaī'. Tem-axa hak·ᴇqau'x wahau'hīnx, "ʟō'hᴇx-aū sin anaī's!" K·u'kᵘts[10] muⁿ'hū qa'halt ʟōhaī', te'młta ⁱʟīyaᵋ. K·u'kᵘts[10] qāᵃ'ltᴇ łnaī'x, k·is-axa k·im sipłūi'm. Tsumū'sumyuk· īs pī'tskum tem halā'tsī ī'mstatxū qalpaī'. Temuⁿ'hū sūdāᵃ'stk·emyuk· īs pī'tskum temuⁿ'hū t!a'mstxam[11] k·-ta'āxtī muⁿ'hū ʟxama'nstoxs. Temuⁿ'hū k·e'a hilkwaīsayū'łnx. Te'młta hī'k·e ⁱʟta'hana iltqa'łnx, temuⁿ'hū tsk·ūi'tīyūsxa, yi'hūyaī. Qalō'sik·slō[12] px·ilmīsaī'. Tsitsk· !ayū'łnx, mis tā'ptᴇx qalō'sik·s, te'młta hīltxa'łnx. Temuⁿ'hū ʟpilsūi' tsla'yᴇqa[13] hī'k·e kū'kus-auk·-slō.

Tem łk·a'xk·examt si'lkustᴇx. K·-ʟhanaī'łn, nā'k·-slō[14] muⁿ'hū px·ilmīsaī'm. Tsāᵃ'mᴇ nī'sk· kū'kᵘ, temuⁿ'hū tslīqaī' k·a'kᵘ-slō.[15] Temuⁿ'hū pxē'pxēltsūsī'łt!xamt si'lkustᴇx, k·-qaū'k·-ᴇ'n muⁿ'hū p!ē'xaī as mᴇhaya'tau.[16] Te'młta hī'k·e qauwāᵋᵃ ū'k·eai silūi'xasx,

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[1] An explanation of Wren's small size and his ability to enter even the smallest places.

[2] *k·is + ltāᵃ*.

[3] In the original manuscript the collector left space in which to fill in the remainder of the story, but evidently did not have an opportunity to carry out this purpose; hence the rather abrupt ending of the myth. This version differs from my own (see next story) in that here Grizzly's death is accomplished by means of pouring hot pitch into his mouth instead of boiling water. For parallel stories among the other tribes of this region see Leo J. Frachtenberg, Coos Texts, in *Columbia Univ. Contribs. to Anthr.*, I, pp. 101 et seq.; Lower Umpqua Texts, ibid., IV, 94; Shasta and Athapascan Myths from Oregon, in *Journ. Amer. Folk-Lore*, XXVIII, 214 et seq.; Sapir, Edward, Takelma Texts, pp. 123 et seq., and Yana Texts, pp. 203, 216. A similar story was recorded by me among the Molala Indians.

[4] This story is a fuller version of the second episode of the previous myth. See p. 56.

[5] *walts-* TO INVITE.

[6] The narrator has evidently left out a considerable portion of the story, which may be supplied from the Coos version. There a toboggan-like stone structure is put up on the top of a hill, and the different animals are asked to climb up and slide down. On the top of this structure some one is stationed, armed with an ax ready to kill Grizzly should he climb up. See Frachtenberg, Coos Texts, pp. 90 et seq.

[7] Literally, "He continually purrs."

[8] *hak·- + k·im.*

[9] Literally, "He (says) no to himself."

[10] *k·ᴇts- + -ukᵘ.*

Footnotes continued on p. 61.

For that reason (it is) that Wren acts that way, because he was acting thus at that time. Even in the small(est) places he can usually squeeze himself in.

4. The Death of Grizzly Bear

Many people had come together apparently to invite (Grizzly). Everybody had assembled (there, because) Grizzly Bear was going to be killed. Thus, indeed, all had agreed. Then at last he was persuaded (to come to) the edge of the ocean. And after all had assembled, then (the following) question was being asked of one another: "Who will climb up there first?" Then finally it was said repeatedly, "Little Old Man Raccoon shall climb up there first." Then, verily, he did it. And after that everybody (else) began to climb up. And afterward it was said again and again, "Some better man (Grizzly) shall climb up there." But he refused (to lend) himself (to such a thing). Then it was said again, "Let Black Bear climb up there." Then, verily, he began doing it. And after he arrived on top he began to sing. Then he called down from above to (Grizzly Bear), "Climb up here, my friend!" Now (Grizzly Bear) was pretending to climb up there, but (in reality he was) not (climbing at all). He would constantly look back (and) would (then) slide down again. And on the second day the same (thing) as before was done. Then finally on the fifth day it was agreed at that place that (Grizzly Bear) must needs be killed. Then, verily, (everything) was arranged. But it was done badly, wherefore he ran away quickly (and) disappeared. He began to go toward the sea. He was frequently shot at, after he jumped into the sea, but he was (as) frequently missed. Then (after he escaped) he began to swim straight in a western direction.

Then (again) all the people assembled together. He was going to be watched to whatever place he (might) go. (At first) he went far out westward, then he straightened (his course) in a northerly direction. Then the question was put by the people to one another, who was going to go to that Little Old Man (Wren). But everybody simply feared (for) his own (safety) because the place was exceedingly

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[11] An obscure form. Would seem to consist of *t!ams-* TO AGREE; *-stx* passive, and perhaps *-Em* suffixed particle.

[12] Contracted for *qalō'sik·s-slō*.

[13] Instead of *tslaī'qa*. The additional syllable is due to the affected pronunciation of the narrator.

[14] Contracted for *nā'k·ik·s-slō*.

[15] Contracted for *k·a'kus-slō* .

[16] Namely, Wren.

lā′łta mis tsāᵋhī′sxa nī′sk·-slō. Tem qau′wīs qasuwa′łnx kus mᴇtī′yutxaut!ī. Temuⁿ′hū k·e′a kumkwī′, te′młta k·im ʟpa′ltquyū. K·ᴇts hī′k·e yāᵃ′qa hā′nx. Tem ta′āxtī qalpa′łnx qasuwa′łnx mᴇhaya′tau mᴇt!ōlūᵋt·. Temuⁿ′hū k·e′a kumkwī′: ⁱʟɪ̄yaᵋ tsāᵃ′mᴇ qāᵃ′tsᴇ kumū′kwau, te′młta k·i′lūk·slō[1] t!īyaī′xa, te′młta hī′k·e sūⁿ′q!ustxaᵋyaī′ īs hak·!ē′tsāl. Temuⁿ′hū qalpa′łnx qasuwa′łnx kus ʟahaiᵋt!. Temuⁿ′hū k·e′a wust!inaī′. Temuⁿ′hū kumkwī′, te′młta hī′k·e mᴇtā′pīx, tem płūi′ k·im. Tem qalpaī′ xē′tsuxᵘ, te′młta halā′tsī ī′mstᴇ. Tem sūdāᵃ′stk·emyuk· tem hī′k·e muⁿ′hū k·eaī′xa. Temuⁿ′hū qalpa′łnx qasuwa′łnx kus mᴇła′hatū. Temuⁿ′hū k·e′a wust!inaī′, temuⁿ′hū kumkwī′. ⁱʟɪ̄yaᵋ qāᵃ′tsᴇ kumū′kwau, tem ʟpiłū′yūsxa.[2] Yāᵃ′qa hī′k·e haya′ntᴇx, k·ᴇts hī′k·e nūnū′sītxa. Tem qalpaī′ xē′tsuxᵘ, te′młta hī′k·e halā′tsī ī′mstatxū. Temuⁿ′hū sūdāᵃ′stk·emyuk· tem hī′k·e muⁿ′hū k·eaī′xa. Temuⁿ′hū qalpa′łnx qasuwa′łnx kus pa′āp!. Temuⁿ′hū k·e′a wust!inaī′xa, temuⁿ′hū kumkwī′xa. Mukumū′kwasyaux. ⁱʟɪ̄yaᵋ qāᵃ′tsᴇ kumū′kwau tem tpaī′ k·ilū′k·s, tem ʟpilsūi′xa. ⁱʟɪ̄yaᵋ qāᵃ′tsᴇ ʟpalūⁿ′sau, tem-axa muⁿ′hū k·!iqaī′. Piltkwaī′xa, mis k·!a′qstᴇx. ⁱʟɪ̄yaᵋ qāᵃ′tsᴇ pila′tkwax, tem qalpaī′ xē′tsuxᵘ. Mukumū′kwasyaux. ⁱʟɪ̄yaᵋ tsāᵃ′mᴇ qāᵃ′tse mukumū′kwasyau, te′młta k·ᴇts halā′tsī tpaī′ k·i′lūk·s. Łtūiⁿ′xa, te′młta hī′k·e qaitī′-axa tspūi′tīyū. Te′młta halā′tsī mᴇʟpalūⁿ′sasyaux. ⁱʟɪ̄yaᵋ qāᵃ′tsᴇ ʟpalūⁿ′sau, tem-axa k·!iqaī′, temuⁿ′hū piltkwaī′. Tem tsu′nk·xᴇk·emyuk· halā′tsī ī′mstatxū. Temuⁿ′hū sūdāᵃ′stk·emyuk· tem qaaī′xa hī′k·e ⁱk·-spaī′x-slō. Tem taiᵋ muⁿ′hū. Mis qā′sal, ⁱʟɪ̄yaᵋ-axa qalpaī′ k·!ilhaī′.

Temuⁿ′hū qalpa′łnx qasuwa′łnx kus sū′stsᴇmxt, k·-qō′tsᴇ ayaī′mi. Temuⁿ′hū pxē′ltsūsaī′. “K·in nī′-ᴇn ʟᴇā′lauwī tᴇ mᴇhaya′dau, sins tsqē′wiʟī?”—“Muⁿ′hū sxas tsqē′wiʟī, k·ᴇxs ʟᴇā′lauwī: ‘Tsk·ītū′łnx as sū′łn.’ Xa-hāᵃ′łqa ayaī′mi, xa-ʟᴇā′lauwī, ‘Xa-wahauhītxaī′m is silō′qwīyū, k·ai′ī ⁱʟɪ̄yaᵋ k·!a′qᴇstoxs, nā′mk· sis tsqē′witsū.’” Temuⁿ′hū k·e′a ayaī′xa. Taiᵋ muⁿ′hū. Mis kumū′kusal, ⁱʟɪ̄yaᵋ nā′k·eai hai′haitxaī′.

Temuⁿ′hū mis tsqē′wiʟx, tem ʟᴇā′laux. “Tsk·ētū′łnx ata′s pʟxa′mnatxaūnx.” Temuⁿ′hū pxēltsūsaī′nx, “Temx-ᴇ′n muⁿ′hū ta′xtī?”—“Ā′a, nīx k·in[3] ʟp!ī′xtauduxᵘ, ildī′s k·in[3] spaā′yautᴇmuxᵘ.”[4]—“K·eai′sa, k·in-ᴇ′n iltqaī′mi?”—“Ā′a, ʟᴇyā′saułnxax: ‘Xa-wahauhītxaī′m as silō′qwīyū.’” Temuⁿ′hū k·e′a hīlkwaīsaī′nx; wahau-

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[1] Simplified for *k·i′lūk·s-slō*.

[2] *płū-* TO STAND.

[3] Not a true future.

[4] *spxit-* TO BRING; *-Emxxu* indirect object of second person.

far. So first the Rabbit was sent. He began to run, indeed, but sat down suddenly and kept on looking straight (ahead). So necessarily little old man Raccoon was sent again. Now he began to run, indeed. He was not running very long when he turned off toward the water and simply began to feel around with his hands along the edge of the sea. So this time Deer was sent. He, indeed, was willing (to go) and began to run. But he merely jumped (a little ways) and stopped there. Then he started out again but (did) the same (thing) as before. And at the fifth time he gave up entirely. Then next time the Robin was sent. He, verily, agreed (to go) and began to run. He was not running very long when he suddenly stopped. He just looked straight (ahead) and began to eat for a while. Then he started off again but did the same (thing) as before. Then finally after the fifth (attempt) he merely gave up entirely. Then this time the Mink was sent. He, indeed, was willing (to go) and began to run, (but) he was running slowly. (And) he was not running very long, when he jumped into the water and began to swim. Nor was he swimming very long when he went back ashore. He sat down after he came ashore. He was not sitting long when he started out again. He was running slowly. He was not running slowly very long when he jumped into the water as before. He began to swim but floated back right away (to the bank). Then again he swam slowly as before. He did not swim long when he came ashore again and sat down. At the fourth attempt the same thing was done as before. Finally, after the fifth attempt, he entered where there was a hole. And then he merely (disappeared). He did not come out again after he had gone into (that hole).

Then at last once more it was done—Weasel was sent. He was about to start and asked, "What shall I be telling that Little Old Man after I shall come to him?"—"Now when you come to him thou shalt tell him constantly: 'Grizzly Bear was (permitted to) escape.' Go thou quickly, thou wilt tell him, 'Thou shalt invite the cold weather, so that he can not come ashore, if he should come to thee.'" Now, indeed, he started off. That was all. As he ran he did not rest anywhere.

Then after he came to (Wren) he told him, "The one who was destined to be killed was (permitted to) escape." Then (Wren) asked him, "What doest thou want now?"—"Well, I am coming to see thee. I am carrying a message for thee."—"All right, what am I to do?"—"Well, thou art being told (thus), 'Thou art to call for the cold weather.'" Then, indeed, he did it; he invited the cold

hītxaī' muⁿ'hū is silō'qwīyū. Silqwī'yū-slō yaī'x-auk· īs haiⁿᵋ. Lās kus qa'lōs te'młta łk·imī'yūsxa.[1]

Ī'ʟa īs łtōwaī'-slō te'młta muⁿ'hū ʟᴇai'sx kū'kᵘs īs qa'lōs qō'tsᴇ muⁿ'hū kwas aułī'. Hī'k·e muⁿ'hū tsłaī'qa qō'tsᴇ ʟp!ī'xtaux. Temuⁿ'hū mis qā'stᴇx, tem hāᵃ'tsᴇ k·!iqaī'xa. K·ᴇts hauwī'i hī'k·ẹ k·!ēts wī'lau, k·is-axa k·im sta'lk·īyūsxam kū'kᵘs. Temuⁿ'hū sūdāᵃ'stk·emyuk· temuⁿ'hū k·e'a k·!a'qstᴇx. Temuⁿ'hū hī'k·e qayū'tau[2] as mᴇhaya'dauk·s ts-ītsaī'sk·. Temuⁿ'hū mis tsqē'wiʟx, "Yā'tsxax-ā sin anaī's?"—"Ā'a, k·in-ukᵘ-ā' tsaᵋtī nā'k·s ayā'saltxam?"—"Tkᴇ'lłts!it-auk· tᴇha'm ītsaī's! Tsāᵃ'mᴇn silō'qutsxa." Temuⁿ'hū k·e'a hilkwaīsaī'nx. Pīłūi'. ⁱʟīyaᵋ tsāᵃ'mᴇ qāᵃ'tsᴇ pī'ūłax, temuⁿ'hū tqulk·ī'xa. K·ᴇts hata'mᴇ ⁱʟīyaᵋ ts!ōwaī'nx-slō. A'tsk·aīx-aū ts-haiⁿk·, mis tqulk·ī'xa. Temuⁿ'hū pxēltsūsaī'nx. "A'tsk·aīx-aū-ā' ham haiⁿᵋ?"—"Ā'a."—"Nā'mk·sxas tqaia'ldī łtsk·ī't, k·ᴇxs tsk·itxē'xasxam."—"K·eai'sa, k·in k·aⁿ'tsūs tsk·itxē'xasxam." Temuⁿ'hū k·e'a hīlkwaīsaī'nx, te'młta hī'k·e qaitī' atsk·aī'. Hāᵃ'pa ts-xama'łīyūk· atsk·aī'. Temuⁿ'hū k·!ilhaī' as łᴇyā'tsit, tem ayaī' pᴇʟpā'k·stxat.[3] Temuⁿ'hū mis mᴇqami'nxa ʟpā'k·st!ᴇxk., tem-axa muⁿ'hū yāᵃlsaī', tem-axa muⁿhū wī'lx ts-ītsaī'sk·ik·s. Te'młta hī'k·e ī'mstᴇ tsk·ī'x nā'mk· sas[4] k·ē'stanx. Temuⁿ'hū silxwaī'nx ts-ʟpā'k·stᴇxk·. ⁱʟīyaᵋ qāᵃ'tsᴇ ʟāᵃ'ła[5] ts-ʟqē'sk·, as ʟpāk·st!, te'młta łqōu'tsxa. "Heⁿ, lā-ᴇ'n tsaᵋtī kwa'sᴇx ła'ltqaīx?[6] Pqēⁿ'xsᴇx. K·in-ukᵘ tkwa'yū."—"ⁱʟīyaᵋ, ā'tskᴇxai qāᵃ'ltᴇ sin anaī's! Ham pᴇnū'nsatxus k·in tsīⁿ'stᴇnx." Temuⁿ'hū k·e'a atsk·aī'xa qalpaī'. Tqwai'xk·ilaᵋts-auk·-slō atsk·aī', ʻpaī'nx ts-xama'łīyūk·. Temuⁿ'hū as mᴇhaya'dau tsimaī'xasx. K·u'kuts qaaī'xa ts-xama'łīyūk·ik·s, k·is-axa ʟk·!a'lhīyūsxam hak·tskwai'salyust!ᴇk·. Hī'k·e muⁿ'hū nā'k·eai k·ᴇts sā'ptᴇx, tem-axa k·i'mhaisī k·!ila'hal. K·is-axa qalpaī'm qaaī'm, k·is-axa ʟk·!a'lhīyūsxam k·ᴇts-kusnū'nhayust!ik·-slō. K·is-axa qalpaī'm qaaī'm ts-xama'łīyūk·ik·s, k·is-axa qalpaī'm ʟk·!a'lhīyūsxam hak·ts-pa'halyust!emk·. Temuⁿ'hū mis ʟxaī'nx, tem-auk· txaī'nx ts-haiⁿk·.[7] "ⁱʟīyaᵋ nā'mk· łla'tqadᴇmts." Temuⁿ'hū mis tsāᵃ'mᴇ ʟaā'łtᴇx ts-ʟqē'sk·, ⁱk·as ʟpāk·st!, tem-auk· muⁿ'hū k·!iqayū'ʟx. Aya'yusx, tem-ukᵘ qutī'yuxᵘ ts-xama'łīyūk·ik·s. Temuⁿ'hū ʟk·!a'lhīyū temuⁿ'hū hapᴇ'nk· psank·tsūwaī'nx. Temuⁿ'hū tslnpaī'xa. Hata'hak· ts-ītsaī'sk· ʟxunī'yū. ⁱʟīyaᵋ qāᵃ'tsᴇ tsāᵃ'mᴇ tslnā'pal, temuⁿ'hū mᴇalā'k·tūwaux. ⁱʟīyaᵋ qāᵃ'tsᴇ temuⁿ'hū ʟᴇa'lk·inīyū.[8] Tem-axa muⁿ'hū qaaī', te'młta muⁿ'hū k·e'a qē'ntᴇx.

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[1] Simplified for *łᴇlk·imī'yūsxa; ʟk·i'mīs* ICE.

[2] *qaitu-* TO DROP, TO LEAK.

[3] *ʟpāk·st!* PITCH.

[4] Abbreviated for *misas; mis* WHEN; *as* demonstrative pronoun.

[5] Abbreviated for *ʟaā'łatxa*.

[6] *lā'tᴇq* SOMETHING.

[7] Literally, "Inside he pulled it his mind."

[8] *ā'lik·an* QUIET.

weather (to come). It got terribly cold all over the world. Even the ocean turned into ice.

Long, long afterward (Wren) looked westward into the sea (and saw that) it was he (Grizzly Bear) who was approaching now. He was just coming straight toward him. Then after he had entered (the bay) he (tried) in vain (to) come ashore. As soon as he would reach the shore he would quickly slide back into the sea. Finally, at the fifth attempt, he came ashore, indeed. Then he just dropped (exhausted) at (the door of) the Little Old Man's house. After he came (nearer) to it (he asked), "Art thou home, my friend?"—"Indeed, for what cause should I have gone away anywhere?"—"Build a fire in thy house! I am very cold." So he did it, indeed. (Grizzly Bear) began to warm (himself). He was not warming (himself) very long when he began (to feel) hot. He did not seem to pay much attention to (his) surroundings. He felt sleepy because he was hot. Then (Wren) asked him, "Dost thou feel sleepy?"—"Yes."—"If thou wantest to lie down, thou (canst) lay thyself down."—"All right; I'll lay myself down for a little while." Then, verily, he did it, but fell asleep right away. He began to sleep (with) his mouth open. Then (the man) who lived (in the house) came out and went to gather pitchwood. And after he had much pitch he went back and arrived once more at his house. But (his visitor) just lay (there in the) same (way as) when he left him. So then he began to melt his pitchwood. (The object of) his boiling, namely, the pitch, was not cooking very long when (Grizzly Bear) woke up. "He^{n}, what on earth art thou doing. It makes (a bad) smell. I'll swallow thee."—"Oh, no! Keep on sleeping, my friend! I am cooking thy future food." Then, verily, he began to sleep again. He lay on his back (and) opened his mouth. Then the Little Old Man began to practice (by) himself. He would step into his mouth (and) would come out again suddenly from his ear. Wherever there happened to be an opening, he would come out again through that (hole). (Then) he would again step into (his mouth and) would once more come out quickly. And after he was through (with) it he said to himself, "He will never (be able) to do me (any harm)." So after his (object of) cooking, namely, the pitch, was boiling very (hard), he brought it in for him. He went with it and poured it into his mouth. Then he went out quickly and began watching him from the outside. Now (Grizzly Bear) began to writhe. One side (of) his (Wren's) house fell down. (But) he was not twisting very long and gradually quieted down. (It was) not long when he became motionless (altogether). Then (Wren) went in again; but, verily, he was dead at last.

Qalpaī′nx k·Ets-axa qasuwaī′nx kwas tsqēwīłt!ī′wiLx. "Xa-axa mu^{n}′hū ayaī′mi. Mu^{n}′hūn LO′īltx.[1] Xa-axa ayaī′m LEā′laut." Temu^{n}′hū k·e′a hīlkwaīsaī′nx. ^{i}Līyaᵋ qā^{a}′tsE paī′ʻyux^{u} ts-hī′tEk·-slō, temu^{n}′hū tsqē′wułnx. Hak·auᵋ tas hī′tslEm k·exk·aī′xa. Pxē′pxēltsūsī′łt!xamt si′lkustEx. "K·-lā′-En mu^{n}′hū mEhīlkwaī′słn?" ^{i}Līyaᵋ qā^{a}′tsE LEyō′lalłnx, temu^{n}′hū t!a′mstxam, k·-hau′k·s hī′k·e ^{i}k·ta′s leʻwī′ pitsūst!xauwa′łn. "K·-nā′k·s-En ts-k·a′ltsūk· pitsūst!xauwa′łn?"—"K·ū′ku-slō, k·is-axa ītaᵋ k·!ē′tsk·ik·-slō."[2] Temu^{n}′hū ts-hī^{n}′q!Ek· k·is k·a′ku-slō pitsūst!xauwa′a. Temu^{n}′hū ts-hatsī′lālk· k·is hū^{n}′k·i pitsūst!xauwa′a.[3] Temu^{n}′hū ī′mstE t!a′mstam. Temu^{n}′hū tsīsa′łnx. Temu^{n}′hū mis ā′mta łtsaī′słnx, tem-axa mu^{n}′hū īk·xē′-slō.

Mu^{n}′hū łt!a′msīyū.

5. Sᵋū′ku, the Transformer[4]

(Collected by Farrand in 1900)

Tem psi′nLxat-s-hī′tslEm yā′tsx, łhīyaᵋłt!Enū′tiLx. LXu′mta kwas xamᵋ, tem kusūᵋtsī kwas xamᵋ.[5] Temu^{n}′hū ^{i}Līyaᵋ qā^{a}′tsE mu′kusiLx[6] yātsx, tem ma′yExa kuts-hī′yak·aux. "Tsā^{a}′mE hī′k·e xe′īLk·e stis[7] mEła′mxadōxam." Temu^{n}′hū k·e′a ^{i}Līyaᵋ qā^{a}′tsE saux[8] mu^{n}′hū k·e′a mEła′mxadōox. Qau′wīs kus Sᵋū′ku ma′mhatsax.[9]

Temu^{n}′hū īs xa′mEt-s-pī′tskum tem mEyā′saux kus Sᵋū′ku ts-qwā′nk·. "K·in ayaī′m LX·i′ldūt īs hī′tslEm nā′k·s." Temu^{n}′hū ūstaīsūᵋyaī′nx qakuts-mū′tsk·ak·,[10] te′młta ^{i}Laᵋyaī′nx. Te′młta hī′k·e qā^{a}′ltE yEaī′nx qakuts-mū′tsk·ak·. Temu^{n}′hū k·e′a spaī′tx. Temu^{n}′hū mis k·aux ayaī′mi, te′maux mu^{n}′hū spaī′tx kutsī′tsk·!ik·aux.[11] Te′maux mu^{n}′hū ^{i}Līyaᵋ qā^{a}′tsE yā′xa^{u}, temau′x mu^{n}′hū

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[1] *wīl-* TO KILL.

[2] This, according to the narrator, accounts for the meanness of the southern and eastern tribes—the Siuslaw and Kalapuya Indians.

[3] Compare Frachtenberg, Coos Texts, p. 48.

[4] This myth is told poorly, there being numerous omissions concerning the identity of the principal actors, due undoubtedly to the fact that the story was first narrated in English and then translated into Alsea by another informant. In spite of these deficiencies, however, it is by far the most important myth in this collection. Aside from its linguistic value, it throws considerable light on the position of Alsea mythology with relation to the folklore of the neighboring tribes. Thus it proves that, in common with the other coast tribes of northern California, Oregon, and Washington, Alsea mythology has a distinct character to whom is assigned the rôle of Culture Hero and Trickster. This Culture Hero is not to be confused with Coyote, who maintains throughout Alsea folklore a separate position as Transformer and (chiefly) Trickster. Sᵋū′ku is unquestionably identical with Ents!x of Chinook mythology, "Earth-Maker" of Maidu folklore, Daldal of the Takelma, Hä′tcît! of the Coos, and Xōwaᵋlăcî of the Joshua Indians. See Boas, Chinook Texts, pp. 113 et seq.; Dixon, Maidu Texts, pp. 4 et seq.; Sapir, Takelma Texts, pp. 21 et seq.; Frachtenberg, Coos Texts, pp. 20 et seq.; Frachtenberg, Shasta and Athapascan Myths from Oregon, pp. 224 et seq. This story contains, in addition to the cultural exploits of the Transformer, many well-known episodes recorded also among other tribes, as Stealing of Fire, Skin Shifter, Magic Flight, Diving Contest, and Growing Tree. Both my informants claimed never to have heard this myth; but their negative testimony must be taken *cum grano salis*, since Tom Jackson was, relatively speaking, a young man, and William Smith had an exceedingly faulty memory.

[5] Sᵋū′ku was the third.

[6] Abbreviated for *te′mkusiLx*.

[7] Contracted for *sis′tis*; *sis* + *-st*.

Footnotes continued on p. 67.

Now once more (Wren) sent back (the man who) had come to him. "Thou wilt go back now. I have killed him at last. Thou shalt go back to tell (this)." Then, indeed, he did so. He had not been long gone (from) his people when they gathered around him. From everywhere the people began to assemble. They were continually asking one another, "What will be done now?" It was not talked long about when it was agreed there (that Grizzly's body) was to be scattered over the world into different directions. "Where shall his heart be scattered?"—"To the south and also to the east." And his sinews (somebody) was going to scatter to the north. And his flesh he intended to issue right here. Now thus it was agreed (by the people of) that place. Now (his body) was divided. And after it was divided up entirely then all the people separated again.

Now it ends.

5. Sᵋū′ku, the Transformer

Now three persons were living; they were (related as) cousins (to) one another. Beaver (was) one and (Black) Bear was the (other) one. And now (it was) not long that these were living (together) when their (two) cousin (Sᵋū′ku) said, "Very good (it would be) if we two should have children." And then, verily, (it was) not long (afterwards) when they two had at last children. First Sᵋū′ku had a child.

And then one day Sᵋū′ku's son was saying to (his father), "I will go to look for people somewhere." Then his younger brother repeatedly wished to follow him, but he steadfastly refused (to take) him (along). Nevertheless, his younger brother spoke to him constantly (about it). At last, indeed, he took him along. And now when they two were (ready) to start, they two took along their (dual) arrows. And now they two did not go long when they two finally arrived (at)

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[8] For *mi′saux*. For example, Sᵋū′ku and Beaver.

[9] Simplified for *mᴇma′hatsax*.

[10] For example, Beaver's son.

[11] Contracted for *kuts-tsī′tsk·!ik·aux*; *ku-* demonstrative; *ts-* . . . *-k·* possessive; *tsī′tsik·!* ARROW; *-aux* 3d person dual.

wī′lx nak· łk·a′xk·examt silī′kwᴇx. Temuⁿ′hū qalpa′ʟnx kus lāᵃ, temuⁿ′hū ʟkumū′kwalt silī′kwᴇx. Temuⁿ′hū k·ᴇts ʟō′qutʟnx, k·is muⁿ′hū hahayū′łn. Te′maux hī′k·e muⁿ′hū p!ē′xaī hak·-qalxaᵋyaī′-slō. Temuⁿ′hū mis ʟᴇxe′ʟk·īyū kus pī′tskum,[1] temuⁿ′hū k·eaī′-slō ts-hī′tᴇk·, k·ai′ī ʟnū′nst si′lkustoxs k·aⁿ′tsūs. Temuⁿ′hū yᴇā′łnx kus mᴇsha′lslatsʟō kus pa′lkun, k·-taī′ʟī kus qa′qalpaū[2] hūᵋtsk· hīⁿ hī′tslᴇm wīl, sis yu′xū ʟnū′nst silī′kwī. Temuⁿ′hū pīⁿ′tqᴇx k·e′a kus mᴇsha′lslatsʟō hak·īⁿ′hī kwas qa′qalpaū. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū p!ī′xtᴇstᴇx. Temuⁿ′hū mi′saux tsqwa′nkutx, te′maux hī′k·e squlī′. Tem ma′yᴇxa kus mᴇna′tet. “ʟāᵃ′stis ʟōqudī′i, k·i′stis-axa kumkwī′yusī.” Te′młta ts!ilō′xwēʟx qa′kus qala′xstet sis ʟīxqē′i. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū ta′āxtī p!ī′xanx qau′kus[3] qala′xstet. Temuⁿ′hū ʟōqudī′nx tem-axa aya′yususx. Temau′x-axa muⁿ′hū kumkwī′. Temuⁿ′hū hāᵃ′tsᴇ ʽwalhaī′ kus mᴇsha′lslatsʟō, te′młta ⁱʟīyaᵋ xū′sī tskwayū′łnx. Tem-ukᵘ hī′k·e muⁿ′hū mᴇtsiya′kauxa ⁱk·ᴇts-ʽwalhaī′tᴇxk·. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem k·ᴇts muⁿ′hū k·!ilhaī′ kus mᴇna′tet as ʟᴇyā′tstiʟx, te′młta k·ᴇts muⁿ′hū tskwayū′ʟx kus mᴇsha′lslatsʟō. Tem k·ᴇts-axa muⁿ′hū ʽwalhaī ītsaī′sik·s. “Nī′tsk·-ᴇ′n mu′kus[4] pī′ūsxaī kus mᴇsha′lslatsʟō? Hata′mᴇ hā ī′mstᴇ ʟōqudī′łnx kupi′n t!awa′yū.” K·iʟxa′s hī′k·e phainsa′łn.[5] Temuⁿ′hū k·e′a p!ī′xtᴇstᴇx, te′młta k·e′a ī′mstᴇ mu′kus pī′ūsxaī. “Kumkwī′yusʟnx-axa[5] kupi′n t!awa′yū.” Temuⁿ′hū ʟtsūiⁿxwē′łt!xamt si′lkustᴇx,[5] “Ūstitaī′tistaux hāᵃ′łqa!” Te′maux muⁿ′hū k·e′a ūstita′ʟnx. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ te′maux muⁿ′hū ʟᴇai′sūnx, tem k·ᴇts muⁿ′hū ma′yᴇxa kus Mō′lup̣tsinī′sla. “Xe′īʟk·istaux ha′ltqaīt!,[6] yū′ʟtistaux!” Temau′x muⁿ′hū tsqūnkwa′łnx. Temuⁿ′hū saux tsqē′wuʟnx, temuⁿ′hū tsxwa′dīyū si′lkustᴇx. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū łqantʽūyū′łnx[7] kus qala′xstet. Temuⁿ′hū tsk·ūitī′yususx qa′kuts-mū′tsk·ak· kuts-pa′mintk·aux. Temuⁿ′hū mis tsqwanu′kłnx, hints!ī′nx ts-haiⁿ′k·, tem tpaī′ k·i′luk·s. Tem hāᵃ′tsᴇ x·ildī′ʟnx, te′młta ⁱʟīyaᵋ xū′sī nā′k·s ʟᴇai′sūnx. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem ʟᴇai′sūnx ⁱk·-axa aili′k·ī nī′sk· yā′xau. Tem k·ᴇts muⁿ′hū qalpa′ʟnx ūstita′ʟnx. Temuⁿ′hū mis tsqwanū′kʟnx, tem k·ᴇts muⁿ′hū qalpaī′ tpaī′ k·ilū′k·s· Tem k·ᴇts muⁿ′hū qalpa′ʟnx x·ildī′ʟnx, te′młta k·ᴇts muⁿ′hū l·ō′tsū ⁱʟīyaᵋ nā′k·s ʟᴇai′sūnx. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ te′młta k·ᴇts muⁿ′hū qalpa′ʟnx ʟᴇai′sūnx yā′xalīt!xak·s ⁱk·-axa aili′k·ī yā′xau.

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[1] Literally, “When the day became (cut into) two.”

[2] The Yakwina equivalent for the Alsea *pū′pᴇnhaū*. Literally, “a thing that rolls.”

[3] The *u*-diphthong due to vocalic harmony.

[4] For *te′mkus*.

[5] Passive.

[6] *lā′tᴇq* SOMETHING.

[7] *qantʽū-* TO KNOCK SENSELESS.

where many people had assembled. Then (there) something was rolled, whereupon all were running (after it). And when (ever) it was caught much shouting would take place. Then they two finally came (out) there from (their) hiding place. Then at noon everybody stopped (playing), in order that eating (might) be indulged in by all for a little while. Then (before that) the old woman Snail was told (that she would have to) guard that ball (since) perchance, people might arrive, while all the (others) were still eating. Then, verily, that old woman lay face downward alongside of that ball. And then not long (afterwards) she was (stealthily) approached. And after they two came nearer they just stood still (at a distance). Then the younger (of the two) said, "Let us two take it, (and then) we two will run back with it." But the oldest one was afraid to pass by her. Then (it was) not long before the elder (brother) at last went to her against his wish. Then he picked up (the ball) and ran back with it. Then they two began to run home. Then in vain that old woman began to shout; but she was not listened to (even) a little. (She shouted until) she simply became hoarse from her shouting. At last not long (afterwards) the youngest (of) the villagers came out (of the house) and began to listen to that old woman. Then he called back into the house: "What (does it mean) that that old woman is calling? Verily, it seems as if your toy was carried away." Everybody was going to see (what was the matter). Then at last she was reached, and, indeed, thus she was shouting, "Somebody ran away with your plaything." Then all (the people) began to coax one another, "Follow them two quickly!" Then they two were pursued indeed. Then (it was) not long before they two were seen, whereupon Coyote kept on saying: "Handle them two carefully! Get nearer (to) them two!" Then they two were (gradually) approached. And after they two were overtaken a general fight ensued. Then (it was) not long before the older (of the two) was knocked senseless. But his younger brother escaped with their (dual) booty. (Then he was pursued). And when he was (about to be) overtaken his spirits despaired (about escape), and he jumped into (the) water. Then he was looked for in vain, but nowhere was (even) a glimpse (of him) seen. Then not long (afterwards) he was espied again, traveling already far (away). Then again he would be pursued. And as he was (about to be) overtaken he would jump into (the) water once more. Then he would be looked for again, but just the same he would not be seen anywhere. Then not long (afterwards) he would be seen again on the trail where he had already passed (by). Then

Tem k·ᴇts muⁿ′hū qalpa′ʟnx ūstita′ʟnx, te′młta k·ᴇts l·ō′tsū muⁿ′hū ī′mstatxū. Temuⁿ′hū k·ᴇts sūdāᵃ′stk·emyuk· tem yu′xū ⁱʟīyaᵋ tsqūna′kłnx. Te′młta k·ᴇts muⁿ′hū qalpaī′ tpaī′ k·i′lūk·s. Temuⁿ′hū mis tsqē′wuʟnx[1] nā′k·s ⁱk·kus tā′psal k·ilō′k·s, temuⁿ′hū hāᵃ′tsᴇ x·ildī′ʟnx, te′młta ⁱʟīyaᵋ nā′k·s ʟᴇai′sūnx. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem ʟᴇai′sūnx ⁱk·aili′k·ī nīsk·. Tem-ukᵘ muⁿ′hū ʟqxa′yutʟnx īs haiⁿᵋ, temuⁿ′hū ta′āxtī ʟxaī′ʟnx. Tem-axa muⁿ′hū yipaī′-slō ts-hī′tᴇk·. Temuⁿ′hū mis-axa tsqē′wuʟnx[1] kus hī′tslᴇn kwas ʟxama′nʟnx, tem-axa taiᵋ ts-ʟō′k·ik· spaī′tᴇmuxᵘ.[2]

Temuⁿ′hū-axa yāᵃlsaī′ kus pā′stuwīᵋt!. Temuⁿ′hū mis-axa tsqūnkwaī′ nā′k·s qai′kusaux[3] ayā′sal temuⁿ′hū mis ʟxūi′nx kuts-hāᵃ′t!ak· ts-yai′xaīt!ᴇxk·, temuⁿ′hū ainaī′. Temuⁿ′hū mis-axa wī′lx, temuⁿ′hū ʟᴇā′laux kuts-tā′ak·,[4] mis qanī′yᴇmuxᵘ ats-hāᵃ′t!ak·.[5] Temuⁿ′hū ainaī′ kuts-tā′ak·. Temuⁿ′hū qalpa′ʟnx ʟᴇā′lauʟnx kus Sᵋū′ku, mis ʟxamna′yᴇmuxᵘ kuts-qwā′nk·. Te′młta ⁱʟīyaᵋ ainaī′, tem-auk· hī′k·e txaī′nx ts-haiⁿk·. “Qas lā′tᴇq hī′tᴇ iltqaī′nx asi′n qwān, tem k·in ⁱʟạxayaᵋ[6] ʟxu′ntidī?”[7] Temuⁿ′hū tī′ūt!ʻwansxaī′, k·ai′ī aỵaī′m. Temuⁿ′hū k·aⁿ′tsūs qau′wīs xaipūi′nx kus pīỵaᵋ tem qalpaī′nx kus qa′sk·!īm tem-axa kusildaī′s. Temuⁿ′hū mis ʟxaỵaī′tx, temuⁿ′hū qaupaī′nx temuⁿ′hū aỵaī′. Temuⁿ′hū mis nī′sk·xa, temuⁿ′hū ainaī′. “Qas lā′kwaīs[8] iltqaī′nx sin qwān tem k·in ⁱʟaxaỵaᵋ ʟxu′ntidī?” Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū wī′lx nā′tk·ik·s. Tem k·!ᴇai′stsiʟx kus kwīᵋ ⁱk·tspī′ūdīm.[9] Temuⁿ′hū k·aⁿ′tsūs qāᵃ′tsᴇ plūi′, tem-auk· muⁿ′hū t!xaī′nx ts-haiⁿk·. “K·in hī′tᴇ muⁿ′hū nī′i tqēlk·ī′i? Ā′a, k·in tqēlk·ī′i as Hulō′hulō.”[10] Temuⁿ′hū ʻwalhaī′nx. “Hulō′hulō, ʟōqutaī′sỵᴇm!” Temuⁿ′hū k·e′a łq!aī′. Temuⁿ′hū mis wī′lyᴇm, temuⁿ′hū pxēltsūsa′ʟnx. “Hanī′k·tᴇx-ᴇ′n?”[11] –Ā′a hak·aū′k·tin.”[12]—“Tem ta′xtī-ᴇ′n muⁿ′hū silī′kwᴇx qai′k·ᴇx wilī′tx?”—“Ā′a ʟqa′tūt ⁱk·silī′kwᴇx.”—“Lā′tᴇq-ᴇ′n ts-ʟhī′tslᴇmsxamsk. ⁱk·ʟxama′nʟnx?”—“Ā′a, Sᵋū′ku ts-qwa′nk· ⁱk·ʟxama′nʟnx.” Temuⁿ′hū mis ʟxaī′ʟnx qauwāᵋᵃ intsk·ī′s pxē′ltsūsī′mst,[13] temuⁿ′hū pxēltsūsa′ʟnx. “Lā′tqᴇx-ᴇ′n k·!a′qal,

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[1] Passive.

[2] It is not improbable that the above episode may refer to the story of the Theft of Fire. The “ball” guarded by Snail may represent the fire, as in the Molala version, where it is watched by Snake and stolen by Coyote. My own informants claimed never to have heard any story concerning the stealing of fire, but the absolute absence of such a myth from Alsea is highly improbable in view of the fact that most of the neighboring tribes have it.

[3] For *qai′k·ikusaux*; *qaik·* Yakwina equivalent for Alsea *hak·nī′k·* WHENCE.

[4] For example, Beaver.

[5] For example, Sᵋū′ku’s son.

[6] *ⁱʟīyaᵋ* + *-axa*.

[7] *xun-* TO RECOVER.

[8] Evidently misheard by Farrand for *lāᵋ kwas*.

[9] Contracted for *tspī′ūdīyᴇm*; *tspūit-* TO FLOAT; *-ī* inchoative; *-yᴇm* transitive.

[10] Rendered by Farrand’s informant as “sole” and “skate.” Of my own informants, William Smith rendered this word “halibut,” while Tom Jackson insisted that it means “flounder,” in spite of the fact that Alsea has another term for “flounder” (*ma′lmī*).

[11] For *hak·nī′k·tᴇx-ᴇn*; *nak·* WHERE.

[12] Contracted for *hak·k·aū′-auk·tin*.

[13] Contracted for *pᴇpxē′ltsūsī′yᴇmxust*.

he would be pursued once more, but just the same the same thing would be done (by him). Now after five attempts he was not yet overtaken, for he had jumped into the water once more. And now when (the place) was reached where he had jumped into the water, then in vain he was looked for; still he was not seen anywhere. Then (it was) not long when he was espied; he was already far (away). Finally (his capture) was given up in despair, and (the pursuit) was necessarily stopped. Then they turned back in a body. And when they came back to the man who was killed (previously) they only took along his head.

Then the survivor went homeward. And when he came near the place whence they two started and when he found his elder brother's tracks he began to cry. Then when he arrived home he told his (own) father that his elder brother was killed. Then his father began to cry. Then again it was said to Sᵋū′ku that his son was killed. But he did not cry (at all); he just began to revolve in his mind. "(I) wonder what happened to my son that I can not get him back?" Then he made himself (ready) to start out. First he rubbed some ashes in his hands for a little while, then again he did this (with) some red paint and also (with) some charcoal. And then when he finished he tied them together and started out. And when he was far he began to cry, "What (may it be) that did such a thing to my son that I can not get him back?" Then (it was) not long before he came to a river. Then he happened to look at (some one) who was floating in a canoe. So he stood (there) for quite a while revolving in his mind: "(I) wonder what shall I call him? Yes, I will call him Hulō′hulō." So he called out to him, "Hulō′hulō, take me (across) by means of the canoe!" Then (that man) crossed over indeed. And after he came (across) in the canoe he was asked (by Sᵋū′ku), "Where art thou from?"—"Oh! I am from the other side."—"And what are they doing from where thou art coming?"—"Oh! they are all dancing the murder dance."—"What kind of man (was he) who was killed?"—"Oh! (it was) Sᵋū′ku's son who was killed." And after his being asked all sorts of questions was accomplished he was asked (again). "How

mi′sᴇx-axa wī′lal kaū′k·s? Yuxwī′sᴇx-ā k·!a′qal?”—“^{i}ʟīya$^\varepsilon$. Hī′k·en łkū′walīʟnx, te′min ʟt!ī′ʟnalʟnx[1] k·!ē′tsik·s.” Temu^n′hū mis ʟxaī′ʟnx, temu^n′hū ʟxama′nstᴇx, temu^n′hū qłnpī′ʟnx. Temu^n′hū mis qł′npłnx, tem ʟxauwaī′stᴇx k·ilū′k·s, yā′sau: “K·ᴇx ^{i}ʟīya$^\varepsilon$ lā^a, k·-tai$^\varepsilon$ Hulō′hulō xam ʟān. K·-nū′nsitxū qas hī′tslᴇm.” Temu^n′hū mis łk·ts!aī′tᴇmux^u[2] kuts-ʟa′qusink·, temu^n′hū mᴇłantaī′nx kuts-lā′tᴇqłālk· qa′kus hī′tslᴇm.[3] Temu^n′hū kuūi′ temu^n′hū łq!aī′. Temu^n′hū mis wī′lyᴇm k·aū′k·s, tem-auk· hī′k·e kūi′nx kuts-xwē′xwēk·. Temu^n′hū ^{i}ʟīya$^\varepsilon$ qā^a′tsᴇ temu^n′hū ʟkuwī′ʟnx. Temu^n′hū mis k·!ē′tsk·is wī′lsʟnx,[4] temu^n′hū xkwaī′ tem ayaī′ ītsaī′sik·s. Temu^n′hū ^{i}ʟīya$^\varepsilon$ qā^a′tsᴇ yā′tsx īs ītsaī′s, temu^n′hū mᴇhaỵa′nīx haū′k·s. Temu^n′hū ^{i}ʟīya$^\varepsilon$ qā^a′tsᴇ tem ʟᴇai′sx kuts-qwa′nk· ts-ʟō′k·ik·^{i}k·-uk^u qalē′tsx īs xwē^n′sīyust!. Temu^n′hū pk·ilwaī′[5] ts-k·!ī′k·ik·. Te′młta k·ᴇts ma′yᴇxa kus mena′tet. “Kā′lauxtsā[6] tem kus hata′mᴇ tem kus-uk^u ʟᴇai′sx kus ʟōk· ^{i}k·qalē′tsx, tem kus ainaī′ kus mᴇha′īt?” Temu^n′hū ma′yᴇxa as mᴇhaī′titsʟō. “Ā′a, sxas mᴇhaī′dį, īs ī′mstᴇ xam hilkwaī′s ʟowa′txayūsxam. Nāmk· sis łtsi′mxatū kus xwē^n′sīyū, k·is pk·ilū′xam xams k·!ī′k·s.” Temu^n′hū qamłī′. Temu^n′hū ^{i}ʟīya$^\varepsilon$ qā^a′tsᴇ temu^n′hū łtsila′haīsxamst[7] si′lkustᴇx. Qau′wīs kus ʟᴇmłāna′stīyūsxamst tsilhaī′. “ʟowa′qatauk· kus S$^\varepsilon$ū′ku ts-qwa′nk·ts-ʟō′k·ik·.” Temau′x-uk^u mu^n′hū īs pᴇnī′k· hak·au$^\varepsilon$ pilaī′ kus xe′ʟk·it-s-mᴇhaī′dōo, kus tska′tina temaxa kus Hulō′hulō,[8] qauwā′taux mᴇqē′yat. Temu^n′hū mis qaū′ktᴇx[9] kus qē^{n}s,[10] tem ʟᴇā′tskuyu′xwīyūt ts-hai^{n}k· si′lkustᴇx. Temu^n′hū aūʟ īs ʟqē′yaut, temu^n′hū łtsila′yū kus qē′ya. Temu^n′hū ʟᴇā′tskuyu′xwīyūt si′lkustᴇx. Temu^n′hū mis-axa qē′ʟnx kus qē′ỵa, te′młta wa$^\varepsilon$na′ ku Hulō′hulō.[8] Te′młta tai$^\varepsilon$ ku tska′tina pilā′tkwax xa′mk·!. Te′młta īta$^\varepsilon$ kus ʟōk· wa$^\varepsilon$. Temu^n′hū ʟts!ūi^{n}xwē′łt!xamt si′lkustᴇx. “Hā^a′łqast wustitaī′t, k·-k·im$^\varepsilon$ łᴇni′sk·īyūsxam.” Temu^n′hū qau′wīs kus tska′tina k·!ilhaī′, te′młta k·im tsqwasaī′. “Ā!, ʟpowa′yūsxa sin sīya$^\varepsilon$.” Tem-uk^u hī′k·e mu^n′hū qā^a′tsᴇ ‘uyūi′xasxa,[11] temu^n′hū yᴇā′ʟnx, “Yu′‘wat!ilaī′tist hī′k·e!” Te′młta ʟxu′mtīyū,[12] temu^n′hū k·!ilhaī′. Temu^n′hū mis pᴇnk·ī′sik·s wī′lx, temu^n′hū k·!ōqutīyū′ʟx kuts-lā′qunsk· tem ʟkūi′xa. Tem mᴇłimā′kwalxa kwas nātk·^{i} ʟxwē′ʟxwat. Īs ī′mstᴇ tem kus ī′mstᴇ ts-hīlkwaī′sk· kus tska′tina, nā′mk· k·ᴇts ts!ūwī′x, k·is ʟimā′-

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[1] *t!ʟn-* TO LIFT.

[2] Passive.

[3] For other Skin-Shifter episodes see Frachtenberg, Coos Texts, pp. 150 et seq.; Lowie, The Northern Shoshone, pp. 241 et seq.; Waterman, The Explanatory Element in the Folk-Tales of the North-American Indians, p. 47.

[4] Note the constant use of the passive voice, which is characteristic of Alsea style, especially when it is desired to denote actions performed by plural (and unknown) subjects.

[5] Literally, “He begins to make water”; *k·i′lū* WATER.

[6] Evidently misheard by Farrand for *qailā^a xūtsā′* WHY HE FOR HIS PART?

[7] *tsilh-* TO SING.

[8] The false Hulō′hulō, that is to say, S$^\varepsilon$ū′ku.

[9] An obscure word. Rendered by Farrand “one-sided.”

[10] *qē^{n}h-* TO BE DARK; *-s* nominal.

[11] He did this purposely in order to give S$^\varepsilon$ū′ku a good start.

[12] *ʟxumt-* TO TEAR.

doest thou usually go ashore after thou arrivest back on the other side? Doest thou habitually go ashore by thyself?"—"No. They usually come down to the water for me and habitually lift me ashore." Then after (this) was done he was killed and afterwards skinned. And when he was skinned he was thrown into the water (by Sᶓū'ku, who) said: "Thou wilt not be anything; only Hulō'hulō will be thy name. The people will eat thee." Then after that man (Sᶓū'ku) put on his skin he secreted his (other) things. Then he entered the boat and went across. And after he arrived in the canoe at the other side he put his paddle into the canoe. Then not long (afterward) people came down to the water after him. And after he was taken ashore he got out of the canoe and went into the house. Then he did not stay in the house very long when he began to look around everywhere. And (it was) not long before he saw his son's head where it was tied way up to the smoke hole. Then his eyes began to shed tears. Thereupon the youngest (boy) said, "Why does that old man, on his part, seem to cry whenever he looks at that head which is tied way up?" And then a very old man said: "Yes, when thou shalt get old, thy actions will become similar. Whenever the smoke will work on thee, thy eyes will habitually shed water." At last night came. Then (it was) not long when all (the people) began to sing (to) themselves. First their own chief began to sing, "Dry is in (the house) the head of Sᶓū'ku's son." In the meanwhile the two old men, namely, Crane and the (false) Hulō'hulō, were sitting on each side of the door (and) both had torchlights. Then when darkness was falling all began to feel drowsy. Then toward daylight the torchlights went out. Then all were overcome by sleep. And when a light was lit again (it was found) that Hulō'hulō was gone. Only Crane was sitting alone, and also the head (had) disappeared. Then they began to urge one another, "Follow him quickly, perchance he will be gone far." Then first the Crane went out, whereupon he began to scream there, "Ouch! My leg caught itself fast." (He was only pretending that this happened.) He was making a barrier of himself for a long time until it was said finally, "Just trample on him!" Thereupon he tore (his foot away) quickly and went out. And when he arrived outside he took hold of his spear and went down to the river. Then he walked back and forth the river (trying) to spear. For that reason (it is) that Crane's actions (are) such (that) whenever the tide

kwaltxam kwas nā′tk·[1] ʟxwē′ʟxwa·t is tsūdayā′sautuxs, lā′łta mis imī′stal kus ta′mᴇng·ink·. Temu^{n}′hū hā^{a}′tsᴇ qauwā$^{\varepsilon a}$ tas lā^{a} łkū′łnx te′młtauk· hī′k·e qauwā$^{\varepsilon a}$ sā′pt!ist. Temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ temu^{n}′hū qeī′-slō. Tem łts!ū^{n}′yū, tem łq!aī′-slō ts-hī′tᴇk·. Tem ʟxūi′mux^{u} kuts-yai′xaitᴇxk·, temu^{n}′hū wustita′ʟnx. Temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ tem ʟᴇai′sūnx nī′sk·ik·s, temu^{n}′hū ma′yᴇxa kus Mō′luptsinī′sla. "Yū′łtist hā^{a}′łqa!, k·-k·im$^{\varepsilon}$ łᴇni′sk·īyūsxam." Temu^{n}′hū aili′k·ī tsqwa′nkuʟnx, temu^{n}′hū łnaī′. Te′młta ^{i}ʟīya$^{\varepsilon}$ kumkwī′; hī′k·e mu^{n}′hū mā^{a}′lk·sta yā′xau. Temu^{n}′hū mis tsqē′wuʟnx, temu^{n}′hū qauwī′s tsx·ipaī′nx kus pīya$^{\varepsilon}$, te′młta ^{i}ʟīya$^{\varepsilon}$ tsā^{a}′mᴇ tsqa′mʟīyū. Temu^{n}′hū qalpaī′nx kus qa′sk·!īm tsx·ipaī′nx, tem k·ē′tk·ē xū′sī tsqa′młīyū, te′młta mu^{n}′hū xū′ʟī nī′sk·ik·-slō[1] ī′stik·ī. Temu^{n}′hū qalpaī′nx tsx·ipaī′nx kus kusildaī′s. Temu^{n}′hū k·ē′tk·ē ʟqehī′yū-slō. Tem hī′k·e qauwā$^{\varepsilon a}$ mā′lstxa[2] kuts-ʟaū′stitūtᴇk·.[3] Hī′k·e hak·au$^{\varepsilon}$ pī′ūsxa$^{\varepsilon}$yaī′ tas ‘walā′. Īs ī′mstᴇ tem kus ī′mstᴇ ts-hīlkwaī′sk·[4] kus tsā′lōs;[5] k·ᴇts kus tsqama′ʟx, k·is hī′k·e hak·au$^{\varepsilon}$ pī′ūsxaītxam hak·iqau′x. Temu^{n}′hū mis ʟxaī′ʟnx, temu^{n}′hū ayaī′. Temu^{n}′hū mis-axa wī′lx, tem tīūt!hūnaī′nx kuts-qwa′nk·. Temu^{n}′hū mis-axa łt!a′msitx, temau′x mu^{n}′hū ītsaī′ xū′sī qā^{a}′tsᴇ.

Temu^{n}′hū īs xa′mᴇt-s-pī′tskum temau′x yᴇaī′nx kuts-hī′yak·aux[6] qa′kus S$^{\varepsilon}$ū′ku. "K·ił mu^{n}′hū ik·xē′mi." ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ temu^{n}′hū yᴇaī′nx qa′kuts-hī′yak·.[7] "Xan sqā′tit-ᴇ′n mᴇayai′st?"—"Ā′a, pst-auk· sʟī′xasxam kwas k·i′lū, temu^{n}′hū sis ū′k·eai qā^{a}′tsauk· sʟī′xasxam, k·is mu^{n}′hū qō′tsᴇ qau′waisī."[8] Temau′x-auk· mu^{n}′hū k·e′a sʟī′xasxa. Temu^{n}′hū mis ʟama′tx kus pī′tskum,[9] temu^{n}′hū ʟᴇā′mtīyū ts-hā^{n}′sisk·[10] kus kusū$^{\varepsilon}$tsī, tem-axa mu^{n}′hū tspīdūi′ tem-axa k·!iqaī′. Temu^{n}′hū kus ʟxu′mta tem-auk· hī′k·e qā^{a}′ltᴇ slī′tsx,[11] ^{i}ʟīya$^{\varepsilon}$ xū′sī x·ilō′mxa. Temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ tem-auk·-axa qalpaī′ sʟī′xasxa kus kusū$^{\varepsilon}$tsī. Temu^{n}′hū mis-ᴇmku yikū′kwᴇx kus pī′tskum, tem k·ᴇts mu^{n}′hū qalpaī′ ʟᴇā′mtīyū ts-hā^{n}′sisk· kus kusū$^{\varepsilon}$tsī. Tem-axa mu^{n}′hū qalpaī′ tspīdūi′. Temu^{n}′hū kus ʟxu′mta tem-auk· hī′k·e qā^{a}′ltᴇ pī^{n}′tqax. Temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ tem tsūsaī′ qēxana′syauk·[12] īs k·i′lō,temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ tem wī′lx nā′k·s ^{i}k·spaī′x kus le‘wī′ temu^{n}′hū qaaī′ k·i′mhak·s. Temu^{n}′hū mis k·-qamłī′m, temau′x mu^{n}′hū phainsa′ʟnx; temau′x mu^{n}′hū pxēltsū-

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[1] *nīsk·* + *-k·s* + *-slō*.

[2] *milh-* TO LOSE.

[3] *ūstit-* TO PURSUE. A similar type of Magic Flight was obtained among the Molala Indians. See also Waterman, Magic Flight, p. 46.

[4] Singular for plural.

[5] Snipes had murdered S$^{\varepsilon}$ū′ku's son.

[6] Namely, to Beaver and Bear.

[7] For example, Beaver to Bear.

[8] This was said by S$^{\varepsilon}$ū′ku.

[9] The contestants were supposed to stay under water one whole day.

[10] *hā^{n}s* BREATH.

[11] *sʟ-* TO DIVE. *l* interchanges frequently with *ʟ*, especially after *s* and *ts*.

[12] *qē′xan* BELOW; *-asī* local; *-auk·* INSIDE.

is low he habitually walks back and forth along the river, spearing many small fish, because he was doing this at that time. Then vainly all sorts (of canoes) were launched because each was full of holes inside. However (it was) not long when at last daylight spread all over. Then low tide set in, and the people went across in a body. Then his trail was found, whereupon he was pursued. And not long (afterward) he was espied far away, whereupon Coyote said, "Get close to him quickly, lest he get (too) far away." He was already being overtaken when he looked (back). But he did not start to run (away); he just kept on going slowly. Then when (the pursuers) came nearer to him he threw first the ashes (behind him), but it did not get foggy very (much). So again he threw the red paint (behind him), whereupon it got foggy a little more, but (still daylight) showed a little far off. Then again he threw the charcoal (behind him). Now it got darker still all over. Then all his pursuers merely became lost. From all sides the wailing went up repeatedly. For that reason the Snipes act thus; whenever it gets foggy, (they) usually begin shouting above from everywhere. Then after this was finished he went (home). And when he arrived home he began to make his son (well). Then after he got through (with) him they two staid in the house for a little while.

Then one day Sᵋū′ku said to his two cousins, "We are going to separate now." Then not long (afterward one of) his cousin said to (Bear), "Which of us two (is going to be more) valuable?"—"Well," (said Sᵋū′ku) "you two submerge yourselves into the water, and whichever will stay under the water longer he will habitually be first." Then they two, indeed, submerged themselves. And when half a day (was gone) the breath of the Bear gave out entirely, and he floated up again, whereupon he went back to the shore. But now Beaver stayed under water for a long time; he did not move (even) a little. Then not long (afterward) Bear submerged himself once more. But when the sun was (about to) set his breath gave out again. Then he floated up again. But the Beaver lay (in the water) for a long time. Then (it was) not long before he began to crawl under the water and not long (afterward) he came to where there was a hole (in) the ground, whereupon he went in there. Then when night was about to fall many people came to see them two;

sa′ʟnx, qā′titaux-ᴇ′n muⁿ′hū qāᵃ′tsᴇ pīⁿ′tqax kwas k·i′lū? Temuⁿ′hū ma′yᴇxa kus kusūᵋtsī, mis qō′tsᴇ qāᵃ′tsᴇ pīⁿ′tqax-auk· as k·i′lū.[1] Temuⁿ′hū qalpaī′ ma′yᴇxa kus ʟxu′mta mis qō′tsᴇ qāᵃ′tsᴇ pīⁿtqē′ īs k·i′luwauk·. Temuⁿ′hū yᴇā′ʟnx kus kusūᵋtsī. "Xa-hī′k·e tsk·īⁿ′tsīk·s ayaī′mi, xas [2] k·im yā′tsī. Xa-taiᵋ īs ʟxatowaī′-slō k·xa′s īs k·i′lū yā′tsī.[3] Xa-hī′k·e muⁿ′hū taiᵋ imī′staltxam; xas [2] axa ītaᵋ hala′qtuxs is li′k·aīⁿs, xas ⁱʟīyaᵋ tsāᵃ′mᴇ mᴇayai′st." Īs ī′mstᴇ tem kus ⁱʟīyaᵋ mᴇayai′st kus kusūᵋtsī, tem kus axa ītaᵋ mᴇhalqtōwaᵋt‘ is li′k·aīⁿs, lā′łtas ī′mstᴇ yāsauᵋya′ʟnx. Temuⁿ′hū kus ʟxu′mta tem yᴇā′ʟnx. "Xa-hī′k·e kwas k·i′lū yā′tsī qāᵃ′ltᴇ, xas hī′k·e taiᵋ kwas tsqalī′m ts-ʟa′qusink· nū′nstxam; xa′łtas [4] tsāᵃ′mᴇ mᴇayai′st." Īs ī′mstᴇ tem kus ʟxu′mta sinau′xk·ᴇx [5] kwas kusūᵋtsī.

Temuⁿ′hū īs xa′mᴇt-s-pī′tskum temuⁿ′hū yᴇaī′nx qa′kuts-qwa′nk·. "K·ist-ᴇ′n muⁿ′hū iltqaī′mi?" Temuⁿ′hū yᴇaī′nx. "Ā′a, ł-axa ik·xē′m, k·ist nā′k·s ayaī′mi ʟx·i′ldūt as lʼe‘wī′." Temuⁿ′hū k·e′a īs xa′mᴇt-s-pī′tskum temau′x muⁿ′hū ayaī′. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temau′x wī′lx ʟᴇyā′tstik·s. Temuⁿ′hū yᴇaī′nx kuts-qwa′nk·. "K·ist hūⁿ′k·i ītsaī′mi. K·xas pumkūstaī′m,[6] k·-xe′ʟk· xam tsa′sidū." Temuⁿ′hū k·e′a xe′ʟk· ptsasidowaī′. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ te muⁿ′hū ma′mhatsᴇx kwas xamᵋ kuts-mukwaᵋslīk·. Temuⁿ′hū qalpaī′ kwas xamᵋ ma′mhatsax. Temuⁿ′hū yᴇaī′nx kuts-qwā′nk·. "Xa-hī′k·e qauwāᵋᵃ īs pī′tskum k·xas ayā′ltxam łtsi′mxayūt." Temuⁿ′hū k·e′a qauwāᵋᵃ īs pī′tskum temuⁿ′hū ayā′l. Tem k·ᴇts muⁿ′hū ītsxalsxaī′ kus Sᵋū′ku. Nā′mk·· k·ᴇts yā′tsx kuts-qwā′nk·, k·is hī′k·e yaī′x-auk· īs haiⁿᵋ mᴇhaī′t. Temuⁿ′hū k·ᴇts [7] yū′xtᴇx, k·iłta′s hī′k·e muⁿ′hū ma′hats ʟowa′txayūsxam, tem k·au′xuts [8] muⁿ′hū k‘waīsūᵋyaī′nx kuts-maᵋtūnk·aux. Temuⁿ′hū īs xa′mᴇt-s-pī′tskum temau′x ʟᴇā′laux kuts-sī′tᴇk·aux. Temuⁿ′hū ⁱʟīyaᵋ qalpa′ʟnx k·istalᵋya′ʟnx. Temuⁿ′hū qauwāᵋᵃ as pī′tskum spā′yalʟnx, temau′x axa ītaᵋ kuts-ła′mxadōok· spā′yalx qa′kus hī′tslᴇm. Temuⁿ′hū wī′lx īs xa′mᴇt-s-pī′tskum kus kakā′yaᵋ [9] nā′k·eai ⁱk·kus tsima′yuxᵘ kus hī′tslᴇm. Temuⁿ′hū yaī′x-auk· īs haiⁿᵋ kuntaī′nx qauku′s ma′hats tem yᴇaī′nx kuts-tā′ak·. "Xa-ʟō′qutᴇmtsū." Temuⁿ′hū k·e′a p!ī′xanx nā′k·eai ⁱk·kus tskułī′tsx. Temuⁿ′hū mis k·-ʟōqutī′i, te′młta aqaī′ xū′sī qauxa′nk·s. Temuⁿ′hū k·!ōhayū′ʟx, te′młta muⁿ′hū halā′tsī qalpaī′ aqaī′ qauxa′nk·s. Temuⁿ′hū qalpaī′nx qwamīyū′ʟx, lā′łtas k·ᴇts łtāᵃ qaku′s Sᵋū′ku ⁱk·wī′lnx. Tem kus

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[1] A similar diving contest was recorded among the Chinook, where Bluejay and Diver are the contestants. See Boas, Chinook Texts, p. 57.

[2] Abbreviated for *k·xas; k·is + -x.*

[3] According to an Alsea belief there are some bears who live in the water all the time. It is furthermore held that to see them was an ill omen.

[4] Abbreviated for *k·ᴇxa′łtas; k·is + -x + łtā.*

[5] *sa′nxuk·e* BETTER, MORE.

[6] *mukwaᵋst* PAINT HAVING, WOMAN.

[7] Abbreviated for *nā′mk· k·ᴇts.*

[8] *k·ᴇts + -aux.*

[9] In the English version of this story, obtained by Farrand, the bird is called *k·ī′‘wink k·ī′‘wink*, a term rendered by the narrator "Hudson Bay bird."

then they two were asked which one of them (dual) lay with his face down in the water for a longer period. Then Bear said that he lay in the water face down a longer time. Thereupon again Beaver said that he was the one who lay in the water face down for a longer period. Then the Bear was told: "Thou wilt go into the mountains, thou wilt habitually live there. Only occasionally wilt thou stay in the water. Only thus wilt thou usually act, and thou wilt also dig up the graves, thou wilt not customarily be very valuable." For that reason the Bear is not valuable, and for that reason, moreover, he is constantly uncovering the graves, because thus he was told (at that time). And then it was said to the Beaver, "Thou wilt constantly live in the water, only the bark of willow trees wilt thou habitually eat; nevertheless thou wilt always be very valuable." And this is why the Beaver is superior to the (Black) Bear.

Now one day his son said to him (Sᵋū′ku), "What are we two going to do now?" Then (Sᵋū′ku) said to him, "Oh, yes! we will separate (from them); we two will go somewhere to look over the world." Then, indeed, on a certain day they two started out. And not long (afterward) they two arrived at a village. Then he said to his son: "We two will stay here. Thou art going to marry; thy wives will be two (in number)." Then, indeed, he married two women. And (it was) not long before one of his wives had a child. And then again the other one gave birth to a child. Then he said to his son, "Every day thou shalt habitually go (away) to work." Then, indeed, he went away every day. Then Sᵋū′ku would turn himself (into a) different (person). Whenever his son was at home he would (appear as) an exceedingly old man. But whenever he was gone he would usually become rather young and would repeatedly try to cohabit with his two daughters-in-law. Finally one day they two told their (dual) husband (about it). Then (Sᵋū′ku) was not left behind again. (From) now on he was usually taken along. And that man also took along his children. Then one day a bird came to where that man (Sᵋū′ku's son) was working. And one boy fancied it very much and said to his father, "Do thou catch it for me!" So, indeed, he went toward it where that (bird) was perching (on a twig). And as he was about to catch it it moved up a little higher. Then he climbed after it, but again it moved higher up as before. Then again he went after it in spite of the fact that it was Sᵋū′ku who

hī'k·e mᴇtsā'kułinauxa kus kō'xᵘ. Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ tem-axa hayā'ntᴇx qxe'nk·s kus hī'tslᴇm, te'młta aili'k·ī qau'x nīsk·. Tem k·-muⁿ'hū ⁱʟīyaᵋ lāᵃ iltqaī'xasxam. Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ tem-ukᵘ muⁿ'hū ʟkula'yū kus kōts qauxa'nk·s, tem-ukᵘ muⁿ'hū kłūi'tīyū kwas lāᵋ. Temuⁿ'hū qau'wīs kus kakā'yaᵋ wī'lx qauxa'nk·s-ū. Temuⁿ'hū qalpaī' kus hī'tsʟᴇm. Tem-axa muⁿ'hū sinptūi' qxe'nk·s kus kōts.[1] Tem k·ᴇts muⁿ'hū ā'nīyuxᵘ kus Sᵋū'ku. "Aqa'yususx qauxa'nk·s kus kōts qa'kusin qwān."

Temuⁿ'hū hāᵃ'tsᴇ hau'k·s x·iltxwaī' īs hī'tslᴇm, te'młta ⁱʟīyaᵋ nā mᴇ'ʟxutᴇx is hī'tslᴇm. Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ te'młtá tink·aī'nx kus sūdāᵃ'stit-s-hī'tslᴇm.[2] Temuⁿ'hū pxēltsūsa'ʟnx. "Nā'k·sᴇx-ᴇ'n yā'xau?"—"Ā'a, ⁱʟanīyaᵋ nā'k·s yā'xau, hī'k·en x·i'lduxᵘ is hī'tslᴇm."—"Hak·nī'k·ᴇx-ᴇ'n wīlī'sal?"—"Ā'a, qa'kus kōts hawa'qsalyusᴇmtsx qauxa'nk·s hak·qē'xan, tem k·in ⁱʟaxayaᵋ lāᵃ wīl qxe'nk·s." Temuⁿ'hū yᴇā'ʟnx. "Temx-ā' tqaia'ltᴇx, sxas-axa ayaī'mi qxe'nk·s? Sxas tqaia'ldī, k·iłs hī'k·e axa hāᵃ'łqa aya'yū qxe'nk·s."—"Ā'a, tqaia'ltxan sins-axa ayaī'm qxe'nk·s hanī'k·eai ⁱk·kus-ū hawa'qsalyᴇmtsx." Tem-axa muⁿ'hū aya'yusʟnx nāk· ⁱk·kus-ukᵘ kłī'ūtᴇsal[3] kus kōts. Tem-auk· muⁿ'hū qaupayū'ʟnx īs xa'mnī ts-ʟa'qusink·, tem-auk· muⁿ'hū qalī'ʟnx kū'kᵘ, temuⁿ'hū axa sūyū'ʟnx. Temuⁿ'hū yᴇā'ʟnx. "Nāmk· sxas-axa wīl qxe'nk·s, k·xas tsiyaxwīᵋya'a[4] kuxa'm qalī'." Temuⁿ'hū k·e'a mis-axa tsk·itxa'yut!ᴇm le'wī'k·s, tem tsiyaxwīᵋyaī'nx kuts-qalē'k·, temuⁿ'hū ʟkūi'nx tem-axa muⁿ'hū ayaī' ītsaī'sik·s.[5]

Temuⁿ'hū mis-axa wī'lx, te'mauxpxēltsūsaī'nx. "Nāk·-ᴇ'n muⁿ'hū tᴇ'pstin tītāᵋtsʟō!"—"Ā'a, īs qā'nūkᵘ yā'tsx."—"Lā'tqaī-ᴇ'n?"—"Ā'nīyuxᵘ hī'k·e qāᵃ'ltᴇ."—"Tem lā'tqal-ᴇ'n mis qamī'łal."—"Ā'a, a'yal ītsaī'sik·s tem tsila'hal tem-axa kwī'yatx hamstīᵋ īs qamłī's tem-aux axa ītaᵋ tsk·īsūyū'ʟx kuxa'n ʟī'yaux."[6]—"Ā'a, pst-p!ē'xaī,[7] pst-ʟᴇā'lauwī[7] misi'n-axa wī'lx." Temau'x muⁿ'hū k·e'a ayaī' kus ʟa'mxadōo. Temuⁿ'hū misau'x tsqūnkwaī' kus qā'nūk·s, temau'x muⁿ'hū tskwayū'ʟx kuts-tī'k·extik·aūx ⁱk·pī'ūsxaī tsila'hak·,[8] "Hawa'qsalyusx xas kōts sin qwān qauxa'nk·s." Temuⁿ'hū misau'x tsqē'wuʟx, temaux ʟᴇā'laux mis-axa wī'lx kuts-tā'ak·aux. Te'młtaux[9] hī'k·e yᴇaī'nx. "ⁱʟaxayaᵋ lāᵃ wīl, qauxa'nk·s hawa'qsalyusx xas kōts."—"Ā'a, wī'lx-axa. ʟhaya'nauxax tas xa'mnī wa'sxan nū'nsitxanx. Qō'tsᴇ axa ts-wīlī'yūk·."—"Hanhū'u, ptī'sᴇpst a'!" Temau'x

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[1] For parallel stories compare: Frachtenberg, Coos Texts, pp. 21 et seq.; Boas, Indianische Sagen, p. 17; Teit, Traditions of the Thompson River Indians, p. 21; Traditions of the Lilloet, p. 308; the Shushwap pp. 622, 737; Hill-Tout, Studies of the Indians of British Columbia, p. 57; Farrand, Chilcotin, pp. 29–30; see also Waterman, The Explanatory Element, p. 45.

[2] For example, Thunders.

[3] *kłūit-* TO PASS THROUGH, TO PIERCE.

[4] *tsīxu-* TO SHAKE.

[5] Compare Boas, Indianische Sagen, pp. 18, 40; Frachtenberg, Coos Texts, p. 29.

[6] The Alsea believe Sᵋū'ku is responsible for man's sexual appetite.

[7] Future used as an imperative.

[8] Contracted for *ts-tsila'hak·*.

[9] *te'młta* + *-aux*.

caused (the bird) to go (up thus). Now the tree kept on growing taller. And not long (afterward) the man looked down again, (when) he saw (that) he was already high up. So he could not do anything for himself. And (it was) not long before the tree reached high up and went through the sky. Now the bird reached the sky first and the man came next. Then the tree began to contract downward, while Sᵋū′ku was crying all the while, "The tree moved up to the sky with my son."

Then in vain (Sᵋū′ku's son) began to look around everywhere for people; nevertheless he did not find a person anywhere. Then not long (afterward) he came at last upon five people (by whom) he was asked, "Where art thou going?"—"Oh! I am not going anywhere; I am only looking for people."—"Whence didst thou come (here)?"—"Oh! that tree grew with me from below to the sky, and (now) I do not (know) how to get back down." So then he was told: "Wouldst thou like to go down again? If thou wantest it, we will take thee down again quickly."—"Certainly, I would like to go down again (to the place) from where that (tree) grew up with me." Then they went back with him (to the place) where that tree had pierced (the sky). Then he was wrapped up in the skin of a whale, (which) was tied in the middle, whereupon he was let down again. Then he was told, "When thou wilt arrive below again, thou shalt shake thy rope several times." Then, verily, as quickly as he reached the ground by means (of the rope) he shook his rope several times; then he untied it and went back into the house.

And after he arrived home he asked (his) two (children), "Now where is your (dual) grandfather?"—"Oh! he is staying in the sweat-house."—"What is he doing?"—"He is just crying all the time."—"Then what does he usually do whenever it gets dark?"—"He usually goes into the house and sings all the time and dances the whole night, and, moreover, he is trying to sleep with our (dual) mothers."—"Well, go you two to him (and) keep on telling him that I have come back." So the two children went, indeed. And when they two came near to the sweat-house they two began to listen to the song of their (dual) grandfather, which sounded (thus), "The tree grew up with my son to the sky." Then after they two came to him they kept on telling him that their (dual) father had returned. But he simply told them two, "There was no way (for him) to come back; the tree grew up with him to the sky."—"Oh, yes! he came back. Thou art looking at the whale which we two are eating. It is his (present which he) brought back."—"Here! Please give me some of it!" Then, indeed, they two gave him some. Then he

muⁿ′hū k·e′a ptīnx. Temuⁿ′hū halk!waī′nx kus xa′mni temuⁿ′hū ma′yᴇxa. "Hanhū′u k·in phainsaī′m ītsaī′sik·s, k·-qaᵋ axa muⁿ′hū k·e′a wīlī′saltxam sin qwan." Temuⁿ′hū ayaī′ yā′sau: "Xeī′ʟk·epst ʟhaya′naus!"[1] K·ᴇts hī′k·e tilō′qwal yaī′x-auk· īs haiⁿᵋ mᴇha′īt. Temuⁿ′hū mis wī′lx ītsaī′sik·s temuⁿ′hū qaaī′, tem k·au′k·ᴇts[2] haīⁿk·ⁱ ʟᴇyai′xayū ʟk·ilt!ī′sik·s. Temuⁿ′hū piltkwaī′ tem pxēltsūsaī′nx kuts-qwā′nk·; "Lā′tqax-ᴇ′n axa wī′lx?"—"Ā′a, qa′kus yū′ltsuxsiʟx axa sūyū′tsx qxe′nk·s mᴇqa′mpst!ᴇxt-auk·[3] as xa′mni ts-ʟa′qusink·." Temuⁿ′hū aili′k·ī t!ī′ltᴇx kus k·!īl. Temuⁿ′hū mis tsāᵃ′mᴇ t!īlī′ kus k·!īl, temuⁿ′hū k·!iqtsaī′nx. Tem hī′k·e ʟāᵃ′mxa kulᵋaī′nx hī′k·e hī′tsʟᴇm ts-haihayaᵋtisk·. Temuⁿ′hū mis ʟxayaī′tx, temuⁿ′hū ʟō′qutᴇstx kus mᴇha′īt tem-auk· muⁿ′hū qaupayū′ʟnx kwas xa′mni ts-ʟa′qusink·. Temuⁿ′hū ʟxauwaī′stx-ᴇm hak·qau′x kwas k·!īl. Temuⁿ′hū sinptū′yususx qaku′s ʟa′qusin.[4] Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū ⁱʟaxayaᵋ ts-ha′nak·ālk· istī′k·ᴇx. Temuⁿ′hū axa k·!ō′qutistx-ᴇm tem k·!xauwaī′stx-ᴇm kō′kus. Tem hak·!ī′tsītxaī[5] tem ʟpuhū′yut!ᴇm[6] nī′sk·ik·s kō′kᵘs. Temuⁿ′hū mis wī′lyᴇm, tem hī′k·e qāᵃ′tsᴇ tspūitī′yᴇm kō′kᵘ temuⁿ′hū ʟxupū′yū.[7] Temuⁿ′hū-axa hayā′ntx k·!ē′tsik·s tem-auk· muⁿ′hū t!xaī′nx ts-haiⁿk·. "K·in hī′tᴇ muⁿ′hū nā′k·s ayaī′mi? Ā′a, k·in qau′wīs xa′mnī tsqainū′yᴇm k·ilū′wasī temuⁿ′hū si′ns-axa wīl haī′ts, k·ins muⁿ′hū axa le‘w′īk·s ayaī′mi. Nāmk· si′ns muⁿ′hū ʟᴇī′łt!idī[8] tas le‘wī′ ā′mta, k·ai′ī muⁿ′hū nā′k·eai k·ᴇts sāᵃ′nqat-s-lāᵃ ītsaī′xa, k·ins muⁿ′hū qauwāᵋᵃ yūxē′ī." Temuⁿ′hū k·ū′kᵘ-slō ayaī′. Temuⁿ′hū nā′mk·ᴇts wī′lx nā′tk·ik·s, k·is muⁿ′hū hī′k·e qāᵃ′tsᴇ tspīdūi′m, k·is mᴇhaya′nīxam. Temuⁿ′hū k·ᴇts k·eaī′, k·is mūⁿ′hū xē′tsū. Temuⁿ′hū k·ᴇts qalpaī′ wī′lx nā′tk·ik·s, k·is muⁿ′hū l·ō′tsū qāᵃ′tsᴇ tspīdūi′m. Tem hī′k·e muⁿ′hū qāᵃ′tsᴇ ī′mstᴇ ayaī′. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem-axa muⁿ′hū wī′lx temuⁿ′hū hī′k·e qāᵃ′tsᴇ tspīdūi′ kō′kᵘ. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem ʟᴇaī′sūnx kus xa′mnī ⁱk·tspī′ūtx kō′kᵘ. Īs ī′mstᴇ tem kus ī′mstᴇ ts-hīlkwaī′sk· kus xa′mni.[9] Nā′mk· k·ᴇts x·ū′lam, nā′mk· k·ᴇts wī′lx haluwī′k·sīyūk·s, k·is k·aⁿ′tsūs qāᵃ′tsᴇ tspīdūi′m.[10] Temuⁿ′hū k·aⁿ′tsūs qāᵃ′tsᴇ kō′kᵘ tspīdūi′ tem-auk· muⁿ′hū t!xaī′nx ts-haiⁿk·. "K·in na′k·s hī′tᴇ muⁿ′hū-slō ayaī′m, sins k·!ē′tsik·s wīl? Ā′a, k·in k·a′kᵘ-slō qau′wīs ayaī′m." Temuⁿ′hū k·e′a k·!iqaī′ kus xa′mnī, temuⁿ′hū mis k·!ē′tsik·s wī′lx, tem-auk· muⁿ′hū k·!ilhaī′ kus hak·xa′mnī. Temuⁿ′hū mis k·!ē′tsk·is wī′lx, tem-axa muⁿ′hū qasūwaī′nx kus xa′mnī kō′kᵘs, yā′sau: "K·ᴇx hī′k·e muⁿ′hū kō′kᵘ x·ū′lamtxam, began to chew the whale (meat), whereupon he said, "Here, I am going to the house to see; perchance, indeed, my son may have come back." Then he started out, saying, "Do you two watch me carefully!" He was just staggering about (like) a very, very old man. Then after he came to the house he went inside and almost fell into the fire. Finally he sat down and asked his son, "How didst thou come back?"—"Well, the Thunders let me down again, wrapped up inside the skin of a whale." In the meantime the stones were already (getting hot). And when these stones were very hot he (Sᵋū'ku's son) took them out. Then he laid them down carefully, just the length of a person. And after he finished (piling them) that old man was seized and wrapped up in the whale's skin. Then he was thrown there on top of the rocks. Then the skin began to draw in with him, and not long (afterward) not a single part of his body showed anywhere. Then he was seized again and thrown into the sea. Then (a wind) from the east began (to blow) and blew him in the (wrapper) far out into the ocean. Then when he arrived in (the wrapper at the sea) he kept on floating in the sea for a long time by means (of the skin of the whale) and finally started to spout. Then he looked back to the shore and began to revolve in his mind: "I wonder where can I go now? Forsooth, I will first travel in the water (as a) whale, and then after I arrive here again I will go back to the land. (And) then I will examine the world thoroughly, so that wherever something bad will live I may cause it to disappear entirely." Then he went in a southerly direction. And whenever he came to a river he would just float (there) for a long time and would look around. And after finishing (this) he would start out again. Then he would come again to a river and would likewise float around for a long time. He traveled thus for a long time. Then not long (afterward) he came back (to the starting point) and floated in the ocean for a long time. Then (it was) not long when a whale was seen floating in the sea. This is why a whale (always) acts thus. Whenever he travels around (and) whenever he arrives at the mouth of a river he usually floats around (there) for quite a little while. Now (Sᵋū'ku) floated in the ocean for quite a while and then began to think in his mind: "I wonder in what direction will I go now should I arrive at the shore? Indeed, I will go first in a northerly direction." Then, indeed, the whale began to go toward the shore, and when he arrived inland, (Sᵋū'ku) stepped out from inside that whale. And after he arrived at the shore he sent the whale back into the sea, saying: "Thou wilt just travel in k·-taiᵋ īs qauwāᵋ īs wulī′s-auk· k·xas k·!a′qaltxam, k·is ai′ī nū′nstxū kus hī′tslEm. K·xas hī′k·e taiᵋ ⁱLĪyaᵋt s!aᵋwa k·!iqa′xam; taiᵋ na′k·s mā′qaīt-s-hī′tslEm[1] ỵā′tsī, k·xas k·i′mhak·s k·!a′qaxam."[2] Temuⁿ′hū mis Lxaỵaī′tx ī′mstat-s-pEyā′sauwīst tem-axa muⁿ′hū Lkūi′. Ī′mstE tem kus ⁱLĪỵaᵋ hī′k·e ts!aᵋwa ts-k·!iqaī′sk· kus xa′mni.[3]

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[1] "Lest I fall into the fire."

[2] *k·ᴇts* + *-auk·*.

[3] Evidently mis-heard for *mᴇqau′pst!ᴇxt-auk·*; *m-* . . . *-t* TO BE WITH; *qaupst!* BLANKET; *-x* infixed consonant; *-auk·* suffixed particle.

[4] Because of the heated rocks.

[5] Literally, "it begins from the East"; *hak·-* + *k·!ēts* + *-ī* + *-tx* + *-aī*.

[6] *pū‘-* TO BLOW.

[7] *xup-* TO SPOUT.

[8] *ʟ-* prefix; *īlt!-* TO EXAMINE; *-t* auxiliary; *-ī* future.

[9] This sentence refers to the spouting of whales in summer.

[10] Here ends the explanatory sentence.

Temuⁿ′hū k·!iqaī′ k·!ē′tsik·s, tem-auk· t!xaī′nx ts-haiⁿk·. "K·in hī′tE muⁿ′hū mā′ltEqta?[4] Ā′a, k·in mu′mkuts!ūt k·ins-axa mEtsī′tsk·!it k·ins-axa ītaᵋ mEqłi′npat." Temuⁿ′hū k·e′a mEī′stEkwalxa. Temuⁿ′hū mis k·eaī′ ī′mstat-auk· ts-haiⁿk·, temuⁿ′hū aỵaī′. Tem ⁱLĪyaᵋ qāᵃ′tsE temuⁿ′hū k·īsk·aī′, temuⁿ′hū ma′ỵExa. "K·in hī′tE muⁿ′hū lāᵃ nūnsa′a? Ā′a, k·in mEk·ī′lhūtī nūnsa′a qau′wīs." Temuⁿ′hū mEhaỵa′nīxa, te′młta hata′mE hī′k·e pā′haltxa kus le·wī′ īs mEk·ī′lhūdī.[5] Tem k·Ets muⁿ′hū tsk·īⁿhaī′ temuⁿ′hū hī′k·e Lqopūi′ qāᵃ′tsE. Te′młta ⁱLĪỵaᵋ xū′sī tū′nstEx,[6] temuⁿ′hū ma′ỵExa. "Qailā′ᵃ xūtsā′ tem ta′sin ⁱLĪỵaᵋ tinū′‘wau?" Tem-ukᵘ muⁿ′hū łnai′, te′młta hata′mE hī′k·e pā′haltxa tas mEk·ī′lhūdī qōmaᵋts-ū ⁱk·qō′tsE, lā′łtas-auk· hī′k·e quta′xa. Tem k·Ets muⁿ′hū tslimk·ēxwaī′ is sū′lhaᵋk· tem k·Ets muⁿ′hū palLī′ỵūLx kuts-pa′halỵust!Emk·. Tem hī′k·e xū′Lī sa′pnx. Īs ī′mstE tem kus mEpElū′‘pElūt[7] kus hī′tslEm ts-pa′halỵust!Emk·, lā′łta muku′s[8] palLī′ỵūwīLx as sū′lhak·.[9] Tem k·Ets muⁿ′hū qalpaī′ Lqopūi′, tem k·ē′k·ē xū′sī tō′nstEx. Temuⁿ′hū ⁱLĪỵaᵋ qāᵃ′tsE tem k·Ets muⁿ′hū mEhaỵa′nīxa, te′młta hī′k·e suwa′titsxa tas mEk·ī′lhūdī kus hak·ts-qa′lqalk·. Tem k·Ets muⁿ′hū qalpaī′ tslimk·ēxwaī′ kwas sū′lhaᵋk·, tem-ukᵘ muⁿ′hū palLīỵū′Lx kuts-qa′lqalk·. Īs ī′mstE tem kus-ukᵘ mEpū′l·pElūt[7] kus hī′tslEmk· ts-qa′lqalk·. Tem k·Ets axa muⁿ′hū qalpaī′ Lqōpūi′. Temuⁿ′hū k·ē′k·ē tū′EstEx.[10] Temuⁿ′hū mis k·eaī′, temuⁿ′hū xē′tsuxᵘ.

Temuⁿ′hū ⁱLĪỵaᵋ qāᵃ′tsE tem wī′lx nā′tk·ik·s. Temuⁿ′hū qāᵃ′tsE płūi′ temuⁿ′hū ⁱLĪỵaᵋ qāᵃ′tsE tem ma′ỵExa. "K·in hī′tE muⁿ′hū lāᵃ qalpa′a nūnsa′a? K·-hī′tE muⁿ′hū qas lāᵃ ỵā′tsELī tas nā′tk·ⁱ? Ā′a, k·-qas tsūdaī′s ła′ntik·sī."[11] Tem k·Ets muⁿ′hū k·e′a wahau′hītxa kwas tsūdaī′s. Temuⁿ′hū ⁱLĪỵaᵋ qāᵃ′tsE tem hī′k·e Lpuū′ỵū kus nā′tk·ⁱ, tem k·Ets muⁿ′hū ma′ỵExa. "K·īsk·aī′xan-ū. k·in nūnsa′a muⁿ′hū kus tsūdaī′s." Tem k·Ets muⁿ′hū qalpaī′ ma′ỵExa. "K·in the ocean, only (once) every year wilt thou usually come ashore, so that the people (may) eat thee. Thou wilt not come ashore habitually just (at) an ordinary place; only where(ever) a person having (many) dentalia shells will live, there thou wilt usually come ashore." Then after (Sᵋū′ku) was through telling him this (the whale) went back into the water. And thus is it that a whale (does) not (choose for) his landing place just any ordinary spot.

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[1] Contracted from *mEaᵋ′qayūtit-s-hī′tslEm* "a person having dentalia shells, a chief."

[2] According to an Alsea belief whales are washed ashore only in places where a chief resides.

[3] Here ends Sᵋū′ku's rôle as a Trickster. Henceforth he takes the part of the Culture Hero, going from place to place, creating all kinds of things, naming rivers, and filling them with fish. Compare Frachtenberg, Coos Texts, pp. 21 et seq.; Dixon, Maidu Texts, pp. 27 et seq.

[4] Transposed for *mElā′tEqta*; *lā′tEq* SOMETHING. According to the English version of this myth Sᵋū′ku first made for himself a blanket of deerskin, which became the prototype of all blankets subsequently worn by the Alsea Indians.

[5] It will be noticed that most creations are the result of a wish on Sᵋū′ku's part.

[6] *tinhu-* TO BE SATIATED.

[7] Literally, "with feathers are."

[8] For *tem kus*.

[9] A similar explanation is given by the Molala and Kalapuya Indians. See also Frachtenberg, Coos Texts, p. 33.

[10] In the English version of this myth Sᵋū′ku is not yet satiated, for the berries still drop out of his nose. He then partially closes his nostrils with grass; this accounts for the appearance of hair on man's upper lip.

[11] Transposed for *łEnā′tk·isī*.

Then (Sᵋū′ku) came out on the shore and began to think inside his mind: "I wonder what shall I (wish) on (me)? Yes, I will have a bow, I will also have some arrows, and I will likewise have a quiver." Then, verily, he had those things. And after he was through (thinking) thus in his mind he started out. Then not long (afterward) he became hungry; whereupon he said: "I wonder what shall I eat now? Verily, I will first eat kinnikinnic berries." So he looked around, and the ground just seemed to be red with kinnikinnic berries. Then he knelt down and began to munch for a long time. But he did not feel satiated (even) a little, whereupon he said, "Why is it that I, on my part, am not getting enough?" So he looked back, and the kinnikinnic berries merely appeared red right behind him, because (they) just went through him. Then he began to munch again, but still he did not feel satiated (even) a little. So (it was) not long before he looked around and (saw that) the kinnikinnic berries were just dropping out from his armpits. Then again he began to pull out some grass and put it into his armpits. For that reason (is it) that the people's armpits are hairy way up. Then he began to munch again. Now at last he was getting enough. So after he finished (eating) he started out.

Now (it was) not long before he came to a river. He stood (there) a long while, and not long (afterward) he said: "I wonder again what shall I eat now? I wonder what things shall live in this river? Yes, the salmon shall have it as (their) river." Then, indeed, he began to call (for) the salmon. Now (it was) not long before that river became full (with salmon), whereupon he said, "I am hungry; I will eat now these salmon." But (after a while) he said again: "I wonder

hī′tᴇ mu^{n}′hū lā^{a} ʟxu′ntidī? Ā′a, k·in tī′ūt!ʻwantxaī′m is pᴇsā′x k·is-axa lā′quns.” Tem k·ᴇts mu^{n}′hū k·e′a tī′ūt!ʻwantxaī′xa. Temu^{n}′hū mis łt!a′msitx, temu^{n}′hū ʟxwē′tsnx xam$^{\varepsilon}$ kus tsūdaī′s. Temu^{n}′hū mis łk· !iqaī′tx, temu^{n}′hū tk·ilaī′nx tem tinū′txēnx. Temu^{n}′hū yāsau$^{\varepsilon}$yaī′nx. “K·-ʟᴇmī′staldū xa′kusin ʟa′mxadōo, nā′mk· sᴇ′ʟxas hī′tslᴇm ʟowa′txayūsxam.” Temu^{n}′hū mis k·eaī′, tem k·ᴇts mu^{n}′hū xē′tsux^{u}. Temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ tem qalpaī′ wī′lx nā′tk·ik·s. Tem k·ᴇts mu^{n}′hū k·e′a qā^{a}′tsᴇ płūi′ tem-auk· txaī′nx ts-hai^{n}k·. “K·-qas lā^{a} hī′tᴇ mu^{n}′hū ʟa′ntik·sī anhū′u tas nā′tk·^{i}? Ā′a, k·-qas mᴇqaū′t ʟa′ntik·sī.” Tem k·ᴇts mu^{n}′hū ma′ỵᴇxa, “ʟaū′hᴇx-aū!”[1] Temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ te′młta mu^{n}′hū ʟōhaī′ kus mᴇqaū′t. Temu^{n}′hū ỵᴇaī′nx. “K·-hī′k·e tai$^{\varepsilon}$ qanī′x ʟa′ntik·sī tas nā′tk·^{i}, k·is axa īta$^{\varepsilon}$ xa′mnī yā′tsī kwas ʟqō′tsᴇx.”[2] Temu^{n}′hū mis k·eaī′, tem k·ᴇts mu^{n}′hū xē′tsux^{u}. Tem ^{i}ʟīỵa$^{\varepsilon}$ qā^{a}′tsᴇ tem qalpaī′ wī′lx nā′tk·ik·s. Tem k·ᴇts mu^{n}′hū k·a^{n}′tsūs qā^{a}′tsᴇ płūi′, tem-auk· t!xaī′nx ts-hai^{n}k·. “K·-hī′tᴇ mu^{n}′hū nī′i ts-ʟā′nk·? Ā′a, k·-Kwa′slō[3] ts-łā′nk·, temu^{n}′hū ^{i}k·ta′sin płūi′x k·-ʻWai′dusk·-slō[4] ts-ʟ′ank·.” Temu^{n}′hū mis k·eaī′, tem ma′yᴇxa. “K·in qūlī′m tō′qwis, k·ins īłt!ī′i tas nā′tk·^{i}.” Temu^{n}′hū ^{i}ʟīỵa$^{\varepsilon}$ tsā^{a}′mᴇ hatō′qwīxa, tem k·ᴇts mu^{n}′hū k·a^{n}′tsūs wī′lx tem ma′ỵᴇxa. “K·in tsimaī′m tsitstaī′m.[5] Temu^{n}′hū k·e′a tsitstaī′. Temu^{n}′hū ^{i}ʟīỵa$^{\varepsilon}$ qā^{a}′tsᴇ te′młta aułī′ kus akī^{n}′[6] hā′panx ts-xa̍ma′łīỵūk·, temu^{n}′hū pa′lhuyux^{u} kuts-kuntsī′sk·.[7] Tem k·ᴇts mu^{n}′hū ʟxapī′yut!iʟx[8] k· !ē′tsik·s. Temu^{n}′hū ^{i}k·tsk·itxa′ỵū, tem hī′k·e łama′ỵū kus tsk·ī^{n}′tsī. Tem tai$^{\varepsilon}$ ts-sa′qauk·[9] k·im pt!ūi′x. Temu^{n}′hū nā′k·eai ^{i}k·kus tsk·ī′txayū kus xa′mnī, tem ʟimk·i′lwīyū-s-leʻwī′.[10] Temu^{n}′hū mis k·-xē′tsū tem ma′yᴇxa. “K·-Tsā′tstaī$^{\varepsilon}$t!-slō[11] ts-ʟa′nk·, lā′łtasin tas hū^{n}′k·i tsā′tsital.” Tem īs ī′mstᴇ tem kus ʟhīlkwaī′sūnx kus ʟtsā′tstat, lā′łta mis k·ᴇts imī′stal.

Temu^{n}′hū xē′tsux^{u} tō′qwīs, temu^{n}′hū ^{i}ʟīya$^{\varepsilon}$ qā^{a}′tsᴇ tem wī′lx nī′sk·ik·s tō′qwis. Temu^{n}′hū mis ʟᴇai′sx tsqā′mt!a hī′k·e kus nā′tk·^{i}, tem ma′yᴇxa. “Mu^{n}′hū hī′k·e aqā$^{\varepsilon a}$t tas nā′tk·^{i}, k·-hī′k·e qauwā$^{\varepsilon a}$ kus lā^{a} ła′ntk·isī.” Temu^{n}′hū mis k·-axa xamī′mi, tem haỵa′ntx k·aū′k·s, tem ʟᴇai′sx kus k· !īl hī′k·e ʟā′xalt. Temu^{n}′hū

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[1] That is to say, “Come up this river!”

[2] For a full explanation of this remark see note 10.

[3] Simplified for *Kwa′s-slō*. *Kwas* is the Alsea name for Siuslaw River.

[4] Probably the present site of Glenada, a hamlet situated on the southern bank of the Siuslaw River, some 6 miles from the ocean. It was a Lower Umpqua village.

[5] While translating this story from the original English dictation, the collector omitted an important incident which is here supplied. Before beginning to spear, S$^{\varepsilon}$ū′ku decided to smoke first. Thereupon a pipe and tobacco appeared. S$^{\varepsilon}$ū′ku filled his pipe, spilling some tobacco on the ground, and began to smoke. This is the reason why the Alsea use kinnikinnic as tobacco; because S$^{\varepsilon}$ū′ku dropped some on the ground where it mixed with the kinnikinnic berries.

[6] Namely, Whale.

[7] *kunī′ts* BAIT.

[8] *xp-* TO JERK; *-utx* accelerative.

[9] *sa′qau* Yakwina equivalent for Alsea *sa′qal* FISH-TAIL.

[10] Literally, “became with water the place;” *k·i′lū* WATER. The lake referred to is probably Tsiltcoos or Ten Mile Lake.

[11] Literally, “line-fishing place.”

how I will catch them? Oh yes! I will make a spear and also a pole." So, indeed, he made (those things). And after he finished (them) he speared one of those salmon. Then when he landed it ashore he cut it open and began to roast it. Then he said to (the salmon) repeatedly, "My children will habitually do this to thee after they shall become people." Then after he finished he started out. And not long (afterward) he came to a river. Then he stood (there) for a long time and thought in his mind: "I wonder now what (beings) shall have this here river as (their) river. Oh, yes! the Sturgeon will have it for a river." So he said (to Sturgeon), "Climb up here!" Then not long (afterward) a Sturgeon began to climb up. Then he told him, "Only thou shalt have this river for a river, and, furthermore, the Whale will live in that lake." And after he finished (this) he went on again. Then not long (afterward) he came once more to a river. Then he stood (there) for quite a little while thinking in his mind, "I wonder now what shall be its name? Yes, Siuslaw will be its name, and (the place) where I stand now will be called 'Wai′dusk˙.'" Then when he finished he said, "I will go upstream that I may examine the rivers." Then he did not go very (far) upstream when he stopped for a while (at a certain place) and said, "I will try to fish with a pole." So, indeed, he began to fish with a pole. But (it was) not long before a monster appeared (who) opened his mouth and bit at his bait. So he jerked him quickly to the shore, and where (that monster) fell (to the ground) it split the mountain into two, and only his tail was sticking out. And the (place) where that previously mentioned whale fell became covered with water. Then as (Sᵋū′ku) was about to depart he said, "This place will be called Line-Fishing Ground, because I was fishing here with a line." And this is why line fishing is being done (now), because he did so (at that time).

Then he went on up the river and arrived not long (afterward) upstream. And when he saw the (several) rivers all over (this region) he said, "Now these rivers are very good; all beings will have them for (their) rivers." And then when he was about to turn back he looked across and saw a smooth rock. So he went to it

p!ī′xanx, tem t!imsaī′nx ỵā′sau: "K·ai′ī ʟahaỵa′nīᵋyaī xa′kusin ʟa′mxadōo hak·inī′k·eai qaik· tasi′n-axa xaīmī′sal, nā′mk· sᴇ′ʟxas hī′tslᴇm ʟowa′txaỵūsxam."[1] Temuⁿ′hū mis k·eaī′ tem-axa muⁿ′hū halī′yūk·s aỵaī′.[2] Temuⁿ′hū mis-axa wī′lx halī′yūk·s, tem k·ᴇts muⁿ′hū xē′tsuxᵘ.[3] Temuⁿ′hū ⁱʟīỵaᵋ qāᵃ′tsᴇ tem k·ᴇts muⁿ′hū qalpaī′ wī′lx nā′tk·ik·s, tem k·ᴇts muⁿ′hū ỵᴇaī′nx. "K·-ītaᵋ nīx qas tsūdaī′s łā′ntk·istū."[4] Temuⁿ′hū mis ʟxaī′nx ī′mstat pᴇỵā′sauwīst, tem k·ᴇts muⁿ′hū xē′tsuxᵘ. Temuⁿ′hū mis wī′lx na′k·s ⁱk·kus wulī′tsx kus nᴇqā′xamxt!, tem k·ᴇts muⁿ′hū ʟōhaī′ kwas tsk·īⁿ′tsī. Temuⁿ′hū mis qauxa′nk·s wī′lx, te′młta tskwayū′ʟx kus akīⁿ′ ⁱk·pī′ūsxaī hak·iqē′xan-ū kwas tsk·ī′tsī. Tem k·ᴇts muⁿ′hū ma′yᴇxa. "K·in phainsa′a lāᵃ hī′tᴇ muⁿ′hū?" Tem k·ᴇts muⁿ′hū k·e′a aỵaī′ qxe′nk·s, temuⁿ′hū mis wī′lx na′k·s ⁱk·kus tskwaỵū′ʟx kus akīⁿ′, te′młta muⁿ′hū ʟᴇai′sx tas lā′tᴇq ⁱk·hī′k·e pūwī′x, ʟxat tskwī′stsuxt. Tem k·au′k·ᴇts muⁿ′hū t!xaī′nx ts-haiⁿk·. "K·iʟxa′n hī′tᴇ muⁿ′hū ⁱltqa′a? Ā′a, k·iʟxa′n hī′k·e muⁿ′hū imī′stī, k·iʟxai′ī nū′nstxaī xakusi′n ʟa′mxadōo kwas tskwī′stsuxt; k·ᴇʟxa′s mᴇhūiⁿ′kūistū ts-ʟā′nk·, temuⁿ′hū kwa′siʟx a′łtuxt k·is xa′mnītsʟō ts-ʟā′nk·." Temuⁿ′hū mi′siʟx ʟxaī′nx, tem k·ᴇts-axa muⁿ′hū ʟōhaī′, temuⁿ′hū xē′tsuxᵘ. Temuⁿ′hū ⁱʟīỵaᵋ qāᵃ′tsᴇ tem k·ᴇts-axa muⁿ′hū wī′lx qalpaī′ qxe′nk·s. Temuⁿ′hū aỵaī′ kwas nᴇqā′xamxt! tem wī′lx kus nā′tk·ik·s, tem k·ᴇts muⁿ′hū halā′tsī ī′mstᴇ ỵᴇaī′nx. "K·-qas tsūdaī′s ītaᵋ ła′ntik·stū." Tem k·ᴇts muⁿ′hū xē′tsuxᵘ. Temuⁿ′hū k·ᴇts tsqē′wiʟx kus nā′tk·, k·is muⁿ′hū l·ō′tsū ī′mstᴇ ỵᴇa′a. Īs ī′mstᴇ tem kus hī′k·e qauwāᵋ mᴇtsūdaī′st kus nā′tk·. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem ʟᴇai′sx kus tsk·īⁿ′tsī ⁱk·hī′k·e nī′sk·ik·s kō′kᵘsauk· yā′xᴇx. Temuⁿ′hū mis łᴇyū′łtx, tem piltkwaī′. Temuⁿ′hū ⁱʟīỵaᵋ qāᵃ′tsᴇ tem ma′yᴇxa. "K·isk·aī′xan-ū, k·in hī′tᴇ lāᵃ nūnsa′a? Ā′a, k·in phainsaī′m kō′kᵘs." Tem k·ᴇts muⁿ′hū mis wī′lx k·!ī′lk·s, tem k·ᴇts muⁿ′hū ʟᴇai′sx kus lāᵃ ⁱk·yā′tsx kwas k·!īl. Tem k·ᴇts muⁿ′hū ʟōqudī′nx xamᵋ temuⁿ′hū ma′yᴇxa. "K·in hī′tᴇ muⁿ′hū tqēlk·ī′i? Ā′a, k·in ha′ītō ts-ʟā′nk·." Temi′ʟx muⁿ′hū ỵᴇaī′nx. "K·ip hī′k·e muⁿ′hū ⁱk·tas k·!īl yā′tsī. K·ips īs ʟxatōwaī′-slō ts!ū′walīmuxs,[5] k·ips pkū′tsitxū xa′kusin ʟa′mxadōo, k·ips nū′nsitxū." Temuⁿ′hū mi′siʟx ʟxaī′nx, tem k·ᴇts muⁿ′hū łqamaī′nx mᴇqami′nta, tem-axa aya′yususx k·!ē′tsik·s, tem qaxtaī′nx temuⁿ′hū nūnsaī′nx. Temuⁿ′hū mis k·eaī′, tem-axa qalpaī′ łkūi′. Temuⁿ′hū mis-axa wī′lx kō′kᵘs, tem ʟᴇai′sx kus lāᵃ ⁱk·tsk·itxē′ hata′mᴇ hī′k·e qōmū′qwīm. Tem k·ᴇts muⁿ′hū tsimaī′nx xamᵋ, te′młtauk· yaī′xa īs haiⁿᵋ pā′ʟk·st. Tem k·ᴇts muⁿ′hū stqwa′tsiʟx tem tspuūi′m. "K·-hī′k·e sa′nquk·e[6] pin ʟān." Temuⁿ′hū mi′siʟx ʟxaī′nx, tem

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[1] This rock can be still seen to-day.

[2] Along the northern bank.

[3] Going northward.

[4] Transposed for *łᴇnā′tk·istū*.

[5] Contracted for *ts!ūwalī′yᴇmxus*.

[6] Described to Farrand as an aquatic plant which opens and closes when touched; probably anemone. Described to me as a blue oyster which opens and closes when touched; probably roseate.

and marked it, saying, "(I do this) so that my children, on becoming people, may always look at (the place) from where I turned back." Then when he finished he went back downstream. And after he arrived at the mouth of the river he started out (northward). Then not long (afterward) he came again to a river and said to it (thus), "Thee also the salmon will have for a river." And after he finished speaking thus to (the river) he went on. Then when he arrived at where the beach ends he climbed up on the mountain (that was there). And after he arrived at the top he heard some monsters singing at the lower part of that mountain. So he said, "I will go and see what it may be." So, indeed, he went down, and after he came to where he heard those previously mentioned monsters he beheld (the place) simply full (with) those beings, several of them being black. Then he began to think in his mind: "I wonder what shall I do with them? Yes, I will fix them so that my children will (be able to) eat those black ones; their name will be Sea-Lions, and the name of those big ones will be Whales." And then after he was through with them he climbed up again and went on. And not long (afterward) he came down again. Then he went (along) that beach until he came to a river and likewise spoke to it thus, "The salmon will have thee also for a river." Then he started out, and whenever he came to a river he would likewise speak to it thus. Just for that reason all the rivers have salmon. Then not long (afterward) he beheld a mountain which reached out far into the ocean. And when he came near it he sat down. Then not long (afterward) he said: "I am hungry. I wonder what shall I eat? Yes, I will go out to look at the ocean." So when he arrived at the rock he saw something that was living on the rock. So he picked up one and said: "I wonder what shall I call them? Yes, their name will be Mussels." Then he spoke to them: "Now you will stay only on this rock. Occasionally the low tide will (uncover) you; my children will gather you habitually and will eat you." Then when he finished (with) them he picked up some, went back with them to the shore, roasted them, and began to eat them. Then when he was through he went down to the water again. Then after he arrived again at the ocean he saw something on the ground seemingly bluish. So he tried one but (found it to be) exceedingly tough. So he kept on kicking at it until it fell over. "Your name will be Roseate." Then after he finished (with) them

k·ᴇts-axa muⁿ′hū ayaī′ k·!ē′tsik·s. Temuⁿ′hū mis-axa wī′lx k·!ē′tsik·s tem pitⁿqē′, tem atsk·aī′. Temuⁿ′hū mis-axa ʟqōu′tsxa, temuⁿ′hū tk·ī, te′młta hī′k·e muⁿ′hū imī′stᴇx kuts-piⁿ′tqaīt!ᴇxk·. Īs ī′mstᴇ tem hī′k·e muⁿ′hū imī′stᴇx qāᵃ′ltᴇ. Temuⁿ′hū mis k·eaī′, tem k·-muⁿ′hū xē′tsuxᵘ. Tem k·aⁿ′tsūs pʟūi′ tem ma′yᴇxa. “K·-hī′tᴇ muⁿ′hū-slō nī′i ts-łā′nk·ⁱ k·ta′sin pīⁿ′tqal? Ā′a, k·-Pū′‘wīk·-slō[1] ts-ʟa′nk·.” Ī′mstᴇ tem kus ī′mstᴇ-slō ts-łā′nk·, lā′łta mis qaqa′tsᴇ tqaīlī′k·sanx-slō.

Temuⁿ′hū xē′tsuxᵘ tem wī′lx nā′k·s ⁱk·kus ʟkūi′x kus tsk·iⁿ′tsī, temuⁿ′hū ʟōhaī′. Temuⁿ′hū mis wī′lx qauxa′nk·s, tem hayā′ntᴇx temuⁿ′hū ʟᴇai′sx kus aqāᵋtit-s-le‘wī′. Temuⁿ′hū qxenk·saī′. Temuⁿ′hū mis wī′lx qxe′nk·s, temuⁿ′hū ayaī′. Tem ⁱʟīyaᵋ qāᵃ′tsᴇ yā′xau, tem ma′yᴇxa. “Kwaᵋla‘ sins k·aⁿ′tsūs ʟōhaī′m, k·ins qalpa′a ʟhainaī′dī-slō?” Temuⁿ′hū mis wī′lx qauxa′nk·s, tem ayaī′ nāk·s ⁱk·kus mukwa′ntstit-s-le‘wī′. Temuⁿ′hū mis wī′lx tem ma′yᴇxa. “K·in ʟpiʟa′yūsxam tas hūⁿ′k·i k·ai′ī mᴇtsk·i′lamxtit-slō.”[2] Temuⁿ′hū mis k·eaī′, temuⁿ′hū-axa ayaī′ qxe′nk·s, temuⁿ′hū mis-axa wī′lx qxe′nk·s, temuⁿ′hū xē′tsuxᵘ. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem wī′lx kus nā′tk·ik·s, tem k·-muⁿ′hū ʟq!aī′m. Te′młta hī′k·e hauwī′i ʟkūi′, te′młtaū hī′k·e auʟī′ tas akīⁿ′ mᴇhā′pata. Tem-axa k·im xamī′. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem-axa muⁿ′hū qalpaī′ tsimaī′; te′młta muⁿ′hū l·ō′tsū ī′mstatxū, tem k·ᴇts muⁿ′hū-axa qalpaī′ xamī′. Temuⁿ′hū mis-axa wī′lx k·!ē′tsik·s, temuⁿ′hū ma′yᴇxa. “K·i′ʟxan hī′tᴇ muⁿ′hū iltqa′a? Ā′a, k·in-axa yipaī′m łᴇłō′qudīyūt is īnaī′s.” Tem k·ᴇts-axa k·e′a muⁿ′hū ayaī′, temuⁿ′hū mis-axa wī′lx nā′k·s ⁱk·kus qxēnī′k·sal nᴇqā′xamxt!ᴇk·s, tem k·ᴇts muⁿ′hū qwanhutxwaī′ is īnaī′s. Tem-axa muⁿ′hū ayaī′, temuⁿ′hū na′k·eai ⁱk·suwa′tᴇsanx kus īnaī′s, temuⁿ′hū minqā′xamxt!it s-le‘wī′. Temuⁿ′hū mis-axa wī′lx kus nā′tk·ik·s hak·inī′k·eai ⁱk·kus-axa xēmī′sal, temuⁿ′hū tsx·ipaī′nx kuts-qwa′nū‘k· k·i′lōk·s, temuⁿ′hū łts!ū′yū kus nātk·ⁱ. Temuⁿ′hū łq!aī′, temuⁿ′hū mis wī′lx k·aū′k·s, temuⁿ′hū ayaī′. Temuⁿ′hū mis wī′lx ku ʟxā′yatsik·s, temuⁿ′hū hau′k·s mᴇtskwa′halx, temuⁿ′hū hī′k·e īs qauwaī′-slō piʟaī′. Ī′mstᴇ tem kus hī′k·e īs qau′waī-slō mᴇtsk·ila′maxtit-slō kus Yā′xaik·,[3] lā′łta mis imī′stal. Tem-axa ītaᵋ muⁿ′hū qaqa′tsᴇ tqaīlī′k·sanx-slō.

Temuⁿ′hū mis k·eaī′, temuⁿ′hū xē′tsuxᵘ, temuⁿ′hū wī′lx nā′tk·auk·s tem k·ᴇts muⁿ′hū yᴇaī′nx. “K·-qas tsūdaī′s ła′ntik·stū.” Temuⁿ′hū mis ʟxaī′nx ī′mstat pᴇyā′sauwīst, temuⁿ′hū xē′tsuxᵘ. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū wī′lx qalpaī′ nā′tk·ik·s. Temuⁿ′hū k·aⁿ′tsūs qāᵃ′tsᴇ pʟūi′ yā′sau. “K·-nītsk· hī′tᴇ-slō ts-ła′nk·? Ā′a,

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[1] A promontory below the Alsea River; probably Cape Apache.

[2] See Boas, Chinook Texts, p. 92.

[3] Called now Yahach. A small creek in the most southern part of Lincoln County, Oregon. In former times an important Indian village was situated there, which served until 1876 as a reservation.

he went back to the shore. And after he came to the shore once more he lay face downward and began to sleep. And when he woke up again he arose. (To his surprise) the place where he lay face down (showed plainly) so. This is why such (a mark can be) always (seen there). Then after he finished he was going to start out. But he stood a while and said: "I wonder now what shall be the name of the place where I had been lying down? Certainly, the name of the place shall be Pū′ʻwīk·." For that reason the name of the place is so, because he was the one who named the place.

Then he went on and came to where a mountain was touching the edge of the water. So he climbed up (there). And after he came to the top he looked around and perceived a pretty valley. So he began to climb down. And after he came down he went on. But he did not go (very long) and said, "How would it be if I should climb up for a little while and look at the place once more?" So then after he came to the top he went to where that pretty place (was). Then when he arrived (there) he said, "I am going to break wind right here, so that the place may have camas." Then after he finished (doing this) he went down again, and when he came down once more he started out. Then (it was) not long before he came to a river, which he was going to cross. But just as soon as he came down to the water some monsters with their mouths open approached him. So he turned back there. Then not long (afterward) he tried again; but the same thing happened, and he (was forced to) turn back again. Finally when he came back to the shore he said: "I wonder what shall I do to them now? Yes, I will turn back and fetch some sand." So, indeed, he went back, and when he came again to where he had gone down previously to the beach he began to scoop up much sand. Then he went back, and that place where he dropped the sand became a beach. Then when he arrived again at the river from where he had previously turned back he threw out a handful (of sand) into the water, whereupon the river became dry. Then he crossed over, and after he arrived at the other side he went on. Then as soon as he came to that prairie he walked around in different directions and began to break wind all over the place. This is the reason why the Yahach prairie has camas all over, because he did so (at that time). And, moreover, he also gave its name to this place.

Then after he finished he went on and came (after a while) to a small river and said to it (thus), "The salmon will have thee for a river." And after he was through speaking to it thus, he started out. Then not long (afterward) he came again to a river. He stood (there) for quite a little while and said several times: "I wonder what shall be

k·-Wusīⁿ′-slō ts-ła′nk·.” Temuⁿ′hū mis k·eaī′, tem k·ᴇts muⁿ′hū ma′yᴇxa. “K·in qulē′m tō′qwīs k·ins iłt!ī′i tas nā′tk·ⁱ.” Ṭem k·ᴇts muⁿ′hū k·e′a qulī′, temuⁿ′hū wī′lx na′k·s ⁱk·kus mᴇɪ′pstaxt-slō, temuⁿ′hū ma′yᴇxa. “K·in ʟōhaī′m qauxa′nk·s kwas tsk·īⁿ′tsī.” Tem k·ᴇts muⁿ′hū k·e′a ʟōhaī′, temuⁿ′hū mis wī′lx qauxa′nk·s, tem hau′k·s mᴇhaya′nīxa. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ te′młta qalō′sik·s haya′ntᴇx, temuⁿ′hū ma′yᴇxa. “K·-ʟīyaᵋ tas hūⁿ′k·i mᴇɪ′pstaxt-slō, tsaᵋhī′sxa aū′ʟ haluwī′k·sīyūk·s.” Tem-axa muⁿ′hū qxenk·saī′. Temuⁿ′hū mis-axa wī′lx qxe′nk·s, tem k·ᴇts-axa muⁿ′hū qaītsīxwaᵋyaī′nx. Īs ī′mstᴇ tem kus hī′k·e mᴇqami′nt kus a′łtuxtit-s-k·!īl kus Texi′nk·.[1] Lās k·-k·im mᴇɪ′pstaxt-slō, sis ⁱʟīyaᵋ imī′stalī. Temuⁿ′hū mis k·eaī′, tem k·ᴇts-axa muⁿ′hū ayaī′ halī′yūk·s. Temuⁿ′hū mis-axa wī′lx halī′yūk·s, tem k·ᴇts muⁿ′hū xē′tsuxᵘ. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū wī′lx na′k·s ⁱk·kus mᴇk·!ī′lt-slō kō′kᵘs.[2] Tem k·ᴇts muⁿ′hū k·aⁿ′tsūs qāᵃ′tsᴇ płūi′. Temuⁿ′hū ʟhainaī′tᴇx kus k·!īl tem hī′k·e puū′t īs xa′mnītsʟō. Tem k·ᴇts muⁿ′hū yᴇaī′nx. “K·iʟx hī′k·e muⁿ′hū īmī′stī, k·iʟxai′ī pkū′tsitxaī qakusi′n ʟa′mxadōo, k·ᴇ′ʟxas ai′ī nū′nsitxaī.” Temuⁿ′hū mis k·ᴇts k·eaī′, temuⁿ′hū xē′tsuxᵘ. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem wī′lx nā′tk·ik·s, tem k·ᴇts yᴇaī′nx. “K·-nīx ītaᵋ kus tsūdaī′s ła′ntik·stū.” Temuⁿ′hū mis ʟxaī′nx, temuⁿ′hū xē′tsuxᵘ. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem wī′lx qalpaī′ nā′tk·ik·s. Tem k·ᴇts muⁿ′hū k·aⁿ′tsūs qāᵃ′tsᴇ płūi′, tem k·ᴇts muⁿ′hū ma′yᴇxa. “K·-nītsk· hī′tᴇ muⁿ′hū-slō ts-łā′nk·? Ā′a, k·-Yaqō′n-slō ts-łā′nk·.” Temuⁿ′hū mis k·eaī′, temuⁿ′hū xē′tsuxᵘ. Tem hī′k·e muⁿ′hū īs qau′waī-slō yā′tsxalxasxa kwas nā′tk·ⁱ nak· kus wā′txal.[3] Īs xa′mᴇt-s-leᶜwī′ tem hī′k·e kō′xᵘ wā′txanx kus łpū′pᴇnhaut, tem hī′k·e múⁿ′hū imī′stᴇx tsłī′ts.[4] Temuⁿ′hū mis wī′lx ⁱk·kwas haihayaᵋt kus nā′tk·ⁱ, temuⁿ′hū tqaīlk·ī′nx-slō yā′sau: “K·-anhū′u muⁿ′hū Mā′ʟōs ts-ła′nk·.” Temuⁿ′hū mis ʟxaī′nx, temuⁿ′hū tō′qwīs ayaī′, temuⁿ′hū īs qauwaī′-slō ītsxaī′xasxa. Temuⁿ′hū nā′k·eai ⁱk·k·a′ts!isanx qauwāᵋᵃ tas lāᵃ, temuⁿ′hū imī′stᴇx tas łī′ts.[5]

6. SŪDĀ′ASTIT-S-ŁMŪ′TSK·EXŁT!ENŪ′T[6]

FIVE THE BROTHERS

(Collected by Farrand in 1900)

Īk·i′ʟx[7] yā′tsx īs xa′mᴇt-s-ītsaī′s. Temuⁿ′hū īs xa′mᴇt-s-łqē′st tem ayaī′ kuts-hū′lk·iʟx łūⁿ′tsit[8] kō′kᵘs kwas nā′tk·ⁱ. Tem

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[1] A place on the Alsea River, about half a mile above Scott Mountain.

[2] A small island in the Pacific Ocean; now called Seal Rock.

[3] Literally, “He became habitually.”

[4] Contracted for *tas līts*.

[5] Many incidents have been left out in rendering this myth into the native language. Practically the whole account of Sᵋū′ku’s journey from Yakwina northward has been omitted. In view of the importance of this myth, it is thought well to supply the missing incidents from the English version No. 25 (see p. 233).

[6] This is perhaps the most poorly told myth in this collection. It lacks in clearness of narration and in definiteness as to subjects and objects of the action. I am inclined to believe that this is a Salish myth vaguely remembered by Grant and narrated to Farrand as an Alsea tradition. The five Thunder Brothers are undoubtedly the Transformers (Qäls) of Salish mythology.

[7] Namely, the Five Thunderbirds and their sister.

[8] Simplified for *lᴇlūⁿ′tsit; łtu-* TO BATHE.

the name of this place? Yes, Alsea shall be this place's name." Then after he finished he said again, "I will go upstream (and) will examine the several rivers." Then, indeed, he started up the river and came (pretty soon) to where there was a cascade, whereupon he said, "I am going to climb up on that mountain." Then, verily, he climbed up and after he came to the top he looked around everywhere. Then not long (afterward) he looked into the sea and said, "This place here will not have a waterfall. (It is) too close to the mouth of the river." So he climbed down again. And after he arrived below he began tearing (the rocks) up again. This is why there are many big rocks at Texi′nk˙. Surely there would have been a waterfall there if he had not done this. Then after he finished he went once more down the river. And after he arrived downstream he went on. Then not long (afterward) he came to a place on the ocean where there was a rock. So he stood (there) quite a long while. Then he looked at the rock and (saw that) it was full of seals. Then he said of them, "Now they will just do it thus, in order that my children may catch and eat them." Then after he was through he went on. And not long (afterward) he came to a river and said to it, "Thee also the salmon will have for a river." Then after he finished (with) it he went on. Then not long (afterward) he came to another river. So he stood there quite a little while and said: "I wonder now what shall be the name of this place? Yes, Yakwina shall be the name of this place." Then after he had finished he went on. Now everywhere he performed by himself various things at those rivers, wherever he happened to come. At one place he turned the shinny players into trees, and (they still) stand thus unto this day. Finally when he came to that big river he named this place, saying, "Now Columbia will be the name (of this river)." Then when he finished (with) it he went upstream and performed various things at every place. And wherever he placed all those things (they are still there) thus unto this day.

6. The Five Thunderers

They were living in one house. Then one morning their sister went to the bank of the river to bathe. The tide was low at that time, and

ts!ūwī'x tem xa'mᴇt-s-kō'x^{u} tsk·ī'x īs łōqaī'-slō. Temu^{n}'hū mis yūxē'nx kuts-la'k·ak·, tem k·i'mhak·s kul^{ε}aī'nx hak·iqau'x. Temu^{n}'hū ʟtūi'. Temu^{n}'hū mis-axa k·!iqaī', tem hak·iqau'x kwas kō'x^{u} piltkwaī'. Tem-auk· tsqaisī', tem-auk· tsqamʟaī'nx ts-k·!ī'k·ik·. Tem hī'k·e qā^{a}'tsᴇ ^{i}ʟīya^{ε} hayā'ntxa. Temu^{n}'hū mis-ū axa hayā'ntxa, te'młta hī'k·e nī'sk· aili'k·ī kō'x^{u}. Lā'łtas łtā^{a} kwī^{ε} te'młta kō'x^{u} wa'txanx kus tskūi'k·!īʟx.[1] Temu^{n}'hū mis łᴇnī'sk·īyū, tem ainaī'.[2]

Kus ʟmū'tsk·ᴇxłt!ᴇnū't k·aū'k·s-axa łā'q!auyusx. Temu^{n}'hū mis-axa wī'lsʟnx k·aū'k·s, tem ^{i}ʟīya^{ε} k·!iqaī'. Hī'k·auk· k·im kuwī'x īs kwē^{ε}, ^{i}ʟīya^{ε} yu'xū mᴇłā'nʟnx k·-qaū'k·eai mukūslīya'a. Temu^{n}'hū qasuwa'ʟnx kus kūi'pūna, k·-qa'tsᴇ łō'quta'a k·ai'ī qa'tsᴇ mukūslīya'a. Temu^{n}'hū mis k·-łkwī'mi, tem k·a^{n}'tsūs tīūt!'wansxaī'. K·īlt!xa'yūsx ^{i}k·ts-a^{ε}'qaīk· tem-axa ts-xaū'sxaūk·, temu^{n}'hū kwa'īda[3] ʟkūi'. "hāx ʟuł, hāx ʟuł, hāx ʟuł."[4] Temu^{n}'hū mis tsqē'wiʟx, te'młta hī'k·e hū'nk·!īyūsx tem ainaī'. "Hai'aitist ī, ʟᴇī'ʟaxan ku Mālē'tst."[5] Tem-axa k·!iqaī', tem ʟᴇā'laux kuts-hī'yak· mis mā'qaxaīnx xaku's mukwa^{ε}slī. Temu^{n}'hū qalpaī'nx qasuwaī'nx kwas xam^{ε} kuts-mū'tsk·ak· qaku's mᴇku'mk^{u}, te'młta l·ō'tsū mu^{n}'hū īta^{ε} ī'mstatxū: hī'k·e hunk·!ī'yūsx. Temu^{n}'hū qalpaī'nx kwas xam^{ε} qasuwaī'nx, te'młta l·ō'tsū mu^{n}'hū īta^{ε} ī'mstatxū. Temu^{n}'hū mis qauwā^{εa} ʟᴇā'mtīyū kuts-mū'tsk·ak·, temu^{n}'hū xas yu'xwīs p!ī'xanx. Temu^{n}'hū tsa^{ε}tī axa ūstaī'nx, temu^{n}'hū qa'tsᴇ mukūslīyaī'nx.

Temi'ʟx[6] hī'k·e īs xa'mᴇt-s-ītsaī's yā'tsx, k·ī'k-uk^{u} yā'tsx kuts-hī'yak·iʟx, kus kūipū'na. Tem hī'k·e qauwā^{εa} īs pī'tskum tem aya'l kō'k^{u}s tem-axa qauwā^{εa} tas lā^{a} wī'lalyusx, qauwā^{εa} hī'k·e lā^{a} nū'nsitxanx xaku's kūipū'na. Temu^{n}'hū kus mukwa^{ε}slī ts-sī'tᴇk temu^{n}'hū īta^{ε} qauwā^{εa} īs pī'tskum aya'l, temłta-axa tai^{ε} tkwa^{ε}lī'sla tem-axa ʟqū'ma wī'lalyusx qauwā^{εa} īs pī'tskum. Tem-auk· mu^{n}'hū axa mᴇt!āma'nīʟx ik·ts-hai^{n}k·, nā'mk· k·ikuts[7] hayā'ntxa k·ī'k^{u}s, lā'łta mis hī'k·e qauwā^{εa} lā^{a} nū'nsitx, temi'ʟx mu^{n}'hū tᴇqō'tsᴇ temi'ʟx tai^{ε} tkwa^{ε}lī'sla nū'nsitx.

Temu^{n}'hū misi'ʟx ʟᴇmłā'ntx qau'kuts-hulūi'sūuk· kus mukwa^{ε}slī, temi'ʟx mu^{n}'hū qai^{n}haī'. Qauwā'tiʟx hī'k·e ts-tᴇxk· spai'tx temi'ʟx mu^{n}'hū łq!aī'. Temi'ʟx wīlx nā'k·eai ^{i}k·kus mᴇpaa'wuntslō,[8] temi'ʟx hī'k·e qā^{a}'tsᴇ tspūitī'yūsx, ʟxai'ī ʟhainaī'dī nā'k·slō qā^{a}'tsal. Temi'ʟx mu^{n}'hū qauku's qala'xstet yᴇaī'nx mis qxe'nk·slō qā^{a}'tsal, te'młta k·ᴇts qaku's mena'tᴇm tem yᴇaī'nx mis qauxa'nk·slō qā^{a}'tsal. Nā'mk· k·au'k·ᴇts-axa tk·ī, k·is hata'mᴇ one log lay on dry ground. So after she took off her clothes she piled them up there on top (of the log). Then she began to bathe. And after she came ashore again she sat down on top of that log. Then (soon) her eyes began to smart, so she closed them (for a little while). Then for a long time she did not open her eyes. But when she opened them again, behold! the log was already far (in the sea). It was really a canoe on which she had sat down, but she mistook it for a log. Then when she was far (out) she began to cry.

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[1] *tskūil-* TO BE ON TOP, TO RIDE.

[2] The informant evidently could not relate the incidents during the journey to the land of her abductors.

[3] *kūit-* TO DANCE.

[4] In imitation of the sound made by the shells while he was dancing.

[5] Probably another name for Sea-Otter.

[6] For example, Sea-Otter and his wife.

[7] *k·ᴇts* + *-uku*.

[8] *paa'wun* SNAG.

Those five brothers (her captors) were going back with her to the other side. And after they returned with her across she did not go ashore. She simply stayed there in the canoe, (since) it was not known yet who was going to marry her. So the Fur-Seal was sent (being told that) he should take her so that he might marry her. And as he was about to enter the canoe he dressed a little. He put on his neck his dentalia shells and also his (abalone?) shells, and then went down to the water dancing. *hāx ʟul, hāx ʟul.* But when he came to her she just covered her head and cried, "Pray tell him I refuse that Mālē'tst!" So he went back on the shore and informed his cousin that that woman refused to marry him. So that Sea-Otter sent again another of his younger brothers, but the same thing happened again; she just covered her head. Then again he sent another one, but likewise the same thing was done. So after all his younger brothers had gone he finally went to her himself. And now (to his) surprise she went back with him, and he took her as his wife.

Then they were living in one house, (and) their cousin, the Fur-Seal, lived at the other end of the house. Every day he habitually went out to the sea and usually came back with all kinds of things; all sorts of things that Fur-Seal was constantly eating. And that woman's husband he also went (out) habitually every day, but he usually came back every day with only crabs and clams. Then she was sorry in her mind about it whenever she looked at the other end of the house, because he was eating all kinds of things, while they were eating only crabs.

Now when the brothers of that woman found out (that she was carried off) they began to get ready. They took along all their (fighting) implements and went across. Then they came to where there was a snag, and they floated (around there) for a long time, so that they could see which way it (would) stay up the longest. Now the eldest brother told them that it was (staying up) for a longer time (when the waves pressed it) downward, but the youngest brother told them that it remained (on the surface) for a longer time (when the waves bore it) upward. Whenever it rose (to the surface) the abalone

hī′k·e haᵋya′nītxam tas sī′qᵘ. Īs ī′mstᴇ tem kus k·ᴇts ptsisaᵋyaī′ [1] kus mᴇna′tem, lā′łta mis-ū aya′hanx [2] kus sī′qᵘ.[3] Tem k·ᴇts muⁿ′hū mᴇtsā′saux. Temuⁿ′hū mis-auk· axa tk·ī′, temi′ʟx muⁿ′hū mᴇxa′yusx. Temuⁿ′hū mi′siʟx stink·ī′yᴇm, te′młta k·ᴇts hī′k·e ‘walhaī′ kus kwīⁿ′‘ts!it, “Ēē, sin xwē′xwē ⁱk·tsxina′yū, a′lk·xūp k·aⁿ′tsūs!” La′łtas hī′k·e tslō′qutī kwas sī′qᵘ. Temuⁿ′hū misi′ʟx tsti′nk·txᴇm,[4] temi′ʟx muⁿ′hū aya′yᴇm. Temi′ʟx muⁿ′hū qalpaī′ wī′lx nā′k·eai ⁱk·hī′k·e pūwī′x tas xulpaᵋtsit!. Nāmk· k·ᴇ′ʟxats īłaī′, k·is hī′k·e yūxē′i kus pī′tskum. Temi′ʟx muⁿ′hū hāᵃ′tsᴇ tsitsk·!ayū′ʟx, te′młta ⁱʟīyaᵋ xamᵋ ʟimk·!ē′ntx. Tem k·ᴇts muⁿ′hū ʟqamaī′ kus mᴇna′tem as k·!īl tem k·ᴇʟxa′ts muⁿ′hū pilts!ī′nx, tem hī′k·e łkwalᵋa′yū temuⁿ′hū ʟxat tem hī′k·e tsana′łtik·saū. Tem k·ᴇts muⁿ′hū łqamaī′nx yā′sau: “K·-ʟīyaᵋ lāᵃ pin ʟān, k·-hī′k·e taiᵋ xulpaᵋtsīt!. K·ip łōwī′t!ītsū xas kla′mtsʟᴇm ts-ła′mxadōok·, sips pxa′mintxū.” Temi′ʟx muⁿ′hū xē′tsuxᵘ. Tem ⁱʟīyaᵋ qāᵃ′tsᴇ temi′ʟx ʟᴇai′sx kus lāᵃ tspī′ūtx qauwaīsaᵋts-ukᵘ k·ᴇqō′tsiʟx. Tem k·ᴇts muⁿ′hū ma′yᴇxa kus mena′tᴇm. “Pā′lᴇn xūtsā′ tem kus hī′k·e ʟhaya′naułnx, tem kus ⁱʟīyaᵋ tsitsk·!ī′ʟnx?” Temi′ʟx muⁿ′hū tsitsk·!ayū′ʟx. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem tsqa′mʟīyū, tem hī′k·e łᴇa′lk·tūyū-slō, tem-axa puqwē′ninaī-slō, te′młta k·iʟx ⁱʟīyaᵋ yai′xstoxs. Tem k·ᴇts muⁿ′hū p‘ūi′nx kus qwē′nin yā′sau: “K·-ʟīyaᵋ lāᵃ xam ʟān, k·-hī′k·e taiᵋ qwē′nin. K·-hī′k·e ʟimī′staldū xasuwī′t.” Temi′ʟx muⁿ′hū xē′tsuxᵘ.

Temuⁿ′hū misi′ʟx wī′lx k·aū′k·s, temi′ʟx tink·aī′nx kō′kᵘs xa′kutshūlū′k·iʟx temi′ʟx aya′yususx ītsaī′sik·s. Temi′ʟx muⁿ′hū pilaī′. Tem ⁱʟīyaᵋ qāᵃ′tsᴇ te′młta k·ᴇts ma′yᴇxa kus mena′tᴇm. “Hata′mᴇ ʟuū′ asi′n tsī′tsik·! kwas qau′x qūⁿwī′x. Qaū[5] kwaā′ lās łin qu′mhat ata′sił pxa′mnītxanx?” Tem k·ᴇts muⁿ′hū yᴇā′ʟnx. “Ami′stīs taᵋmuqwa?”—“ⁱʟtan hī′k·e ʟᴇyā′saux.”

Temuⁿ′hū ayaī′ ts-qu′m‘tik·ᴇʟx ʟqaya′kwalsxamst.[6] Temuⁿ′hū mis-axa wī′lx, tem-axa wī′lsusx taṣ tkwaᵋlī′sla. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem łts!uwa′sīʟx kus ts!ū′ax·au, te′młta k·ᴇts muⁿ′hū ʟōqudī′nx xaku′s mᴇna′tem yā′sau: “K·in ī′tsūsī ⁱk·sin ā′hal[7] sin psī′pxantxus.” Tem k·au′k·ᴇts s‘aī′nx qaux ʟk·ilt!ī′sik·s tem qaxtaī′nx.

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[1] *tsas-* TO WIN A POINT.

[2] *aih- . . . -ū* TO WISH.

[3] The real meaning of the preceding sentences may be suggested as follows: “A log blocked their way, moving up and down with the waves so that they had the choice of either going over the snag while the waves bore it down, or else shooting the canoe over it while it was partially submerged. A debate arose as to whether the log would remain for a longer period under or above the water. When exposed to the surface, the log was seen to be covered with abalone shells. The youngest brother wanted to obtain these shells, and insisted for that reason that it would be better to go over the log while it was exposed. He won his point.”

[4] Instead of *sti′nk·txᴇm*.

[5] For *qaū′k·cai*.

[6] *qaiku-* TO LOOK FOR FOOD AT LOW TIDE.

[7] Meaning obscure. The informant claimed these words are archaic and out of use owing to the fact that they resemble names of dead persons. The meaning of this sentence seems to be: “I am going to eat (these embryo crabs) even if they are my future nieces.”

shells (that were on top of the log) flashed rather (prettily). For that reason the younger (brother) tried repeatedly to win (his point) because he desired those abalone shells. Finally, he won his point. So when it rose again (to the surface from) inside (the water) they paddled (toward it) with (the canoe). And when they came under it in the canoe the steersman suddenly began to shout, "Hey! that paddle of mine is caught; do you stop a little while!" In reality (he made them stop while) he was just pulling off those abalone shells. Then after they had passed under (the log) they went on in the canoe. Then the next time they came to a place that was just full of snipes. Whenever they flew up, (they darkened the horizon so that) the sun would simply disappear. Then in vain they kept on shooting at them, but they did not hit (even) one. So the youngest (brother) gathered many rocks and threw these at them; whereupon many (snipes) fell down and some of them got crippled. So he gathered them up, saying, "Your name will be nothing; it will be only Snipes. The children of the Earth-people will enjoy you whenever they will hunt you." Then they went on. And not long (afterward) they saw something floating far away in front of them. Then the youngest (brother) said, "For what reason are those (things) just looked at; why are they not shot at?" So then they began to shoot at them. Then not long (afterward) it became foggy, then a calm set in all over, then (the ocean) became foamy, and they could not get through (anywhere). So (the youngest brother) blew (at) the foam, saying: "Thy name will be nothing; it will only be Foam. The wind will always do this to thee." Then they went on.

Then after they came at last to the other side; their sister met them at the bank and went with them into the house. Then they sat down, and it (was) not long when the younger (brother) said: "It seems (to me) that (this) looks like my arrow which is sticking up (there). Who knows, (it may have been) really our brother-in-law (for) whom we have been hunting?" But he was told (by his other brothers), "For heaven's sake, keep quiet!"—"I just said this (for fun)."

Then their brother-in-law went to look for food. And when he came back he brought with him some crabs. Then not long (afterward) a little crab began to crawl upon him, and the younger (brother) caught it, saying, "I am going to eat this even if it will be my future niece." So he put it on top of the fire and began to roast it.

Temuⁿ′hū k·imnī′ kuts-qu′m‘tik·ᴇʟx, tem ʟx-auk· ī′mstᴇ ts-haiⁿk·, ts-pᴇnū′nsatxusk·iʟx k·is ʟqē′łn. Lā′łtas łtā qō′tsᴇ k·ᴇ′ʟxas ʟqē′łn, lā′łta muku′s [1] qaxtaī′nx qaku′s mena′tᴇm kuts-sī′pxanauk·.[2] Temuⁿ′hū mis t!īlī′ kus k·!īl, temi′ʟx muⁿ′hū łkinkt!a′łnx. Temuⁿ′hū qauwī′s kū′ʟnx kuts-hā′t!ak·iʟx, temi′ʟx muⁿ′hū qalpa′ʟnx xa′mᴇnt! k·ilūwī′ʟnx kuts-mū′tsk·ak·. Tem k·ᴇts muⁿ′hū psūk·!ayū′sx kus mena′tᴇm. “Hī′k·auk·-wa kwa′k·its-qalᴇmłaī′sk· [3] quū′yᴇmts, nā′mk·s kus quū′yᴇmts kwas kala′xkala!” Temuⁿ′hū misi′ʟx qauwāᵋᵃ k·ilūwī′ʟnx, temuⁿ′hū k·ilwīyū′ʟnx is k·!īl. Temuⁿ′hū mis ʟāᵃłaī′ kus k·i′lū, temi′ʟx muⁿ′hū łta′qusau. Qau′wīs kuts-hā′t!ak·iʟx łtqwaī′txa, “bōōm.” Temi′ʟx hī′k·e muⁿ′hū taī′ʟx qauku′ts-qu′m‘tᴇk·iʟx. Tem k·ᴇts muⁿ′hū mi′siʟx qauwāᵋᵃ łta′qusau kuts-hāᵃ′t!ak· kus mᴇna′tem, tem k·ᴇts muⁿ′hū qa′halt łtqwaī′txa kus mena′tᴇm, lās k·ᴇts hī′k·e ⁱk·ts-xama′łīyūk·ik·s ma′yᴇxa, “bōōm.” K·is muⁿ′hū ʟxayasī′yalsxam,[4] “Ī′psinxasxayauk·[5] sins k·!ī′k·s.”[6] Temuⁿ′hū mi′siʟx qauwāᵋᵃ łts!isī′yū, temi′ʟx muⁿ′hū tūhī′ʟnx. Tem k·ᴇts muⁿ′hū psūłaī′ kus mena′tᴇm, “Hī′k·eł-wa īs qalxūi′-slō tūhī′łn!” Te′młta k·ᴇts muⁿ′hū k·e′a. Misi′ʟx tūhī′ʟnx temi′ʟx hī′k·e nī′sk·ik·s haitsa′ʟnx, temi′ʟx tspuyū′ʟnx nā′tk·auk·s, ʟxai′ī ⁱʟīyaᵋ aū′ʟ pqē′xasaī′m. Īs ī′mstᴇ temi′ʟx qalxūi′-slō tūhī′ʟnx. Temuⁿ′hū mi′siʟx-axa łk·i′stʟnx, tem k·ᴇts muⁿ′hū-axa tk·ī′ kus mena′tᴇm tem k·ᴇts muⁿ′hū qauwī′s kus qala′xstet tsima′yuxᵘ tī′ūt!hūna′yuxᵘ kuts k·!ī′k·ik·. Temuⁿ′hū ʟlxusaī′ yaī′x-auk· ts-haiⁿk· tem-axa xᴇłtxusaī′. Temuⁿ′hū mux̣wī′nalx [7] kuts-qu′m‘tik·iʟx ts-ītsaī′sk·. Lā′k·ᴇts-axa hauwī′i qxe′nk·s wī′lx kus kūi′pūna,[8] k·iłta′s-axa k·im qalpaī′m ʟxūnī′yūsxam. K·is-axa muⁿ′hū qalpaī′m ʟōhaī′m k·i′łtas-axa k·im qalpaī′m.[9] Temuⁿ′hū k·ᴇts wī′lx qxe′nk·s, k·is tswētłaī′xasxam.[10] Temuⁿ′hū ʟᴇya′hayū kus kō′k·ᵘt-s-k·i′lū.[11] Tem k·ᴇts muⁿ′hū yā′tsxasx kus mena′tᴇm. Qau′wīs yᴇaī′nx kuts-hā′t!ak· k·-ū hayā′ntoxs, temi′ʟx muⁿ′hū qalpaī′nx kwasi′ʟx psi′nʟx qalpaī′nx yᴇaī′nx k·iʟx-aū hayā′ntoxs. Tem k·ᴇts muⁿ′hū yālᵋyaī′nx kus qala′xstet kuts-hāᵃ′t!ak·, “Mᴇhayā′nalxayū kus pi′lqan-auk· ts-k·!ī′k·ik·!” [12] Temuⁿ′hū k·ᴇts hayā′ntxa, k·is hī′k·e ʟqaī′yūsxam-slō.

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[1] *tem+kus.*

[2] The exact meaning is as follows: “They thought their brother-in-law was going to cook food for them. He, however, made up his mind to cook them in revenge for the death of his children, who wêre devoured by his youngest brother-in-law.”

[3] Consists of *kwas*; *k·-*; *ts-qalᴇmłaī′sk·*.

[4] *xais-* TO WHISPER.

[5] *ī′psin-* TO BE RAW; *-xas* reflexive; *-x* verbal; *-ai* imperative; *-auk·* suffixed particle.

[6] He did not wish his eyes to boil lest he be deprived of his sight.

[7] *x̣ūn-* TO FALL.

[8] After having repaired the roof of the house.

[9] That is to say, again the roof fell down.

[10] Because of his exertions while trying to repair the house.

[11] Literally, “became high the ocean water.”

[12] Ungrammatical; should have been *ham k·!īk·*

Then their brother-in-law made a fire, and they were thinking that their future food was about to be boiled. In reality, however, it was they who were going to be cooked, because the youngest (brother) had roasted his little niece. Finally, when the rocks where hot, they (the five visitors) were bound. Then their eldest brother was first placed in (the kettle), and then his younger brothers were put in one at a time. And the youngest (brother) was constantly wishing (to) himself, "I wish he would just put me into the curve of the pot when he puts me into that pot." Then after all were put in they began to put in the rocks. And when the water began to boil they burst. First their eldest brother began to burst, "boom!" And their brother-in-law was just watching them. Then after all the elder brothers of that younger (man) burst then he pretended to burst, although he just said with his mouth "boom!" All the time he was whispering to himself, "Don't get cooked, oh, my eyes!" Now after all became done they were spilled out. Then again the younger (brother) began to wish, "May we be spilled at some hidden place!" And, verily, thus (it was done). When they were spilled, they were carried far away and dumped into a small river, so that they should not make a bad smell close by. For that reason they were spilled at an out-of-the-way place. Then when they were left (alone) again then the younger (brother) got up again and now he tried to fix first the eyes of the eldest (brother). Thereupon it began to rain very hard, and the south wind also began to blow. Then their brother-in-law's house kept on coming down. No matter how often the Fur Seal would come down again, it would nevertheless fall there once more. Then he would climb back again, but once more the same (thing) would happen there. Then finally after he came down (for the last time) he started to defecate (all) over himself. Then the sea became rough, but the younger (brother) was (still) doing various things (by) himself. First he told his eldest brother to open his eyes, and then again he commanded those other three (brothers) that they should open their eyes. Then he said repeatedly to the oldest of his elder brothers, "Keep on opening thy rotten eye!" And whenever he opened it it would just lighten all over. Then he told those three (other) elder

Temi′ʟx muⁿ′hū yᴇaī′nx kwasi′ʟx psi′nʟx kuts-hāᵃ′t!ōok·, k·i′ʟx-aū mᴇhayā′nalxam. Temuⁿ′hū misi′ʟx-aū axa qauwāᵋᵃ hayā′ntx, tem k·ᴇ′ʟxats muⁿ′hū yᴇaī′nx k·i′ʟxa-aū qauwāᵋᵃ mᴇhayā′nalxam. Temuⁿ′hū k·ᴇʟxaū′ts[1] ʟᴇhayā′nīyū, k·is hī′k·e ʟqaī′yūsxam-slō. Temuⁿ′hū mi′siʟx k·eaī′, tem k·ᴇts muⁿ′hū kus qau′wīs pī′ūsxaᵋya′a ts-haiⁿk·,[2] "aaah."[3] Tem k·ᴇts muⁿ′hū mis k·eaī′, tem yᴇaī′nx kus qala′xstᴇt kuts-hāᵃ′t!ak· k·-ū pī′ūsxaᵋya′a ts-haiⁿk·.[2] Temuⁿ′hū mis k·eaī′, tem k·ᴇʟxa′ts muⁿ′hū yᴇaī′nx. "Ai′xap muⁿ′hū! K·ił-aū xas qauwāᵋᵃ pī′ūsxaᵋya′a łin haiⁿᵋ: 'aaaah, aaaah, aaaah.'" Temuⁿ′hū qamʟī′, temuⁿ′hū yō′ltsuxsaī yixaī′nx-auk· ts-haiⁿk· kus łimła′lx̣usxamt. Lās hī′k·e tas ʟī′qxamtᴇʟī is kō′xᵘ, te′młta hī′k·e qxenk·saī′. Tem k·ᴇts muⁿ′hū kus mᴇkū′mkᵘʟx ts-mena′tᴇmk· tem k·ᴇts ma′yᴇxa. "Kwaᵋlā′ k·xūts as Mō′luptsinī′sla[4] k·is i′ʟa ʟxamā′k·ink·a′lsxam."[5] Temi′ʟx muⁿ′hū phainsa′ʟnx, te′młtaʟx muⁿ′hū k·e′a waᵋna′. Temuⁿ′hū mis qaī′-slō, tem hī′k·e qauwāᵋᵃ tas lāᵃ kulᵋal k·!ēts, tem tskwayū′ʟnx kus hī′tslᴇm ⁱk·pī′ūsxaī ts-qalī′xk· hak·ik·!ē′ts. Temuⁿ′hū phainsa′ʟnx, te′młta taiᵋ kūi′pūna tsk·ī′x hak·!ē′ts-ᴇm īs kō′xᵘ. Tem īs ī′mstᴇ nā′mk· k·ᴇts kus tsāᵃ′mᴇ sū′slōtx, k·i′kus k·!iqaī′xam kus kūipū′na k·is ′wala′haītxam īs hī′tslᴇm, lā′łta mis imī′stal kus ta′ming·ink·.

Temi′ʟx muⁿ′hū ma′yᴇxa. "K·ił nā′k·s-ᴇm muⁿ′hū ayaī′mi!" Temi′ʟx muⁿ′hū ma′yᴇxa. "K· ił tsqanūi′mi ⁱk·ta′s le′wī′ qauwī′s mukwē′sta. Temuⁿ′hū słis k·eaī′mi k·łis muⁿ′hū qauxank·saī′m." Tem k·ᴇts muⁿ′hū tī′ūt!′wantxaī′ is kwēᵋ kus mena′tᴇm. Tk·ilaī′nx kus inī′yū tem mᴇya′kanx.[6] Temi′ʟx muⁿ′hū mᴇqō′tsᴇta ayaī′m. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temi′ʟx wī′lx ʟᴇyā′tstik·s. Tem k·ᴇts muⁿ′hū ma′yᴇxa kus mena′tᴇm: "A′lk·uxuł a′ k·aⁿ′tsūs. k·in phainsaī′m." Te′młta yᴇā′łnx, "Ami′stīs hī′k·e taᵋmuqwa."—"ⁱʟīyaᵋ, k·in l·ō′tsū muⁿ′hū phainsaī′m." Tem k·ᴇts muⁿ′hū mᴇtsā′sᴇx, tem k·ᴇts muⁿ′hū k·!iqaī′. Temuⁿ′hū mis ʟᴇai′sūnx, tem yᴇā′łnx; "Xa-ⁱʟīyaᵋ a′ya! Akīⁿ′ ⁱk·ama′tsuxᵘ[7] is hī′tslᴇm." Tem k·ᴇts muⁿ′hū pxēltsūsayū′ʟx. "Nāk·-ᴇ′n muⁿ′hū? Hanhū′u k·in ʟᴇai′sī." Temuⁿ′hū tᴇsina′yᴇmuxᵘ, temuⁿ′hū ʟᴇai′sx, te′młta taiᵋ tā′puxk·in tsinaī′x. Tem k·ᴇts muⁿ′hū sū′pʟī kumū′kwalyū′ʟx yā′sau: "K·-hī′k·e ʟimī′staldū xas kla′mtslᴇm ts-ła′mxadōok·." Tem k·ᴇts muⁿ′hū piltkwaī′ tem t!axut!aī′nx kwas k·a′ts!isau ⁱk·ts-yūⁿ′salyust!ᴇxk· hak·iqē′xan yā′sau: "K·ᴇx ⁱʟīyaᵋ łamā′tsūtᴇʟī[7] is hī′tsʟᴇm. K·-hī′k·e tā′puxk·in xam łān." Tem k·ᴇts muⁿ′hū mᴇhaya′nīx, te′młta hī′k·e ʟpā′ala tas hī′tsʟᴇm ts-qē′kusk·. Tem k·ᴇts muⁿ′hū ʟkūi′, temuⁿ′hū mis-axa wī′lx temi′ʟx muⁿ′hū ayaī′m.

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[1] *k·ᴇts* + *-ʟx* + *-ū*.

[2] Literally, "will cause his mind to sound frequently."

[3] A sigh-like exclamation.

[4] It would seem that one of the Five Transformers was Mō′luptsinīsla (Coyote).

[5] *xamk·ink·-* TO DO MISCHIEF.

[6] *ya′ka* CROSSPIECE.

[7] *ā′mta* ENTIRELY.

brothers of his that they should keep on opening their eyes (slightly). Then when they all opened their eyes again he told them that they should all blink their eyes. And whenever they would blink their eyes it would just lighten all over. And after they finished then the first (brother) emitted a sound, "Aaah!" Then after he stopped then he commanded that older of his elder brothers to bring forth a sound. Then after he stopped then he told them (all) now: "Do you go then! We will all bring forth the sound 'aaaah, aaaah, aaaah.'" Then night came, and it began to thunder very hard (and) it rained in torrents. Even those logs that were held fast came down. And then the youngest of the Sea Otters said, "It seems as if Coyote were doing so much mischief (all) by himself." So the people went to see (those Thunderers), but they were gone, indeed. And when daylight appeared all over everything was just piled up on the shore, and a man was heard (some)where (as) his shouts sounded from the beach. Then they went to see him but (saw that it was) only Fur Seal lying near the edge of the water beyond a log. And this is why, whenever it storms very hard, the Fur Seal goes ashore (and) keeps on shouting at people, because he did that at that time.

Then (the five Thunderers) said, "Where shall we go now?" Then they said: "We will first travel all over the world in a canoe. Then after we are through we will go up to the sky." So the younger (brother) began to make a canoe. He split a tule reed and put a(nother) piece across it. Then they were going to travel in that. And not long (afterward) they came to a village. Then the younger (brother) said, "Please, let us stop (here) a little while; I will go (out) and see." However, he was told, "There now! Just keep quiet!"—"No! I am going (out) to see just the same." At last he won (his point) and went ashore. And when he was seen he was told, "Do not go (any farther)! A monster is killing all the people." So he began to inquire about it. "Now, where is it? I want to see it." Then it was pointed out to him, and he saw it, but (it was) only (a bunch of) burs sticking out (from the ground). Then he scraped his feet on the ground, ran around, and said, "The children of the Earth People will do that to thee habitually." Then he sat down and began to pull out those that were sticking in the soles of his feet, saying: "Thou wilt not kill off the people entirely. Thy name will be only Bur." Then he looked around and (saw that) the people's bones were just white. Then he went down to the water and, after he came back, they went on.

Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temi′ʟx wī′lx qalpaī′ ʟᴇyā′tstik·s. Tem k·ᴇts muⁿ′hū halā′tsī ma′yᴇxa kus mᴇna′tem. “Wīlī′mxał[1] k·aᵋ, k·in phainsaī′mi.” Te′młta k·ᴇts muⁿ′hū halā′tsī yᴇā′ʟnx. “Ami′stīs taᵋmuqwa!” Te′młta k·ᴇts[2] hī′k·e muⁿ′hū tīxūi′ ma′yᴇxa, “L·ō′tsūn ī muⁿ′hū phayā′nsᴇx.” Tem k·ᴇts muⁿ′hū mᴇtsā′saux, tem k·ᴇts muⁿ′hū k·!iqaī′. Temuⁿ′hū mis k·!ē′tsik·s wī′lx, tem yᴇā′ʟnx. “ⁱʟīyaᵋ nā′mk· ū′k·eai haī′ts wī′lal.” Tem k·ᴇts muⁿ′hū pxēltsūsaī′, “Qailā′a xūtsā′?”—“Ā′a, xe′ʟk·it-s-tsā′sidū k·aux yā′tsx temau′x hī′k·e amā′tsuxᵘ īs hī′tsʟᴇm.” Tem k·au′xuts muⁿ′hū pxēltsūsaī′nx.[3] “Nā′k·aux-ᴇ′n yā′tsx, k·i′naux ai′ī phainsa′a?”—“ⁱʟīyaᵋ. ⁱʟīyaᵋ nā′mk· ū′k·eai ayā′sal k·i′mhak·s. Amā′tsitxanxaux hī′k·e tas hī′tslᴇm.” Te′młta k·ᴇts hī′k·e muⁿ′hū tīxwī′ ayaī′ yā′sau: “Lā′tqaux-ᴇ′n xūtsā′ temau′x ⁱʟīyaᵋ xas hī′tslᴇm ts-ławī′łsalīsk·?”[4] Temuⁿ′hū mi′saux tsqē′wiʟx, temau′x pxēltsūsaī′nx, “Ta′xtᴇx-ᴇn?”—“Hī′k·epstin phainai′stuxᵘ.”—“Ā′a, k·xans-ᴇn[5] ai′ī iltqa′yᴇmts?”—“K·i′pstin łta ai′ī hī′k·e ʟᴇai′stū. Lā′tqaīxapst-ᴇ′n muⁿ′hū?”—“Ā′a, hūⁿ′k·xan yā′tsx, te′mxan hī′k·e qauwāᵋᵃ qaū′k·eai łkwa′hasaldᴇmtsx.[6] Temuⁿ′hū qaū[7] k·x′ants[8] k‘wa′yᴇmts, k·is hī′k·e pa′lhūyū kuts-k·elī′sk· xakuxa′n spaī′ k·is łqaītī′yut!ᴇmxus,[9] k·is qē′ntoxs. Tem īs ī′mstᴇ te′mxan ⁱʟīyaᵋ qaū′k·eai łkwa′hasaldᴇmtsx qalpa′yᴇmtsx.”[10] Tem k·ᴇts muⁿ′hū k·!ilhaī′-axa kus mena′tᴇm, tem k·ᴇts muⁿ′hū x·iltxwaī′ is k·!īl. Temuⁿ′hū mis ʟxūi′nx tsa′kułantit-s-k·!īl, tem k·ᴇts-axa muⁿ′hū qalpaī′ qaaī′, tem k·au′xuts muⁿ′hū yᴇaī′nx. “Hanhū′u, k·ipsti′n tsima′yū k‘wa′yū.” Tem k·ᴇts muⁿ′hū qau′wīs kus qala′xstet k‘waī′nx. Tem k·ᴇts qaayu′xᵘ kus k·!īl, tem k·ᴇts muⁿ′hū t!xuᵋyaī′nx hatsi′l mis łqaaī′tuxᵘ. Temuⁿ′hū mis łts!iła′yū, tem k·ᴇts muⁿ′hū k·ē′k·ē k‘waī′nx kwa′k·ᴇts-k·elī′sk·.[11] Temuⁿ′hū mis ʟxaī′nx, tem yᴇaī′nx. “K·ex hī′k·e taiᵋ muⁿ′hū łimī′stalłn. Nā′mk· sxas łkwa′hasalłn, xas hī′k·e łōwī′t!altxam, k·ᴇxau′k·s[12] qauxa′nk·s sā′yalī[13] hams k·!īk·s.” Tem k·ᴇts muⁿ′hū qalpaī′nx kus mena′tᴇt tem k·ᴇts muⁿ′hū ītaᵋ hī′k·e īmstī′nx. Temuⁿ′hū mis ʟxayaī′tx, tem k·ᴇts-axa muⁿ′hū łkūi′. Temuⁿ′hū mis-axa wī′lx, tem k·ᴇʟxa′ts muⁿ′hū xē′tsuxᵘ.

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[1] Contracted for *wīlī′yᴇmxal.*

[2] Note the frequent use of the continuative particles *k·ᴇts* and *k·is.* Practically all texts obtained by Farrand were narrated in the continuative tense.

[3] *pxēltsūsa′yūʟx* would have been more correct.

[4] Literally, “Not to them two the people (had) their approach”; *aūl* NEAR.

[5] *k·is + -xan + -ᴇn.*

[6] *k‘ū-* TO COPULATE.

[7] Abbreviated for *qaū′k·eai.*

[8] *k·ᴇts + -xan.*

[9] *łqait-* TO CUT OFF; *-ī* inchoative; *-utx* accelerative; *-t!ᴇm* transitive; *-xus* future.

[10] An Alsea version of the Dentata Vagina motif. Compare Boas, Sagen, pp. 24, 30, 66; Farrand, Traditions of the Chilcotin Indians, p. 13; Lowie, The Northern Shoshone, pp. 237, 239; Teit, Traditions of the Lilloet Indians, p. 292. Similar stories have been obtained among the Molala and Kalapuya Indians.

[11] Consists of *kwas*; *k·-*; *ts-k·elī′sk·.*

[12] *k·is +- x + -auk·.*

[13] *sī-* TO ROLL EYES.

Then not long (afterward) they came again to a village. Then the younger (brother) said, similarly, "Let us stop in the canoe a little while; I am going to see (the place)." But now he was told as before, "Do keep quiet!" However, he just insisted and said, "Just the same I am going to see." Then he won (his point) at last and went ashore. Then after he arrived at the shore he was told: "No one has ever come here (unpunished)." So he asked, "What is the reason?"—"Oh! there are two women who live (here) and just kill all the people." Then he began to inquire about them two. "Where do they two stay, so that I may go and see them two?"—"No! No one has ever gone there (safely). They two simply keep on killing off all the people." However, he insisted on going, saying: "What are they two doing that there is no (safe) approach to them for a person?" So when he came to them two, they two asked him, "What dost thou want?"—"I just came to see you two."—"Yes, in order to do us two (some harm)?"—"Really just for the purpose of seeing you two. What are you two doing now?" . . .

Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ temi'ʟx qalpaī' wī'lx ʟᴇyā'tstik·s tem k·ᴇts muⁿ'hū l·ō'tsū ī'mstatxū. Kus mena'tᴇm ma'yᴇxa. "Ā'lk·uxuł a' k·aⁿ'tsūs, k·in phainsaī'm." Tem k·ᴇts muⁿ'hū ỵᴇā'łnx, "ⁱʟīyaᵋ, sxas hī'k·e amị'stīs taᵋmuqwa!" Te'młta k·ᴇts hī'k·e muⁿ'hū tīxūi'. "K·in l·ō'tsūn muⁿ'hū phainsaī'm k·inai'ī ʟᴇai'sī ū'k·eai ⁱk·ỵā'tsx." Tem k·ᴇts muⁿ'hū mᴇtsā'saux, tem k·ᴇts muⁿ'hū k·!iqaī'. Temuⁿ'hū mis ʟᴇai'sūnx, tem tink·a'łnx tem ỵᴇā'łnx. "Xa-ⁱʟīỵaᵋ a'ya! Tas akīⁿ' k·yā'tsx. Amā'tsitxᴇmtsał hī'k·e kus akīⁿ'." Tem k·ᴇts muⁿ'hū pxēltsūsaī'. "Lā'-ᴇ'n muⁿ'hū tem hī'k·e tsaᵋ amā'tsuxᵘ is hī'tslᴇm? Hanhū'u k·in ʟᴇai'sī." Temuⁿ'hū wahau'stᴇx. Ā'mtis-tukᵘ hī'k·e ts-ỵūⁿ'salyust!ᴇxk· [1] tem-axa hī'k·e nū'nsist ts-pila'tkwayūk·.[1] Temuⁿ'hū mis wī'lx, tem hata'mᴇ hī'k·e sī'sā [2] tas mi'k·iʟx. Tem k·ᴇts muⁿ'hū ʟōhaỵū'łnx.[3] Tem k·ᴇts muⁿ'hū mᴇkỵa'kłalx;[4] "Īī, k·!ōhayū'tsxaʟx." Tem k·ᴇts muⁿ'hū ʟpūi'nx kuts-sī'yak· tem ayaī' ʟk·ilt!ī'sik·s tem ʟpūi'nx kus mi'kiʟx ʟk·ilt!ī'sik·s-auk·. Temuⁿ'hū łtaqwaī', "tuk tuk tuk tuk." Tem k·ᴇts muⁿ'hū ītaᵋ ayaỵu'susx kō'kᵘs temuⁿ'hū łpūi'nx k·ilō'k·s yā'sau: "K·ip hī'k·e xuna' ʟhaya't!ats!ilau ʟowa'txaỵūsxam. Nā'mk· sis ts!ūwī', k·ips hī'k·e īs łōqaī'-slō tsī'sītxam." Temuⁿ'hū mis k·ᴇts k·eaī', tem-axa muⁿ'hū k·!iqaī'. Temuⁿ'hū mis-axa wī'lx k·!ē'tsik·s, temuⁿ'hū qalpaī'nx k·!ōhaỵū'ʟx kus mi'k·iʟx. Tem k·ᴇts muⁿ'hū ʟōqudī'nx tem łkumsūi'nx. Temuⁿ'hū mis-ū ts!inī'ʟx, tem łtqwaī'txa, "tuk tuk tuk tuk." "Xa-ⁱʟīyaᵋ łamā'tsūtᴇʟɪ is hī'tslᴇm. K·-ʟīyaᵋ lāᵃ xam ʟan, k·-taiᵋ mi'k·iʟx tqē'lk·taudū xas kla'mtsʟᴇm. K·is łōwī't!ītsū sis łku'msitxū."[5] Tem ⁱʟīyaᵋ xunū'disanx kus mi'k·iʟx. Īs ī'mstᴇ tem kus ma'mk·iʟxat-slō.[6] Temuⁿ'hū sis qauwāᵋ hī'k·e xunū'disalī, k·is waᵋna' mi'k·iʟx. Tem k·ᴇts muⁿ'hū misi'ʟx ʟxayaī'tx, tem k·ᴇts-axa muⁿ'hū ʟkūi' temi'ʟx muⁿ'hū xē'tsuxᵘ.

Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem k·ᴇʟxa'ts muⁿ'hū qalpaī' wī'lx ʟᴇya'tstik·s. Tem k·ᴇts halā'tsī ma'yᴇxa kus mena'tᴇm. "A'lk·xuł a' k·aⁿ'tsūs, k·in k·aᵋ phainsaī'm." Tem k·ᴇts muⁿ'hū k·!iqaī'. Temuⁿ'hū mis ʟᴇai'sūnx, tem tink·a'ʟnx tem yᴇā'ʟnx. "Xa-ⁱʟīyaᵋ a'ya! Tas akīⁿ' ⁱk·ỵā'tsx; ⁱʟīỵaᵋ ō'k·eai k·!ila'hal hak·aītsaī's." Tem k·ᴇts muⁿ'hū pxēltsūsaī'. "Qailā' xūtsā'?"—"Ā'a, hī'k·eʟx pūwī'x hapᴇ'nk· is ītsaī's. Īs ī'mstᴇ tem hī'k·e ha'sk·ᴇxa tas hī'tsʟᴇm k·its-yā'halk·."[7] Tem k·ᴇts muⁿ'hū pxēltsūsaī'. "Lā'-ᴇn muⁿ'hū? Hanhū'u k·in ʟᴇai'sī." Temuⁿhū aya'ỵusʟnx. Temuⁿ'hū mis wī'lsʟnx kus ītsaī'sik·s, te'młta taiᵋ kus mᴇk·ū'dūst [8] pūwī'x

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[1] Singular for plural.

[2] Abbreviated for *sī'sātxa.*

[3] Passive.

[4] *kaīkl-* TO RAISE FOOT.

[5] A similar episode was obtained among the Molala Indians.

[6] Transposed for *mᴇmi'k·iʟxat-slō.*

[7] Literally, "from their necks."

[8] A small bird; the species could not be verified.

Then not long (afterward) they came again to a village, and now the same thing happened as before. The younger (brother) said, "Please, let us stop a little while; I am going to see (the place)." And then he was told, "No! if thou wouldst only keep quiet." But he just began to insist, "I will go just the same, so that I may see who lives (here)." And he finally won his point and went ashore. Then when he was seen he was met (at the beach) and told: "Do not go! A monster lives here. That monster is simply killing us off entirely." So then he asked: "What is it that is wiping out so many people? I want to see it." So he was invited (to come and look). Their feet were partly gone, and also their buttocks were partly eaten off. Then when he arrived (there) it just seemed as if fleas were buzzing. Soon they began to climb upon him. Then he danced up and down. "Oh! they are climbing upon me." So he rubbed his leg and went to the fire, whereupon he rubbed those fleas into the fire. Then they began to burst—*tuk tuk tuk tuk*. Then he went likewise with some to the edge of the water and rubbed them into the water, saying: "You will just turn into small deerlike (beings). When the low tide will come, you will just hop around on dry places." Then when he finished he went back to the shore. And after he arrived again at the edge of the water the fleas began to climb upon him once more. So he picked them up and put them between his teeth. Then when he closed his teeth they burst—*tuk tuk tuk tuk*. "Thou wilt not wipe out the people, the Earth People will only call thee Flea. (They) will enjoy thee whenever they will put thee between their teeth." But he did not catch all the fleas. For that reason there are fleas in the world. If he had caught all the fleas, there would be none (to-day). And now after he finished (with) them he went back into the canoe, whereupon they started out.

Then not long (afterward) they arrived once more at a village. Then the younger (brother) said as before, "Please, let us stop a while; I will go and see a while." So then he went ashore. And when he was seen he was met (at the beach) and told: "Do not go! A monster lives here; nobody comes ever out of (this) house (alive)." So now he began to ask, "What is the reason?"—"Oh! the outside (part of) the house is just full of them. For that reason the people simply die from starvation." And then he asked (again): "What is it, then? Let me see it." So then they went with him. And after they came with him to the house (he saw that) only some birds hapᴇ'nk· is ītsaī's. Tem k·ᴇts muⁿ'hū ma'yᴇxa. “Qailā' xūtsā' te'mip ts!ilo'xwēʟx? Lās hī'k·e ⁱʟīyaᵋ lāᵃ, hī'k·eʟx-aū k·aī'sk·itsx. Īs ī'mstᴇ tem kusi'ʟx xātī'. Qailā' te'mip ⁱʟīyaᵋ nū'nst!ɪ̄ʟx?” Tem k·ᴇts muⁿ'hū tī'ūt!ʻwanxaī' is tᴇ'xwa. Temuⁿ'hū mis łt!a'msitx, tem k·ᴇts muⁿ'hū kulᵋaī'nx[1] tem mᴇqalī'nx kuts-pō'k·pᴇk·t!ᴇxk·. Tem k·ᴇts-axa muⁿ'hū ayaī' ītsaī'sik·s, mis ʟxayaī'tx pumkwē'nts!it.[2] Tem k·ᴇts muⁿ'hū tayayū'ʟx kuts-tᴇ'xwak·. Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ tem-auk· muⁿ'hū sīyaī' tas kakā'yautuxs. Temuⁿ'hū mis mᴇqamī'nta sīyaī', tem k·ᴇts muⁿ'hū łt!ᴇxwa'yut!iʟx, temuⁿ'hū łpīⁿ'tqayū kuts-tᴇ'xwak·. Tem k·ᴇts muⁿ'hū ayaī'. Temuⁿ'hū mis wī'lx, tem hata'mᴇ hī'k·e hī'łal kuts-tᴇ'xwak·. Tem k·ᴇts muⁿ'hū hataī'nx tem k·ᴇts-axa muⁿ'hū aya'yususx kus mᴇk·ū'dūst ītsaī'sik·s. Tem k·ᴇts muⁿ'hū hī'k·e yaī'tsxa tī'ūt!hūnaī'nx. Tslimk·ī'yuxᵘ ⁱk·qō'tsᴇ kuts-ʟī'xask·, tem k·im k·ᴇts-axa qaa'yuxᵘ ⁱk·ts-kusnūⁿ'hayust!ᴇxk·. Tem k·ᴇts tsipstxanīyū'ʟx tem k·ᴇts kūitaī'nx yā'sau: “K·ʟīyaᵋ lāᵃ ham ʟān, k·-hī'k·e taiᵋ mᴇk·ū'dūst. K·is hī'k·e muⁿ'hū taiᵋ ʟimī'staldū xas kla'mtslᴇm ts-ʟa'mxadōok·. K·-hī'k·e łōwī't!ītsū, sis tᴇxwaī'tsū.” Tem k·ᴇts muⁿ'hū mis ʟxayaī'tx, tem-axa tpaī'nx, tem k·ᴇ'ʟxats muⁿ'hū yᴇaī'nx. “Ai'xap-ū muⁿ'hū qxen'k·s!” Lā'łta mi'siʟx qau'x yā'tsx kus hī'tslᴇm, lā'łta mis hī'k·e mᴇhī'lqtst!emxt[3] kus ītsaī'stuxs. Temuⁿ'hū misi'ʟx-axa wī'lx qxe'nk·s, tem k·ᴇʟxa'ts-axa muⁿ'hū k·i'stnx. Tem k·ᴇts-axa muⁿ'hū ʟkwēi', tem k·ᴇʟxa'ts muⁿ'hū xē'tsuxᵘ.

Tem ⁱʟīyaᵋ qāᵃ'tsᴇ temi'ʟx wī'lx ʟᴇyā'tstik·s qalpaī'. Tem k·ᴇts muⁿ'hū halā'tsī ma'yᴇxa kus mena'tᴇm. “A'lk·xuł-wa k·aⁿ'tsūs, k·in phainsaī'm.” Tem k·ᴇts muⁿ'hū k·!iqaī', tem ayaī' ītsaī'sik·s. Tem qaaī' tem pxēltsūsa'łnx. “Hanī'k·ex-ᴇ'n wī'lx?”—“Ā'a, tsqayu'natxaʻʟ ⁱk·ta's leʻwī'.”—“Xū'k·ᴇp-ᴇ'n!”[4]—“Ā'a, sin hāᵃ't!ōʟx k·iʟxa'n ʟᴏwa'staux.”—“Temi'ʟx nā'k·-ᴇn?”—“Īs kwē'ʟxan-auk· k·i'stnx.”—“Te'mx ta'xtī-ᴇ'n xamᵋ xamk·! k·!iqaī'?”—“Iʟa'nta[5] hī'k·e phainaī'st.” Tem k·ᴇts-axa muⁿ'hū ʟkwī' temi'ʟx ʟᴇā'laux kuts-hā'at!ōk·iʟx ō'k·eai ⁱk·yā'tsx. Temi'ʟx muⁿ'hū qauwāᵋᵃ k·!iqaī' temi'ʟx qāᵃ'tsᴇ ītsaī'. Tem k·ᴇts muⁿ'hū īs xa'mᴇt-s-pī'tskum tem k·ᴇts ma'yᴇxa kus mena'tᴇm. “Qailā' xūtsā' tem kusi'ʟx ⁱʟīyaᵋ nā'mk· qōⁿ't!ᴇm kus ʟᴇyā'tsit?” Tem k·ᴇts muⁿ'hū yᴇā'łnx. “ⁱʟīyaᵋ a'! Sxas hī'k·e ami'stīs taᵋmuqwa.”—“Iʟa'nta[5] hī'k·e yā'sau.” Tem k·ᴇts muⁿ'hū ⁱʟīyaᵋ qaᵃ'tsᴇ tem k·ᴇts ma'yᴇxa. “Qai hī'tᴇ lā tem kus-ukᵘ hī'k·e sa'pt!ist kus puū'yaᵋ?”—“Ami'stīs hī'k·e taᵋmuqwa.”—“I'ʟanta hī'k·e ʟᴇyā'saux.” Tem k·ᴇts muⁿ'hū

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[1] *plūi'nx* would have been more proper, since the stem *kulᵋ-* can be used with plural objects only.

[2] *kūints!-* TO BAIT.

[3] Rendered by Farrand “undermined,” which rather obscures the meaning of the sentence. The informant probably meant to say “resting on posts.”

[4] *x-* discriminative; *ūk·* for *ū'k·eai*; *-p* 2d person plural.

[5] *ʟta* + *-n*.

were in great numbers outside the house. So then he said: "Why are you, on your part, afraid of them? Really, it is nothing; they are only hungry. For that reason they are scratching with their feet. Why do you not give them food?" So then he began to make a trap of wood. And when he finished it he set it up and tied a string to its supporting stick. And then he went back into the house after he finished making a bait for it. And now he kept on watching his wooden trap. And not long (afterward) those small birds began to go into it. And when they went in he pulled quickly at it, whereupon his wooden trap fell down. So then he went (to it). And when he arrived (there) his wooden trap just seemed to move up and down. So he raised it up and went back with a bird into the house. And then just all sorts of things he did to it. He pulled out a feather from its tail and put it back into his nose. Then he tied a string to it and made it dance, saying: "Nothing will be thy name; it will be only Mᴇk·ū′dūst. The children of the Earth People will habitually do this to thee. They will enjoy thee whenever (they) will trap thee." And then when he finished (with) it he let it fly again and told (the people), "Do you come down now!" (He said this) since these people were living above because their several houses were just resting on posts. Then after they came down again he left them once more. Then he went again into the canoe and they started out.

Then not long (afterward) they came again to a village. And then similarly the younger (brother) spoke, "(I) wish we would stop for a while; I am going to see (the place)." And then he went ashore and went to the house. Then he entered, whereupon he was asked, "Whence art thou coming?"—"Oh! we are traveling over the world."—"Who (else) is with you?"—"Well, I am accompanying my elder brothers."—"And where are they?"—"I left them in the canoe."—"Then why didst thou one (and) alone come ashore?"—"I (did this) just to see (the place)." So then he went back to the canoe and was telling his elder brothers that somebody was living (there). And then they all came ashore and stayed (there) for a long time. And then one day the younger (brother) spoke, "Why is it that these people, on their part, never drink?" So then he was told: "Please don't! If thou wouldst only keep quiet!"—"I just said this (for fun)." But not long (afterward) he spoke (again), "(I) wonder why is it that all the buckets are full of holes at the bottom?"—"Verily, keep quiet!"—"I was just saying this (for fun)." But after a while

qalpaī' ma'yᴇxa. "K·ikau'stxan-ū ha īī, nā'k·sᴇp-ᴇ'n tsā'nxa?"—"Łałīyaᵋ[1] nā'mk· tsā'nxa."—"Qailā' xūtsā'?"—"Ā'a, akīⁿ' ⁱk·ỵā'tsx kwas nā'tk·ⁱ. Nā'mk· k·ᴇts ayaī' kus łtsā'nt, temuⁿ'hū k·ᴇts tskwī'łnx kus puū'yaᵋ, k·is hī'k·e tpayū'ʟī xaku's akīⁿ', k·is ʟpul'wī'yūdī[2] k·is halk!wa'a. Īs ī'mstᴇ tem kusᴇ'x ʟhaỵā'naux kus puū'ỵaᵋ qauwā't-ukᵘ hī'k·e sā'pt!ist." Tem k·ᴇts muⁿ'hū ma'yᴇxa. "K·in k·e'a aỵaī'mi k·inai'ī ʟᴇai'sī lāᵃ muⁿ'hū qas tsxūi'tit!īx kus puū'yaᵋ." Tem k·ᴇts muⁿ'hū k·e'a ayaī' mᴇpuū'yata. Tem k·ᴇts muⁿ'hū mis wī'lx kus nā'tk·ik·s, tem k·ᴇts piltkwaī', temuⁿ'hū qa'halt tskūi'nx kus puū'yaᵋ. Tem łtā ⁱʟīỵaᵋ qāᵃ'tsᴇ tem ʟᴇaī'sx kus tsūdaī's k·-ū awī'łau. Tem k·ᴇts-axa muⁿ'hū k·!iqaī' tem tī'ūt!'wantxaī' is lā'quns tem-axa pᴇṣa'x. Temuⁿ'hū mis łt!a'msitx, tem k·ᴇts muⁿ'hū łkūi' tem piltqwaī' hak·!ē'ts kwas nā'tk·ⁱ. Te'młta ⁱʟīỵaᵋ qāᵃ'tsᴇ te'młta auʟī' kus tsūdaī's. Tem k·ᴇts muⁿ'hū ʟxwē'tsinx. Temuⁿ'hū mis łk·!iqaī'tx, te'młta hamstī't! ta is hayaᵋ. Tem k·ᴇts muⁿ'hū kusaī'nx ỵā'sau: "Xa-ⁱʟīyaᵋ łqayaⁿ'kwautᴇʟī[3] as hī'tslᴇm ts-puū'yak·; k·-ʟīỵaᵋ lāᵃ xam ʟān, k·-hī'k·e muⁿ'hū taiᵋ haỵaᵋ. K·is łōwī't!ītsū kus kla'mtsʟᴇm ts-ła'mxadōok·, nā'mk· sis ʟxwē'ʟxwatxū." Tem k·ᴇts muⁿ'hū mis ʟxaỵaī'tx, tem-axa k·!iqa'ỵususx. Temuⁿ'hū mis-axa wī'lsusx k·!ē'tsk·is, tem ts-yū'lk· k·-tk·ila'łn. Temuⁿ'hū mis ʟxaī'łnx, temuⁿ'hū ts-yū'lk· k·-tinū'txēln. Temuⁿ'hū mis łts!isī'ỵū, temuⁿ'hū nūnsa'łnx. Īs ī'mstᴇ tem kus ī'mstᴇ ts-lī'qłnsk· kus tsūdaī's, lā'łta mis k·ᴇts imī'stanx.[4] Temuⁿ'hū mis k·ᴇts k·eaī', temi'ʟx muⁿ'hū-axa ʟkwī' temi'ʟx muⁿ'hū xē'tsuxᵘ.

Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ tem k·ᴇts ma'yᴇxa kus mena'tᴇm. "Wī'lxaił ī k·aⁿ'tsūs!" Temi'ʟx muⁿ'hū wī'lyᴇm, temi'ʟx k·!iqaī' temi'ʟx kulᵋaī'xasx. Tem k·ᴇts muⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem ma'yᴇxa kus mena'tᴇm. "Ī'īn-ū ha k·īsk·aī'." Tem k·ᴇts muⁿ'hū qauwāᵋᵃ tas lāᵃ tem hūk·tsaī'nx. Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ te'młta hī'k·e qauwāᵋᵃ tas lāᵃ łnū'nsumxtaīsxamsk· wī'lx, temi'ʟx muⁿ'hū nūnsaī'. Temuⁿ'hū mi'siʟx tū'nstxa, temi'ʟx atskwīxwaī'. Tem k·ᴇts muⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem k·ᴇts ma'yᴇxa kus mena'tᴇm. "Hē+, xa'ku tomi'ʟa wa nūnsa'a tᴇsi'n pa'stūwīt!" Te'młta ⁱʟīyaᵋ qāᵃ'tsᴇ tem tskwayū'ʟnx as hī'tslᴇm hak·ᴇqau'x īs tsk·īⁿ'tsī. "Te'mip-ᴇ'n nāk·ī'yᴇmtsuxᵘ tᴇpi'n pa'stūwīt!, sin tᴇmā'msū?" Tem k·ᴇts ma'yᴇxa. "Lā'-ᴇ'n tas pī'ūsxaī? Ā'a, qa'lpᴇx ī nī'i ma'yᴇx ī!" Temuⁿ'ū mis qalpaī' pīūsxaᵋyaī', tem hī'k·e aū'ʟ. Tem k·ᴇts muⁿ'hū ma'yᴇxa kus mena'tᴇm. "Hāᵃ'łqap! K·ił kwēk·saī'xasxam." Tem k·ᴇts muⁿ'hū qau'wīs kumkwī' yā'sau: "Kwēk·saī'xasxaił, kwēk·saī'xasxaił, kwēk·saī'xasxaił!" Temuⁿ'hū misi'ʟx k·ilū'stxa, temuⁿ'hū qalpaī' pī'ūsxaᵋyaī. "Te'mip nāk·ī'yᴇmtsuxᵘ-ᴇ'n tᴇpi'n he said again, "I am exceedingly thirsty; where do you get water?"—"We never go after water."—"Why so, on (your) part?"—"Well, a certain monster lives in that river. Whenever a water-fetcher goes (down to the river), and whenever a bucket is dipped into the water, that monster simply jumps at it every time, bites it quickly and chews it up. For that reason dost thou see the buckets all having many holes at the bottom." So then he said, "Verily, I will go, so that I may see what is tearing those buckets so often." And then, indeed, he went, having a bucket (in his hand). And then when he came (down) to the river, he sat down and pretended to dip the bucket into the water. But not long (afterward) he saw a salmon coming toward him. So he went back ashore and began to make a pole and also a spear. And then when he finished (them), he went down to the water and sat down on the bank of the river. And not long (afterward) the salmon appeared (again). So then he speared it. And when he brought it ashore he was surprised (to see) that it was a huge calico salmon. So he hit it on the head, saying: "Thou shalt not spoil of the people their buckets; thy name will not be anything: it will only be Calico Salmon. The children of the Earth People will enjoy thee whenever they will spear thee." And then when he finished (saying) this, he went back with it to the shore. And after he arrived with it on the shore, it was said by him that it should be cut open. Then after this was accomplished, it was (again) said by him that it ought to be roasted on a stick. Finally when it was cooked it was eaten. This is the reason why thus it is done (to) the salmon (now) because he did this (at that time). And now when he finished, they went back to their canoe and started out.

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[1] *ʟīyaᵋ + -ł.*

[2] *palhu-* TO BITE.

[3] *qainku-* TO HARM, TO SPOIL

[4] Compare Boas, Sagen, pp. 64, 196, 259. In these versions the water monster kills those who come after water.

And then not long (afterward) the younger (brother) spoke, "Please let us stop for a while." So they stopped in the canoe and came ashore and piled themselves (on the ground). And then not long (afterward) the younger (brother) spoke, "I am exceedingly hungry." So then he began to wish for all sorts of things. And then not long (afterward) all kinds of eatables (made by) themselves appeared, whereupon they began to eat. And then when they had enough, they lay down to sleep. And then not long (afterward) the younger (brother) said, "Hey! (I) wish that the aunt would eat those my remnants!" Suddenly not long (afterward) a person was heard on the summit of the mountain (shouting), "Now where are you keeping for me those your remnants, my nephews?" Thereupon he spoke: "Who is saying (this)? Forsooth, (I) pray (of thee) say something again!" And then when the sounds (were heard) again, (they) were just near. Thereupon the younger (brother) spoke: "Do you (go) quickly! We will place ourselves in the canoe." And then he ran ahead, saying all the time: "Let us place ourselves in the canoe. Let us place ourselves in the canoe. Let us place ourselves in the canoe!" And when they were in the canoe, the voice (was heard) again, "And

pa′stūwīt!, sin temā′msū?” Tem k·ᴇts mu^{n}′hū ma′yᴇxa kus mena′tᴇm. “Mā′xaīsxaił, mā′xaīsxaił, mā′xaīsxaił!” Tem k·ᴇts mᴇha′nīx yā′sau: “K·ił nāk·s-ᴇ′n?” Tem k·ᴇts mu^{n}′hū ʟᴇai′sx kus inī′yū, tem-axa, “Inī′yūk·sił-auk·, inī′yūks·ᴇʟ-auk·, inī′yūk·sᴇʟ-auk·, mᴇqē^{n}′hīyūxasxa′yauk·,[1] mᴇqē^{n}′hīyūxasxa′yauk·, mᴇqē^{n}′hīyūxasxa′yauk·, inī′yū!” Temu^{n}′hū mis k·iʟx ^{i}ʟīyaᵋ nā′k·s tsk·ūidī′yūsxam, temi′ʟx mu^{n}′hū hak·i′m qauxank·saī′. Īs ī′mstᴇ tem kusi′ʟx-axa hak·ᴇqau′x pī′ūsxaī kus yō′ltsuxs, lā′łtasiʟx k·i′mhak·s tsk·īū′tᴇsal.

7. The Origin of the Yakonan and Siuslawan Tribes [2]

(Told by William Smith in 1910)

Hak·ᴇqamī′n. Nā′mk· mis qamī′n tīūt!hūna′łnx tas le′wī′, temu^{n}′hū k·exk·a′ʟnx tas hī′tslᴇm; ts-mᴇqami′ntisk· tas hī′tslᴇm. Temu^{n}′hū is ʟxat-s-hī′tslᴇm tem łtsā′mausxa: “Īs lā′tᴇq hī′tᴇ tsaᵋtī tem tasi′ʻʟ k·exk·a′ʟnx?”—“Ãa, ^{i}ʟanīyaᵋ mᴇłā′nx īs lā^{a} ts-kwā′łnk·. ʟᴇyā′saułnx, k·-hī′k·e hak·auᵋ k·exk·a′ʟn tas hī′tslᴇm.” Temu^{n}′hū mᴇk·a′xk·aux-slō ts-hī′tᴇk·. Xa′mᴇt-s-hī′tslᴇm k·is amī′ts!ī īldī′m. “Īs lā′tᴇq hī′tᴇ tsaᵋtī tem tasi′ʻʟ k·exk·a′ʟnx tas ʟᴇyā′tsit, ts-mᴇqami′ntisk· tas hī′tᴇslᴇm?”

Temu^{n}′hū mᴇk·axk·au′x-slō ts-hī′tᴇk·. Hamstīᵋ hī′k·e mukwī′sta tas hī′tslᴇm. Hamstīᵋ hī′k·e tas intsk·ī′s tem ʟhilkwaī′sūnx. K·ᴇts łᴇyō′lat silī′kwᴇx, ʟᴇyā′sauʟnxaʟx. “Nā′mk· słis łk·a′xk·īyūsxam, k·-hau′k·s qasuwā′ʟn tas hī′tslᴇm.” Ī′mstᴇ ʟᴇyā′sauʟnx. Ts-mᴇqami′ntisk· tas hī′tslᴇm mᴇk·a′xk·aux tas hī′tslᴇm. Tem īs xa′mᴇt-s-qamłī′s temu^{n}′hū łᴇyū′lat si′lkustᴇx. “P-tskwa′yūts īs intsk·ī′s tem tasi′n k·ā′xk·etnx tas hī′tslᴇm. K·-ʟīyaᵋ qa^{a}′tsᴇ k·inau′k·s k·aū′k·s qasuwa′a hī′k·e hamstīᵋ tas hī′tslᴇm. K·-ʟīyaᵋ qā^{a}′tsᴇ k·is mᴇqami′nxam hī′tslᴇm tas hū^{n}′k·i. K·i′pin qasuwa′yū, k·i′pin hī′k·e hau′k·s qasuwa′yū.” Tas tskwaī′xasxamt tas hī′tslᴇm tsimqami′ntisk· “K·ip ^{i}ʟīyaᵋ hā^{a}′łqa ayaī′m. Nā′mk· sins tqaia′ldī, k·i′pauk·s[3] ʟq!aī′m k·aū′k·s.” Łt!a′xsalt-auk· ts-hai^{n}k·[4] tas hī′tslᴇm, “K·-qaᵋ iltqaᵋtit-slō k·łis mu^{n}′hū wī′lī?”, ts-hai^{n}k·-auk· tas hī′tslᴇm. “Qwon tī′wīt! sin łān. Qa′nhapin tīwī′t!hūnsalyu′x^{u}. K·-qwon tī′wīt! sin łā′ni.” Ts-łīlī′daułnsk· tas hī′tslᴇm. Temu^{n}′hū mis qalpaī′xatit-s-k·a′xk·etīsk· tas hī′tslᴇm, “K·-ʟīyaᵋ qā^{a}′tsᴇ pins[5] mu^{n}′hū ik·xē′yū. Nāmk· sipi′ns mu^{n}′hū qasuwa′yū, k·is hī′k·e ʟᴇmkwaᵋstᴇxłt!ᴇnū′t k·ins mu^{n}′hū qasuwa′a. K·ipi′ns mu^{n}′hū where are you keeping for me those your remnants, oh my nephews?" Thereupon the younger (brother) shouted: "Let us paddle! Let us paddle! Let us paddle!" Then he looked around, shouting repeatedly, "Where shall we go?" And now he saw the tule reeds and once more: "Let us go into the tule reeds. Let us go into the tule reeds. Let us go into the tule reeds. Cover thyself with darkness. Cover thyself with darkness. Cover thyself with darkness, oh tule grass!" (he said). And then when they were not able to escape anywhere (else) they went up to the sky from that place. This is why the Thunderers shout back from above, because they had escaped to that place.

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[1] *m-*; *qē^{n}′hīyū* DARKNESS; *-xasx* reflexive; *-ai* imperative; *-auk·* suffixed particle.

[2] This myth has all the characteristics of Smith's faulty style of narration. It is poorly told; the identity of the Creator is not divulged, the story is full of unnecessary repetitions, it ends abruptly, and, seemingly without any reason, it is connected with another myth, that of the “Flood.” This myth resembles to some extent the account of the Creation as obtained among the Maidu. See Dixon, Maidu Texts, pp. 15 et seq. See also Teit, Traditions of the Thompson River Indians, p. 20; Traditions of the Lilloet, p. 342.

[3] *k·is* + *-p* + *-auk·*.

[4] Singular instead of plural.

[5] Contracted for *k·i′pins*.

7. The Origin of the Yakonan and Siuslawan Tribes

(This happened) in the beginning. Long ago after the world had been made, the people were assembled; a large number of the people. And then some people there were (who) would try (to find out for) themselves, "Verily, for what reason have we been assembled here?" (And then one man would say): "Well, I do not know for what cause. It was announced that the people were going to be assembled from everywhere." And so they kept on coming together in (large) bodies. (And then again) one person would suddenly speak up, "(I) wonder, indeed, for what reason have we, who live (so widely apart), been gathered here in such large numbers?"

And then they all kept on coming in (large) numbers. All the people had canoes, (and) all sorts of things were being done (by them). They did much talking, (and) it was repeatedly said, "After we shall have come together, the people are going to be sent into all directions." Thus it was said repeatedly. Many were the people who kept on assembling. Then finally one night a general discussion was started (and the Creator told them thus): "You shall hear me (tell now) for what reason I have been assembling the people here. It will not be long (before) I will send the people across (the several rivers). It will not be long (before) there will be (too) many people right here. (Therefore) I shall send you (away); I shall send you into different directions." All of those many people were listening (carefully). "You are not to go right away. (Only) when I shall want it, then shall you cross over to the other side." The people were thinking inside their minds, "To what manner of country (we) wonder are we going to come now?" (were) the thoughts (of) the people. "Of me Creator is my name. I am the one who made you. My name shall be Creator." (Thus) the people were told continually. And then when the second assembly (of) the people (took place, and he told them): "It will not be long (before) I will at last separate you. As I will now send you (away), I will always send (together two people) related as man and wife. I am now going to

qasuwa′yū. K·aux łEmkwaᵋtstExłt!Enū′t k·au′xus xūtsā′ k·i′mhak·s ayaī′m. K·in tqēlī′k·tautū ts-łā′nk·, nā′k·s k·ins qasuwa′a łimkwaᵋstExłt!Enū′t. K·ins muⁿ′hū tqēlk·ī′yū-slō ts-La′nk·. K·ip-E′n muⁿ′hū ayaī′mi? Nā′k·s k·ins muⁿ′hū qasuwa′a, k·iLx tskwaī′łt!oxs ts-yū′lk·. Xe′Lk·it-s-milhūdaī′s k·ipi′n ī′mstE tīūt!hūna′yū, k·-tskwaī′łt!uxs pin yūl."

Temau′x muⁿ′hū k·e′a qasuwaī′nx as łimkwaᵋstExłt!Enū′t. "K·ipst ayaī′m Yaqō′nak·s, pstai′ī k·im płamxadōwaī′m. K·-k·im k·i′pstis mEqami′nt Lowa′txayūsxam, k·-k·im k·i′pstis płamxadōwaī′m. Pstin La′mxadōo k·is-axa ītaᵋ pLa′mxadōwaī′m k·im. Temau′x muⁿ′hū antū′u xūtsā′ k·au′xus ayaī′m Wusīᵘ′k·s, k·au′xus k·im pła′mxadōwaī′m." Temau′x muⁿ′hū k·e′a ayaī′. "K·-tskwaī′łt!oxs pin yūl." Tem ī′mstE tem kusi′Lx xamᵋ ts-yū̀′lk·iLx kus Yaqō′n kus Wusīⁿ′. "Pstin La′mxadōo k·is-axa ītaᵋ pła′mxadōwaī′m, k·i′pstis ītsaī′m. K·-au′k· ītaᵋ hak·aūk·[1] yā′tsī. K·ip ī′mstE ītsaī′m, nā′mk· sipi′s mEqami′nxam. P-hī′k·e hamstīᵋ intsk·ī′s Lhilkwaī′sī, nā′mk· si′pis mEqamī′nxam." Temi′Lx muⁿ′hū k·e′a Lhilkwaī′sEx. Temuⁿ′hū ītaᵋ qasuwaī′nx Yā′xaik·ik·s. "K·-k·i′mhak·s ītaᵋ ayaī′m xe′Lk·, k·is k·im ītaᵋ pła′mxadōwaī′m. K·-xamᵋ pin yōl. Īs psi′nLxat-s-milhūdaī′s[2] k·-xamᵋ pin yūl." Temi′Lx muⁿ′hū k·e′a tskwaī′łt!xa ts-yō′lk·.

Temuⁿ′hū qalpaī′nx qasuwaī′nx Kwa′sik·s łimkwaᵋtstExłt!Enū′taux. Temau′x muⁿ′hū k·e′a k·i′mhak·s ayaī′. "K·ipst k·im pła′mxadōwaī′m." Temau′x muⁿ′hū k·e′a imstī′. "Antū′u xūtsā′ k·i′nauxus[3] qasuwa′a Tqulmaᵋk·ik·s, k·aux ayaī′m Tqulmaᵋk·ik·s. K·au′xus k·im ītsaī′m, k·au′xus k·im pła′mxadōwaī′m. K·-tskwaī′łt!oxs pin yō′laux kus Kwa′sitaux s-hī′tslEm. K·iLx tskwaī′łt!oxs ts-yō′lk·. K·iLx k·im pLa′mxadōwaī′m, ts-ła′mxadōok· k·is-axa ītaᵋ pLa′mxadōwaī′m k·im. P-ī′mstE phīlkwaī′sxam, nā′mk· sips mEqami′nxan ⁱk·LEyā′tsit. P-hī′k·e hamstīᵋ intsk·ī′s Lhilkwaī′sī. Nī′tsk·epin łīlī′taudxᵘ, pis ī′mstE Lhilkwaī′sī, nā′mk· si′pauk·s-axa[4] wī′lalyEmxᵘ is le‘wī′. P-ī′mstE phīlkwaī′sxam. P-Lxūi′Lxwatxam is tsūdaī′s. K·ip ī′mstE ītsaī′m. K·ipi′n ī′mstE tī′ūt!hūna′yū. Temuⁿ′hū as Kwa′sitsLEm temi′Lx-axa ītaᵋ ts-ła′mxadōok· temi′Lx-axa ītaᵋ pła′mxadōwaī′. P-ī′mstE mEqami′nxam, nā′mk· sips ītsaī′m. Pin qan ī′‘tEm, k·ip ī′mstE phīlkwaī′sxam. Hamstīᵋ tas intsk·ī′s pin qan ī′‘tEm. Pis ī′mstE Lhīlkwaī′sī, nā′mk· sips mEqamī′nxam. Xa′mEt-s-hī′tslEm k·is tskwaī′Lī pxami′nt,[5] k·is-axa ītaᵋ Lxwē′Lxwatxam is tsūdaī′s. K·i′pin hī′k·e hamstīᵋ qaqa′n

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[1] Consists of *hak·-+k·aū* ACROSS; *-auk·*.

[2] For example, on the Yaquina, Alsea, and Yahach Rivers. The last-mentioned place is a purely geographical subdivision.

[3] *k·is + -n + -aux.*

[4] *sis + -p + -auk· + -axa .*

[5] Contracted for *Lpxami′ntit*; *pxami′nt-* TO HUNT.

send you (away). The two (people) related as man and wife will, on their part, go to that place. I will always call (out) the name (of the place) wherever I will send (two people) mutually related as husband and wife. I am now going to call the name of the place. Are you (ready) to go now? Wherever I will send (the people), they will mutually understand their language. Two tribes (at a time) will I thus create (of) you, (so that) you will mutually understand your language."

And then, verily, he sent two (people) related as husband and wife. "You two will go to Yakwina in order that you two may beget children there. You two will multiply there; you two will beget children there. Your (dual) children will likewise beget offspring there. And now those (other) two will, on their part, go to Alsea, they two will beget offspring there." And then they two went, indeed. "You will mutually understand your language." And thus (it is) that the (people of) Yakwina and Alsea have one language. "Your (dual) children will likewise beget offspring, when you two will live (there). (People) will also live across (the river). Thus you will live after you shall have multiplied. You will do all sorts of things when (there) will be many of you." Then they, indeed, acted accordingly. And then he sent (people) also to Yahach. "Two (people) will go there likewise (and) will also beget offspring there. Your language will be one (and the same). On three places will your language be one (and the same)." And they, indeed, understood mutually their language.

And then he sent next two (people) to Siuslaw related as husband and wife, whereupon, verily, they two went there. "You two will beget children there." And they two did so, indeed. "Those (other) two, on my part, I will send to Umpqua; they two shall go to Umpqua. They two will settle there; they two will beget offspring there. You (and) the two Siuslaw people will understand mutually your language. They will understand mutually their language. They will beget children there, (and) their children will likewise beget offspring there. Thus you will do it, whenever you will multiply at a (certain) place. You will do all sorts of things. Whatever I have been telling you, you will do it thus, whenever summer and winter will come unto you. Thus you will act. You will spear the salmon. Thus you will live. I have created you (to do) thus. And then the Siuslaw people and also their children will likewise beget offspring. Thus you will multiply, when you will live (in your allotted places). I will give you (various things so that) you will use them thus. All sorts of things will I grant you. You will habitually do thus whenever you will multiply. One person (there will be who) will know how to hunt, and he will likewise spear the salmon. I will grant you everything whenever the seasons of the ī′ʻtᴇm, nā′mk· sauk·s-axa wī′laltxam is leʻwī′.[1] K·i′pin hī′k·e qaqa′n hamstīᵋ ī′ʻtᴇm nū′nsumxtᴇʟī." Temuⁿ′hū k·e′a ī′mstᴇ phīlkwaī′sᴇx tas hī′tsʟᴇm. Temi′ʟx[2] muⁿ′hū k·e′a hamstīᵋ hī′k·e intsk·ī′s ʟhilkwaī′sᴇx. Nā′mk·iʟxau′k·ᴇts-axa[3] wīlī′yᴇm-slō, k·i′ʟxas hī′k·e hamstīᵋ intsk·ī′s ʟhilkwaī′sī. K·ᴇts pk·i′lhīt silī′kwᴇx, k·is-axa ītaᵋ ʟqa′tūt silī′kwī. Tem ⁱʟīyaᵋ qāᵃ′tsᴇ tem mᴇqamī′naux tas hī′tslᴇm ⁱk·ʟᴇyā′tsit. Nā′mk·ᴇts[4] axa qala′msk·ink·aī′-slō, k·i′ʟxas muⁿ′hū ʟxūi′ʟxwatxam, k·is-axa ʟhūⁿ′squsūt[5] silī′kwī, k·is-axa tspūi′tinsūt silī′kwī, k·is-axa ʟhī′ts!insūt silī′kwī. Ī′mstᴇ philkwaī′sᴇx tas hī′tᴇslᴇm, k·au′k·ᴇts[6] axa wīlī′yᴇm-slō. "Xa-ī′mstᴇ phīlkwaī′sxam, nā′mk· sxau′k·s[7] axa wī′lalyᴇmuxᵘ is leʻwī′." Temuⁿ′hū k·e′a ī′mstᴇ hī′k·e phīlkwaī′sᴇx hamstīᵋ tas milhūdaī′s. "Hamstīᵋ hī′k·e tas lāᵃ, hamstīᵋ tas tsūdaī′s, kō′kᵘt-auk· s-tsūdaī′s, k·ips nū′nsitxaī. Pin qaqa′n ī′ʻtᴇm. P-ī′mstᴇ phīlkwaī′sxam, nā′mk· sips mᴇqamī′nauxam." Temi′ʟx muⁿ′hū k·e′a phīlkwaī′sᴇx. "K·-hau′k·s x·ū′lamtxam tas hī′tsʟᴇm. Qan k·i′pins wī′līyū. Pis ī′mstᴇ phīlkwaī′sxam." Temuⁿ′hū k·e′a ʟhīlkwaī′sūnx ī′mstᴇ.

ⁱʟīyaᵋ[8] qāᵃ′tsᴇ ʟᴇyā′tsit as hī′tslᴇm, tem hī′k·e tsāᵃ′mᴇ mᴇsanā′qasalx is leʻwī′. Hamstī′t! is łla′xus tem ʟhilkwaī′sᴇx qas leʻwī′, nā′mk·auk·ᴇts axa wī′lx s-leʻwī′. K·ᴇts qas xa′mᴇt-s-hī′tslᴇm mᴇłā′nx, nā′mk·ᴇts hī′k·e tsāᵃ′mᴇ ʟla′xusᴇx. K·is hak·ta′ming·ink· k·is xa′mᴇt-s-hī′tsʟᴇm kū′yadī. Tsāᵃ′mᴇ hī′k·e ts!ilō′xwēłnx, lā′łtas hī′k·e tsāᵃ′mᴇ mᴇqami′nt as xū′dīyū. Īs ī′mstᴇ k·is xa′mᴇt-s-hī′tsʟᴇm kū′yadī. Temuⁿ′hū k·e′a ī′mstᴇ ʟhilkwaī′sᴇx-slō hak·ᴇqamī′n, nā′mk· mis qaiⁿhaī′ qamī′n ⁱk·ʟᴇyā′tsit ⁱk·ta′s leʻwī′. Tem ī′mstᴇ phīlkwaī′sᴇx. Xa′mᴇt-s-hī′tsʟᴇm k·is ī′mstᴇ phīlkwaī′sxam. Temuⁿ′hū k·e′a ī′mstᴇ philkwaī′sᴇx, nā′mk· mis mᴇqamī′naux tas hī′tsʟᴇm.[9] Tem hī′k·e hamstīᵋ ī′mstᴇ philkwaī′sᴇx tas hī′tslᴇm.[10] K·is xa′mᴇt-s-hī′tslᴇm hī′k·e tsāᵃ′mᴇ mᴇsūⁿ′lhak·!ētxam. K·is hī′k·e tsāᵃ′mᴇ lāᵃ, lā′łta mis hī′k·e tsāᵃ′mᴇ tskwaī′ʟx sūⁿ′lhak·!ēt. Ī′mstᴇ phīlkwaī′sᴇx. Hamstīᵋ īs qau′waī-slō ī′mstᴇ phīlkwaī′sᴇx tas hī′tslᴇm. Xa′mᴇt-s-hī′tsʟᴇm k·is ī′mstᴇ philkwaī′-

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[1] *wīl- . . . -auk·-axa s-leʻwī′* THE SEASON CHANGES.

[2] The subject matter, beginning with this sentence and including the rest of the paragraph, has no bearing whatsoever on the rest of the story. It was evidently inserted for the sole reason that the informant did not know how to bring the story to an end.

[3] Consists of *nā′mk·; k·ᴇts; -ʟx; -auk·; -axa.*

[4] Simplified for *nāmk·k·ᴇts.*

[5] Or *ʟhūⁿ′squɪsūt.*

[6] For *nā′mk·auk·ᴇts.*

[7] *sis+-x+-auk·.*

[8] Here begins the account of the Flood.

[9] A sentence inserted by Smith at random in order to give him an opportunity to pick up the lost trend of the narration.

[10] Note the continuous repetition of the phrase "thus the people act." It is not at all evident what kind of actions the people performed, unless it be suggested that these actions consisted of dancing, striking with sticks against the houses, etc., in order to ward off the threatening storm. The Alsea Indians believed that by performing certain dances, by upsetting all the water buckets in the village, and especially by hitting the walls of the houses with sticks, imminent eclipses of the sun and moon, thunderstorms and rainstorms, and other celestial phenomena might be averted. See texts numbered 22, 23, 24 on pp. 226 et seq.

year will change. I will grant you all sorts of eatables." And then, indeed, thus the people did it. And they now, verily, did all sorts of things. Whenever summer or winter came unto them, they habitually did all sorts of things. They all usually made medicine songs, and they likewise danced war dances habitually. And it (was) not long before the people in the villages were multiplying. Whenever the winter season came again to a place, they would habitually spear (salmon), or they would all spear at night, or they would all catch fish in the bay, or they would all fish at low tide. Thus the people did it whenever a change of season set in. "Thou shalt do it thus whenever a change of seasons will come unto thee." And then, indeed, all the tribes were doing this. "All sorts of things, all (manner of) salmon, the salmon (that lives) inside the ocean, shall you eat habitually. I am the one who will give it to you. You shall do this thus, whenever you will multiply." Then, they, indeed, did it thus. "The people will travel everywhere. I will cause you to go (there). You will always do it thus." And then, verily it was done so. Not very long were the people living (on their allotted rivers), when the weather was getting rough all over. A terrible rain the earth brought forth, when winter set in all over the world. Then one person there was (who) knew (what to do) whenever it rained very hard. At that time usually (that) one person would dance (because of) it. (That rain) was usually held in great awe because the wind simply (blew) very hard. For that reason (that) one man was habitually dancing. And then, indeed, thus it happened in the world long ago, when those first people began to (live) in this world. Thus it happened. One person would usually act thus. And then, indeed, thus it happened when many were the people (in the world). All the people acted thus. One man (there was) who was habitually dreaming a great deal. He was a very (important) personage because he knew very well (how) to dream. Thus he acted. All the people acted thus everywhere. One man (there was who) always sxam. K·-hī'k·e tsāᵃ'mᴇ mᴇłā'nī imstī'tit-s-intsk·ī's, nā'mk·s ʟᴇhilkwaī'sī qas le'wī' ī'mstᴇ. Temuⁿ'hū k·e'a hamstīᵋ tas intsk·ī's mᴇłā'nx, nā'mk·ᴇts yō'ltsuxsī s-le'wī' tsāᵃ'mᴇ. K·ᴇts hī'k·e hamstīᵋ tas hī'tslᴇm ts!ilō'xwax īs ī'mstᴇ ts-kwā'łnk·. "K·-ʟīỵaᵋ qāᵃ'tsᴇ k·is ʟlxusaī'm. K·is k·!iqaī'm tas k·i'lū hakō'kᵘ.[1] Ī'mstan ʟᴇỵā'sauʟnx.[2] Ī'mstᴇ pis hī'k·e xe'īʟk·e ʟhaỵa'nausxam, nā'mk·s hī'k·e tsāᵃ'mᴇ ʟla'xusī is le'wī', k·-hak·ta'ming·ink· k·is k·!iqaī'm tas k·i'lō hakō'kwauk·."[3] Temuⁿ'hū hī'k·e qlaī'tsitxaūnx hamstīᵋ hī'k·e is wulī's-auk·. Temuⁿ'hū łilī'taux hamstīᵋ tas hī'tsʟᴇm. "Xe'īʟk·ep ʟhaya'nausxai! K·-ʟīỵaᵋ qāᵃ'tsᴇ̣ k·is k·!iqaī'm hakū'kᵘ tas k·i'lū. K·-hak·ta'ming·ink· k·is ts!xū'ʟn tas le'wī'." Tas łt!imū'haxasxamst-auk·[4] ts-haiⁿk·, sas[5] ī'mstᴇ tskwaī'ʟnx as hī'tᴇsʟᴇm. Temuⁿ'hū k·e'a nā'mk· k·au'k·ᴇts axa wī'lx-slō, k·is ī'mstᴇ hī'k·e phīlkwaī'sxam tas hī'tsʟᴇm. Łt!imū'haxasxamst-auk· ts-haiⁿk· tas hī'tsʟᴇm, lā'łta mis-auk· hī'k·e hamstīᵋ qas hī'tsʟᴇm k·!a'ts!īʟx ⁱk·ts-haiⁿk·,[6] nī'tsk·akᵘ[7] sūⁿ'lhak·!ī as hī'tsʟᴇm. Temuⁿ'hū k·e'a k·aⁿ'ts!īʟnx-auk· īs haiⁿᵋ ī'mstᴇ, sas ī'mstᴇ ỵaā'lau ⁱk·ats-sūⁿ'lhak·!ēk·-ukᵘ. Nā'mk·ᴇts tsila'hax, k·is hī'k·e hamstīᵋ qas hī'tsʟᴇm k·a'xk·eʟī, sas ỵā'lautxa, k·-ʟīỵaᵋ qāᵃ'tsᴇ s k·!iqaī'm tas k·i'lū. Ī'mstᴇ k·is hī'k·e hamstīᵋ qas hī'tsʟᴇm k·a'xk·eʟī, sas tskwaī'ʟnx k·-ʟīỵaᵋ qāᵃ'tsᴇ k·is k·!iqaī'm tas k·i'lō hakū'kᵘ. Tem īs ī'mstᴇ tem ī'mstᴇ ts-hīlkwaī'sk· tas hī'tsʟᴇm.

Temuⁿ'hū xa'mt-auk· īs ūlī's temuⁿ'hū k·e'a ⁱʟīyaᵋ qāᵃ'tsᴇ k·!iqaī'm tas k·i'lū hakū'kᵘ. Temuⁿ'hū k·e'a imī'stal s-le''wī. K·!a'qisal as kō'kut-s-k·i'lū. Lās qau'x tas tsk·īⁿ'tsī, te'młta hī'k·e hamstīᵋ qalī'xusau[8] mis muⁿ'hū k·!iqaī' tas k·i'lū. . . .[9]

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[1] Simplified for *hak·ᴇkō'kᵘ*.

[2] According to the narrator the admonition contained in the preceding and following sentences was uttered by an old man who had dreamed of the approaching Flood. It is not at all improbable that this old man may be identical with Sᵋū'ku, the Transformer (see No. 5), and that he may have caused the Flood as a punishment for some evil act. In that case the Alsea version of the Flood would almost coincide with the Maidu conception, in which Earth-Maker causes the Flood in order to kill Coyote. See Dixon, Maidu Texts, pp. 39 et seq. In like manner the Molala believe that the Flood was caused by the Water People in order to avenge on Panther the death of their daughter.

[3] Contracted for *hak·-; kōkᵘ; -auk·*.

[4] *t!imū'- . . . -auk· ts-haiⁿk·* TO FEAR.

[5] Abbreviated for *mi'sas*.

[6] *k·ts!- . . . -auk· ik·-ts-haiⁿk·* TO BELIEVE.

[7] Instead of *nī'tsk·-ukᵘ*.

[8] *qalxu-* TO HIDE, TO COVER.

[9] The story ends at the most interesting point. Smith claimed to have forgotten the rest. He also maintained that the Alsea Indians believed there were two Floods, but could throw no further light on this subject. Compare Frachtenberg, Coos Texts, pp. 44 et seq.

acted thus. He knew very well (what) such a thing (meant) when the elements acted thus. Indeed, he knew everything as soon as it began to thunder hard all over. And for that reason all the people were simply afraid. "It will not be long (before) it will commence to rain. The water will come ashore from the ocean. Thus I was told constantly. For that reason you shall take good care of yourselves, when it will commence to rain hard all over, (for) at that time the water will come ashore from inside the ocean." Thereupon every year was counted, and (that man) continually spoke to all the people: "Do you take good care of yourselves! It will not be long (before) the water will begin to overflow from the ocean. At that time the earth will be washed (clean)." In fear all had their minds upon themselves when that person was heard (to say) this. And verily, when the season changed once more, the people were acting thus. All the people had their minds upon themselves in fear because just all the people believed in their minds (in) what that man had dreamed (about). Verily, they believed (that it was true) when his dream spoke to him thus. (So) whenever he was singing all the people would gather around him (listening carefully) whenever he would announce that not long (afterward) the water would overflow. For that reason all the people would assemble around him whenever he was heard (tell) that it would not be long (before) the water of the ocean would come ashore. For that reason such were the actions of the people.

Finally one year (went by), and then surely not long (afterward) the water of the ocean was going to come ashore. And then, verily, thus it happened all over. The water of the ocean came ashore everywhere. No matter how high some mountains (there were), nevertheless the water would cover them all up when it finally began to come ashore. . . .

8. The Origin of Death (Coos)[1]

Xe'ʟk·aux ts-mū'tsk·ak·aux.[2] Yā'tsxaux k·a'axk·e. Hamstīᵋtaux mᴇtsā'sidūt, hamstīᵋtaux qā'alt ts-ła'mxadōok·. Īs xa'mᴇt-s-ʟqē'tsit tem ʟqaltīyaī' ats-ma'hatsk·. ⁱʟīyaᵋ tsāᵃ'mᴇ qāᵃ'tsᴇ ʟqalī'tᴇx tem k·im yūxē'.[3] Tsāᵃ'mauk· hī'k·e ʟqalī'tᴇx ts-k·a'ltsūk·, sas yūxē' ats-ma'hatsk·. Tem lik·aīsalyū'ʟx. Īs xa'mᴇt-s-pī'tskum tem ⁱʟīyaᵋ nū'nsitxa, tem taī'ʟx ats-ma'hatsk·, sas yūxē'. Tsū'nk·xatsuxtit-s-pī'tskum tem ayaī', p!ī'xanx ats-hī'yak·. "Nī'tsk·-auk·ᴇ'n xam k·a'ltsū, sin hīyaᵋ, sas yūxē' asi'n ma'hats, sis-axa wī'lī sūdā'astit-s-pī'tskum?" Ī'mstᴇ īlī'tᴇsal. "ʟīyaᵋ sin hīyaᵋ. Xa-nū'nsitxam hī'k·e qāᵃ'ltᴇ, sxas-axa łᴇaqa'yūsxam."[4] Ī'mstᴇ īldī'nx. Yāsauᵋyaī'nx ⁱʟīyaᵋ lāᵃ. Hī'k·auk· taiᵋ łt!a'xsalx ts-haiⁿkī'mstᴇ: "K·in-axa łōta'yū ī'mstᴇ."

ⁱʟīyaᵋ tsāᵃ'mᴇ qāᵃ'tsᴇ tem k·im łqaldīyaī' ats-ma'hatsk·. ⁱʟīyaᵋ tsāᵃ'mᴇ qāᵃ'tsᴇ ʟqalī'dᴇx, tem k·im yūxē'. Tsāᵃ'mauk· hī'k·e ʟqalī'tᴇx ts-k·a'ltsūk·, sas yūxē' ats-ma'hatsk·. Mᴇyā'sauxa, tqaia'ldᴇx sis-axa wī'lī ats-ma'hatsk·. Tem ayaī'xa k·i'mhak·s. "Sin hīyaᵋ, tsāᵃ'mᴇ hī'k·e aqāᵋᵃt, sau'xus-axa[5] wī'lī a'stin ʟa'mxadū īs sūdā'astit-s-pī'tskum." Ī'mstᴇ yāsauᵋyaī'nx ats-ītsaī'sk·.[6] "ⁱʟīyaᵋ ī'mstᴇ, sin hīyaᵋ. Xa-hī'k·e taiᵋ nū'nsitxam, xas-axa łᴇā'qayūsxam." Ī'mstᴇ yāsauᵋyaī'nx. "Tsāᵃ'mᴇn hī'k·e tqaia'ldᴇx stin ła'mxadōo sau'xus-axa wī'lī, te'młta xa-ⁱʟīyaᵋ tqaia'ldᴇx ī'mstᴇ. Hī'tslᴇm yuwī'xal tem ʟaxayaᵋ[7] nā'mk· wī'lal, tem ʟaxīyaᵋ tqaia'ldᴇx ī'mstᴇ. Tem xa-yāsauᵋyᴇ'mtsx, 'Ī'mstᴇ aqāᵋᵃt.'" Ī'mstauk· łt!a'xsalx ts-haiⁿk·. Tem hī'k·e tsāᵃ'mᴇ aqāᵋᵃt, mis ī'mstᴇ mᴇyā'saux. Hī'tsʟᴇm tem-axa wī'lal qōmaᵋts sūdā'astit-s-pī'tskum, sis ī'mstᴇ ilī'tᴇsaltxam. K·-hī'k·e tsāᵃ'mᴇ aqāᵋᵃt, sis ū'k·eai pᴇyū'xaxam,[8] k·is-axa wīl sūdāᵃ'stit-s-pī'tskum.

Taiᵋ muⁿ'hū ī'mstᴇ. Ī'mstᴇ qē'k·īyū īs qamī'n.

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[1] This story was dictated by me in English to William Smith, who then translated it into Alsea. This was done in order to show the relationship of type that exists between the Coos and Alsea languages. For similar myths among the neighboring tribes see Dixon, Maidu Texts, pp. 51 et seq.; Shasta Myths, pp. 14 et seq.; Sapir, Yana Texts, p. 91; Takelma Texts, pp. 99 et seq.; Frachtenberg, Shasta and Athapascan Myths from Oregon, p. 209.

[2] Should read *xe'ʟk·aux łmū'tsk·ᴇxłt!ᴇnū't.*

[3] Literally, "he disappeared."

[4] *ā'qa* WELL.

[5] *sis* + *-aux* + *-axa.*

[6] Literally, "his house."

[7] *ⁱʟīyaᵋ* + *-axa.*

[8] *yūx-* TO DISAPPEAR, TO DIE.

8. The Origin of Death

(Once there lived) two (people who) were related as younger brothers. They two lived together. Both had wives (and) each of their (dual) children were males. On one morning the child (of one of these men) became sick. It was not sick very long and died there (and then). His heart felt very sore when his child died. Finally he (dug) a grave for it. For one (whole) day he did not eat but watched his child after it died. After four days he went, he came to see his cousin. "What is thy opinion, my cousin, (concerning) that boy of mine who died; (suppose) he should come back here in five days?" Thus he spoke. "No, my cousin. Thou shalt just keep on eating (until) thou wilt become well again." Thus he told him. (And that other man) said nothing to him. He was only thinking in his mind thus: "I will surely get even with thee again."

(Then it was) not very long (afterward) when the child (of the second man) became sick. It was not ailing very long when it died there (and then). His heart was very sore when his boy died. (So) he said (that) he wanted his boy should come back to him. Then he went there. "My cousin, it will be very good if our two children should come back to us after five days." Thus he said to his neighbor: "Not so, my cousin. Thou shalt only eat (and) thou wilt feel well again." Thus he said to him: "I wanted very much that our (dual) children should come back to us, but thou didst not want it thus. People (will) habitually die but (will) never come back, because thou didst not want it thus (at first). Thou didst tell me (before), 'It is well thus (if they do not come back).'" Thus he was thinking in his mind. And then he (felt) very good when he kept on telling him thus. People would have habitually come back after five days if he had said so (at first). It (would) be very good if anybody (who) dies would always come back after five days.

Only now thus (it ends). Thus the story (was told) in the beginning.

MISCELLANEOUS TALES

9. Mī′q!ᵘ [1]

Vulture

(Told by Thomas Jackson in 1910)

Hau′k·s hī′k·e x·ū′lamtxa ⁱk·ta′s le·wī′. Temuⁿ′hū īs xa′mᴇt-sle·wī′ wī′lx tem ītsaī′xa. Kwas tsqē′wiʟx tem mᴇʟa′mxadōot. Mena′tᴇm mukwaᵋslī tem qō′tsᴇ la‘yayū′ʟx.[2] Tem yāsauᵋyaī′nxaʟx. “Tqaia′ltxan kupi′n hā′kumxus.”—“K·eai′sa, xa-mukūslīya′a.” Temuⁿ′hū k·e′a mukūslīyaī′nx tem qāᵃ′tsᴇ ītsaī′.

Sūdā′astk·emyuk· īs pī′tskum temuⁿ′hū txanaī′nx ts-qu′m·tūuk·. “K·ił ayaī′mi pītsaī′st.”—“K·eai′sa, pin ūsta′yū.” Temi′ʟx muⁿ′hū k·e′a ayaī′. Temi′ʟx muⁿ′hū wī′lx ⁱk·iʟx [3] yā′xau. Mᴇhaya′nīxa īs qauwaī′-slō. Hī′k·e tū′·yᴇx [4] tas qē′kus. K·ᴇts ta′mᴇ ⁱʟīyaī ts!ōwaī′nx-slō. ⁱʟīyaᵋ xūs nī′i ī′ltistaī. ʟimła′ntx [5] lāᵃ ts-qē′kusk· kwas tuwī′hīx: hī′tsʟᴇm ts-qē′kusk·. “Wī′lxał muⁿ′hū sin qu′mhat. Hūⁿ′k·i tᴇłi′n tsimī′xayū.”—“K·in-ᴇ′n muⁿ′hū iltqaī′m?”—“Ā′a, ł-pītsa′a tas kōts.” Temuⁿ′hū k·e′a imstī′ qauwāᵋᵃ īs pī′tskum. Temi′ʟx-axa yālsaī′ īs ʟqamī′łaut.

Temuⁿ′hū mis-axa qaī′-slō, tem ʟxats halā′tsī ayaī′ qalpaī′, te′młta hī′k·e ī′mstatxū qalpaī′. Qalpaī′ ʟxats halā′tsī tsīłtxwaī′: Łtōwaī′-slō tem-auk· ʟxusū′yū [6] as k·iłaᵋ. “Ā′a, sin qu′mhat, x-auk· qaayū′ʟī.” Te′młta hī′k·e xilt!ī′nx īs kū′xᵘ. “ⁱʟīyaᵋ ī′mstᴇ! ʟō′quxat ⁱk·ham tā′mtᴇm!” Temuⁿ′hū łᴇyū′łīyūsx-aū qauxa′nk·s temuⁿ′hū ʟōqudī′nx. Yu′xū ⁱʟīyaᵋ ā′mta łt!a′xusalsx, te′młta łk·imsī′yū as kūts. Haīⁿk· łk·imsī′yut!ᴇm ts-tā′mtamk·-ukᵘ. Tem psinī′k· !xᴇk·emyuk· īs pī′tskum tem ʟxats muⁿ′hū ī′mstᴇ halā′tsī. (This was done for four consecutive days.) Temuⁿ′hū sūdā′astk·emyuk· temuⁿ′hū ʟxu′ntłnx. Łk·imsī′yut!ᴇm hatsi′lkᵘ is kōts. ⁱʟīyaᵋ lāᵃ iltqaī′xasxam. Qauwāᵋᵃ lāᵃ wahau′hīnx, k·iłta′s yāsauᵋya′łn, “ⁱʟīyaᵋ lāᵃ iltqa′yū.” Tem yāsauᵋyā′łnx, “K·in-ukᵘ qasuwa′a as mᴇhaya dau k·aⁿ′łits!” Temuⁿ′hū k·e′a wī′lx, qaltsīxwaī′ haᴇp′nk·. “K·in ⁱʟīyaᵋ lāᵃ iltqa′yū. K·in-axa k·i′stū, k·in-ukᵘ qasuwa′a as k·aᵋk·.” Temuⁿ′hū k·e′a wī′lx. “Lā′-ᴇ′n k·ᴇx tqaia′ltᴇx?”—“Ā′a, k·ᴇx-aū łᴇi′k·īts ⁱk·ham haiⁿᵋ.” [7]—“Lā′tqaltxax-ᴇ′n te′mx hūⁿ′k·i?”—“Ā′a, xasi′n qu′mhatiʟx k!wāyᴇ′mtsx.” Temuⁿ′hū qaltsīxwaī′ hapᴇ′nk·. ⁱʟīyaᵋ qāᵃ′tsᴇ qa′ltsitxanx, te′młta muⁿ′hū k·e′a sp!a′yū.[8] Yahauᵋ-

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[1] The Alsea version of the Test of Son-in-law motif. For parallels see Boas, Sagen, pp. 39, 67, 70, 118, 136, 198; Chinook Texts, pp. 33-35; Kathlamet Texts, pp. 113 et seq.; Dixon, Maidu Myths, pp. 67 et seq. Frachtenberg: Coos Texts, pp. 27 et seq.; Shasta and Athapascan Myths from Oregon, pp. 211-212.

[2] *lahī-* TO LOVE.

[3] Abbreviated for *nā′k·iʟx*.

Footnotes continued on p. 119.

MISCELLANEOUS TALES

9. Vulture and His Brothers-in-Law

(Vulture) was traveling all over this world. And then he came to one place and began to live (there). Those to whom he came had children. The youngest (was a) girl, and he fell in love with her. Then he told (those people), "I want (to be) your relative-in-law."—"All right; thou shalt marry her." Thereupon, indeed, he made her his wife and stayed (there) for a long time.

On the fifth day his brothers-in-law took him along (saying), "We will go to make a canoe."—"All right; I will go with you." Thereupon they went, indeed. And then they came to where they were going. (Vulture) began to look around everywhere. (He) just (saw) bones piled up. He did not seem to pay any attention to them. He did not even say anything. (However) he knew who (were) those whose bones were piled up here and there; (those were) the bones of people. "We have arrived at last, my brother-in-law. These here are our tools."—"What shall I do now?"—"Well, we will commence to split this log." Thereupon, indeed, (they) did so a whole day. Then they went back home toward night.

And then when another day came they started out again as before, but once more the same thing was done. Again they began to split as before. Long afterward the wedge (of one man) dropped inside (the log). "Oh! my brother-in-law, thou shalt go after it inside." However, he just caught it with a stick. "Not so! Seize it with thy hand!" So then (the wedge) came nearer to the top, whereupon he took hold of it. He had not yet pulled himself out entirely when the tree closed suddenly. It almost closed upon his hand. And on the third day they would (act) similarly. (This was done for four consecutive days.) Finally, at the fifth attempt he was caught. The log suddenly closed upon him (while he was still) inside. He could do nothing to (help) himself. He called everyone (to help him), but he was constantly told, "I can do nothing (for) thee." At last he was told, "I will send here the Little-Old-Man Sap-Sucker." And, verily, he arrived and began to peck from the outside. "I can not do anything (for) thee. I shall leave thee again. I will send the Woodpecker here." And then he came, indeed. "What is it thou wantest?"—"Oh! have thou pity on me in thy heart."—"And what art thou doing here?"—"Oh! my brothers-in-law tricked me." Thereupon he began to peck from the outside. He was not pecking at (the tree) long when at last, verily, there appeared a hole. He repeatedly

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[4] Misheard for *tū'hīx*.

[5] *mEłān-* TO KNOW.

[6] For *LELxusū'yū*; *Lxsū-* TO DROP.

[7] The future tense used as an imperative; *LEik·-* . . . *-ū īs hai*^{nɛ} TO HAVE PITY.

[8] For *łsp!a'yūsxa·*

yaī′nx ts-sā′ptuxsk·. Temuⁿ′hū mis LEha′yayū, temuⁿ′hū tsimxaī′xasx. Te′młta hī′k·e xe′Lk·. Tem-axa muⁿ′hū k· !a′lhīstEX, yālsaī′-axa muⁿ′hū. Tem-axa muⁿ′hū wī′lx.

ⁱLīyaᵋ qāᵃ′tsE yā′tsx, te′młta wī′lx as LEyā′laut, xa′mnī ⁱk·tsk·itxē′. Temuⁿ′hū ayaī′ Lūi′kut as LEyā′tsit temi′LX muⁿ′hū wī′lx. Łtsi′mxayūt si′lkustEX. ⁱLīyaᵋ qāᵃ′tsE łtsi′mxayūt silī′kwEX, te′młta yāsauᵋyā′łnx. "LXautaī′nxan asi′n k·ī′yaī, sin qu′mhat. X-auk· qaayū′Lī." Temuⁿ′hū k·e′a hīlkwaīsaī′nx, tem-axa muⁿ′hū k·e′a LXūi′nx. Łtsi′mxayūt k·Ets-axa qalpaī′ si′lkustEX. "Qā′axasxayEmkᵘ[1] ts!aᵋwa!" K·is muⁿ′hū k·e′a hīlkwaīsa′a. Te′młta hī′k·e qāᵃ′ltE ts!ōwaī′sx-slō, k·iłta′s amī′ts!ī Lqalpī′yūsxam as xa′mnī.[2] Łtōwaī′-slō qalpā′łnx k·Ets-axa tsqē′wułnx. "LXautaī′nxan qalpaī′nx sin k·ī′yaī." (This was repeated four times.) Temuⁿ′hū sūdāᵃ′stk·emyuk· tem yāsauᵋyā′łnx. "Qalpaī′nxan LXautaī′nx asi′n k·ī′yaī. X-auk· qaayū′Lī." Temuⁿ′hū k·e′a hīlkwaīsaī′nx. Qaitī′ łt!E′msīyū as ma′lkuts. ⁱLīyaᵋ lāᵃ iltqaī′xasxam.

Īs[3] łtōwaī′-slō te′młta k·e′a-axa k· !a′lhīstEX muⁿ′hū. MEhaya′nīxa hau′k·s ⁱLīyaᵋ xūs lāᵃ LEai′sx, taiᵋ hī′k·e qa′lōs. Kū′kwauk· īs qa′lōs. Temuⁿ′hū ainaī′. Qauwāᵋᵃ hī′k·e īs pī′tskum tem pila′tqwax pEnī′k·s, k·is-axa qaaī′mi īs qamłī′s. ĪłEłī′ts mis LEai′sx k· !ē′tsik·slō. "Ā′a," txaī′nx-auk· ts-haiⁿk·, "k·-tsqwa axa muⁿ′hū k· !iqaī′mi." Piltqwaī′ muⁿ′hū pEnī′k·, psank·tsōwaī′nx. Te′młta muⁿ′hū k·e′a mEk· !a′qaux. Temuⁿ′hū mis wī′lx tiya′k· !īyūk·s, te′młta axa k·im łkwī′xa. Ī′mstE hī′k·e mEyā′xaux qāᵃ′ltE.[4] K·Ets paksalᵋyaī′nx tEts-Lō′k·ik·, te·młta mEhunyū′qwaux[5] ts-Lō′sink·. Ā′ᵃqa hī′k·e xa′mt-auk· s-wulī′s tspī′ūtalyususx kū′kᵘ. LEā′lk·tūyū-slō yaī′x-auk· īs haiⁿᵋ. Te′młta LEai′sx auk·!ī′yEm as kwēᵋ, qō′tsEk·s hī′k·e tslaī′qa, te′młta k·-ta′mE hī′k·e Lixqē′łn. "Pst-kuū′yEmts!"—"ⁱLīyaᵋ, mEqami′ntEX xan k·ilwī′tū. K·-xas tīᵋtā′aux[6] kuū′yū, qōmaᵋtsaux auwī′k· !auyEm." Te′młta muⁿ′hū k·e′a LEai′sx qalpaī′ auk· !ī′yEm as kwēᵋ. Te′młta k·Ets hī′k·e halā′tsī ī′mstE yāsauᵋyā′łnx. (This happened four times.) Tem sūdā′astk·emyuk· te′młta muⁿ′hū k·e′a LEai′sx as kwīᵋ qalpaī′ auk· !ī′yEm. Tem-auk· muⁿ′hū k·e′a t!xaī′nx ts-haiⁿk·: "Qō′tsaux muⁿ′hū wa′saux auk· !ī′yEm. Pst-kuū′yEmts!"—"K·eai′sa." Temau′x muⁿ′hū k·e′a wī′lyEm. Kuwī′ muⁿ′hū, aya′yEmxaLX muⁿ′hū k·!ē′tsik-slō. Temuⁿhū misi′LX wīlx tsau′wīyūk·s, temau′x yāsauᵋmade that hole larger. And then when it became large, (Vulture) himself tried it. Verily, it just fitted. So then he came out again and went home. Then at last he came back.

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[1] *qaa-* TO ENTER; *-xasx* reflective; *-ai* imperative; *-Emku* suffixed particle.

[2] In order to imprison Vulture.

[3] The whale in the meanwhile had taken him way out into the ocean.

[4] That is to say, the whale kept on floating close to the shore but never gave the imprisoned Vulture an opportunity to land.

[5] *hūinq-* TO FALL OUT (of hair only).

[6] For example, Sea Gull and Pelican.

He did not stay (in the house) long when a man came telling that a whale lay (on the shore). Thereupon the villagers went quickly and arrived (there). Work was started by all. They were not working together long when it was said (by one): "I lost hold of my knife, my brother-in-law. Thou wilt go inside after it." And then, verily, he did it and found it back (for him). Then again everybody went back to work. "Put thyself farther down!" So then, indeed, he did it. However, he was just watching himself all the time because the whale would always turn over suddenly. Long afterward he was again approached (by one of his brothers-in-law). "I have once more lost hold of my knife." (This was repeated four times.) Finally, he was told for the fifth time. "Again I have lost hold of my knife. Thou wilt go inside after it." And then, verily, he did it. Right away the whale closed (on him). He could do nothing to (help) himself.

Long afterward he came out again (from inside the whale). He began to look in all directions. He saw nothing at all, only the ocean. He was in the middle of the ocean. Thereupon he began to cry. Every day he was sitting outside and would go in again at night. (It was a) long time before he looked (once more) at the shore. "Yes," he thought in his mind, "(the Whale) will necessarily have to come ashore again." Then he sat down outside watching the (whale). And, verily, he kept on going ashore. However, when he came to the breakers he drifted back into the sea. Thus he kept on going for a long time. (Vulture) would now and then feel of his head, for his hair kept on falling out. For exactly one year (the whale) was floating with him back and forth in the sea. (Then one day) the weather happened to be exceedingly calm. Thereupon (Vulture) espied (some one) coming in a canoe just straight toward him, but it looked as if he were going to be passed. (So he shouted), "Do you two take me into your canoe!"—"No, our (dual) load is big. The two grandparents will take thee inside; they two are coming in a canoe behind (us)." And then, indeed, again he saw (some one) coming in a canoe. However, he would be told the same thing as before. (This happened four times.) And then for the fifth time he saw, indeed, a canoe coming (and some one was) in it. So then, verily, he began to think in his mind: "It is they two who are coming in a canoe. Do you two take me in (your) canoe!"—"All right." Then they two, indeed, arrived in the canoe. He went in, and they went toward the shore in the canoe. And then when they came to the breakers they two

yaī′nx, "X-auk· piⁿtqē′m, x-auk· tsqamā′ʟī hams k· !īk·s, x-aū ⁱʟīyaᵋ haya′naltxam, hūᵋtsk·ᴇxan qaikwa′yū." Temi′ʟx muⁿ′hū ayaī′. Pxē′pxēltsū′sxasxaux.[1] "Xa-qanī′xaī qau′wīs stin k·ep."—"ⁱʟīyaᵋ, xa-qanī′xaī qau′wīs." Temuⁿ′hū k·e′a tsa′lhītuxᵘ as mᴇha′īt k!a′nans. Temuⁿ′hū mis ʟxaī′nx, tem qalpaī′ tsa′lhītuxᵘ as mᴇʟxamnīyaᵋt‘. K·aux ʟhainaī′dī lā′tqaītxaux. Muⁿ′hū hī′k·e xūs ʟhaya′nīyū. "Ahīⁿ′, xa-ⁱʟīyaᵋ hai′nᴇ!, k·xan qaiⁿkwa′yū." Temuⁿ′hū k·e′a hīlkwaī′saīnx. ⁱʟaʟxīyaᵋ qāᵃ′tsᴇ yā′xauyᴇm, te′młtaʟx muⁿ′hū wī′lx k· !ē′tsik·s. "Muⁿ′hū xkwa′xa! Wī′lsxuxan k· !ē′tsik·s." Temuⁿ′hū k·e′a xkwaī′. Łkuū′yᴇmxaux-axa, ʟhainaī′txaux muⁿ′hū. "Ā′a, imī′staltxaux taᵋ. K·au′xuts hī′k·e hī′k·ᴇnx qauxa′nk·s ats-xwī′xwīk·aux."

Temuⁿ′hū k· !iqaī′xa tem piⁿtqaī′ k· !ēts. ⁱʟīyaᵋ qāᵃ′tsᴇ pīⁿ′tqax, te′młta ʟᴇai′sx xe′ʟk·aux as ʟa′mxadō aūʟī′, tsī′tsik· !awaux aūʟī′. Psank·tsūwaī′nxaux, temuⁿ′hū mi′saux tsqūnkwaī′, temau′x qalpaī′ tsk· !ē′txa. Ā′aqa hī′k·e qō′tsᴇk·s spū′yū tsī′tsk· !ik·aux.[2] Temau′x tsqē′wiʟx. "Nā′k·sipst-ᴇ′n yā′xau?"—"ⁱʟaxanīyaᵋ[3] nā′k·s."—"Ū′k·ᴇpst-ᴇ′n ts-la′mxadōok·?"—"Ā′a, ʟᴇyā′saux xaxa′n ʟīᵋ mis kū′kwis łkū′salyususx xas ma′lkuts xan taᵋ."—"Ā′a, qwo′nhan. Nā′k·-ᴇn tᴇpsti′n ʟīᵋ yā′tsx? Pst-axa p!ē′xaī, k·ipst ʟᴇā′lauwī k·-p!ē′xamts." Temau′x muⁿ′hū k·e′a hilkwaīsaī′nx. Temuⁿ′hū misau′x-axa wī′lx, temau′x ʟᴇā′laux ts-ʟī′ak·aux. "ʟōhau′wītuxᵘ[4] xaxa′n taᵋ."—"Lā′tqaītxapst-ᴇ′n tsaᵋtī? Pā′lauwīsxapst.[5] Īłᴇlī′ts yuwī′xsal pstin taᵋ."—"ⁱʟīyaᵋ! ʟᴇā′lautᴇmtsxaxan mis qō′tsᴇ. ʟᴇā′lautᴇmtsxaxan mis qō′tsᴇ ʟkū′salyusx xas ma′lkwits, hauwī′i hī′k·axa[6] k· !a′qistᴇx. Ī′mstᴇxan ʟᴇā′lautᴇmtsx. ʟhaya′nauxax-ā hūⁿ′k·i? Ihī′yᴇmtsxuxan tas xa′mnī." Temuⁿ′hū pxē′ltsūsaī′nxaux ts-ła′mxadūuk·. "Xe′ʟk·ētxapst-ā?"—"Ā′a, xe′ʟk·ētxaxan."—"Nā′k·-ᴇn xe′īʟk·e ⁱk·yā′tsx?"—"K·as k· !ila′hayūkᵘ." Temuⁿ′hū k·e′a qaīⁿhaī′ temuⁿ′hū ayaī′. Temuⁿ′hū tsqē′wiʟx ⁱk·as yā′tsx. Haīⁿk·ⁱ ⁱʟīyaᵋ ʟti′slīyutx.[7] Yālsa′yusx muⁿ′hū. Temuⁿ′hū mis-axa wī′lsusx, temuⁿ′hū wusnī′nx īs qa′sk· !im. Ā′mta hī′k·e tats-ʟō′k·ik· tqēk·ī′nx. Waᵋna′ hī′k·e ts-ʟō′sink· mᴇłā′ntᴇʟī. Xas pūst! ts-imī′stisk·.

Taiᵋ muⁿ′hū.[8]

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[1] How to take back their grandson to his wife and children.

[2] Contracted for *ts-tsī′tsik·!ik·aux.*

[3] *iʟīyaᵋ* + *-xan.*

[4] *wahau‘-* TO INVITE.

[5] The Alsea were forbidden to mention a dead person by his name.

[6] Contracted for *hī′k·e* + *-axa.*

[7] Contracted for *łᴇlti′slīyutx.*

[8] This story resembles in many respects the *Cā′xaʟ* myth recorded among the Chinook. See Boas, Chinook Texts, pp. 127 et seq.

told him repeatedly, "Thou shalt lie flat inside, thou shalt close thy eyes, thou shalt not look around lest we two harm thee." Then they started. They two asked themselves various questions. "Thou shalt begin (to sing) first, our (dual) grandson."—"No, thou shalt begin first." So then, verily, the old man Sea-Gull began to sing his song. And after he finished the Pelican began next to sing his song. (Then Vulture) was going to look at what they two were doing. So he just peeked a little quickly. "Hey, do thou not look! We two will harm thee." So then, indeed, he did it. They were not going long in the canoe when they came at last to the shore. "Now go thou out! We two have arrived with thee at the shore." Thereupon he went out, indeed. They two took (the canoe) back into the water, (as) he was watching them two. "Oh! so thus they two act. They two just hold their (dual) paddles upward all the time."

And then he came ashore and lay down flat on the shore. He did not lie on his face very long when he saw two children approaching; they two were coming (and) shooting. He watched them two, and when they two came nearer they two began to shoot again. Their two arrows dropped right (near) him. So they two came to him. "Where are you two going?"—"We two are not (going) anywhere."—"Whose children are you two?"—"Oh! our (dual) mother says that a whale has gone with our (dual) father into the sea."—"Well, I am the (man). Where does your (dual) mother stay? You two will go back to her; you two will tell her to come to me." So they two did it, indeed. And when they two came back they two kept on telling their mother, "Our (dual) father is calling thee."—"What on earth are you two doing? You two are calling misfortune down upon yourselves. Your (dual) father died long ago."—"No! He told us two that he (was alive). He was telling us two that a whale went into the sea with him, (and that) he came ashore just recently. Thus he was telling us two. Doest thou see this here? He gave us two this (piece of) whale (meat)." Thereupon she began to ask her two children, "Are you two telling the truth?"—"Verily, we two are truthful."—"Whereabouts does he stay?"—"At the mouth of the river." So then, indeed, she got ready and started out. And then she came to where he was staying. She almost did not recognize him at once. Then she went home with him. And then when she came back with him she rubbed him with red paint. All over his head she put it, (for) really his hair was simply gone. (This was caused) by the actions of the grease.

Only now (it ends).

10. THE STORY OF THE DOG-CHILDREN [1]

(Told by Thomas Jackson in 1910)

Xa′mEt-s-hī′tslEm yā′tsx. Xamᵋ taiᵋ tsqxēⁿ′sk· [2] ts!ilq. Nā′mk·Ets k·!ilhaī′xa pkō′st, k·is qūmayū′Lī xatsqxēⁿ′sk·. Temuⁿ′hū k·Ets k·eaī′ pkō′st, k·is halt!a′a xatsqxēⁿ′sk· ats-pkō′sxat!ik·. Qauwāᵋᵃ hī′k·e īs pī′tskum Limī′stalx. ⁱLīyaᵋ qāᵃ′tsE tsāᵃ′mE tem mEqaaī′dīx atsqxēⁿ′sk·. Tem psank·tsūwaī′nx īs lāᵃ tem mEqaaī′dīx, lā′łta mis waᵋna′ tsā′ms ītaᵋ tsqxēⁿ′sk·. Te′młta muⁿ′hū k·e′a pła′mxadōwaī′ atsqxēⁿ′sk·, te′młta hī′tsLEm pła′mxadūwak· [3] atsqxēⁿ′sk·, xe′Lk·aux qauwa′taux qā′altsuxs. Temau′x xe′īLk·e halsnaī′nx, temau′x mEhī′tslEmaux. ⁱLauxīyaᵋ qāᵃ′tsE mEhī′tslEmau, temau′x muⁿ′hū LEa′łtuxtīyū. Tī′ūt!hūnayū′Lxaux is mū′kuts!ū tem-axa ītaᵋ is tsī′tsik·!. Temuⁿ′hū mi′saux LEa′łtuxtīyū, temau′x qauwāᵋᵃ hī′k·e intsk·ī′s hilkwaīsaī′nx.

Temau′x k·i′stnx pkwī′st. Temau′x-axa tsqē′wiLx īs Lqamī′Laut, temau′x pxēltsūsaī′nx ats-ta′ak·aux. “Hanī′k·Ex-En-axa?”—“Ā′a, hak·Ltīwī′t!ʿwantin-axa is kwīᵋ.” Qauwāᵋᵃ hī′k·e īs pī′tskum temau′x łk·ī′stalx Ltīwī′t!ʿwant. Tsumū′sumyuk· ts-ūlī′sk· te′młta tskwayū′Lx as lāᵃ pī′ūsxaᵋyaī′. Tem tskwaī′salsxaī; ⁱLīyaᵋ tskwayū′Lx xe′īLk·e tas pī′ūsxaᵋyaī′. Tem k·Ets-axa yālsaī′xa. Tem psinī′k·Exk·emyuk· īs pī′tskum te′młta k·Ets qalpaī′ halā′tsī tskwayū′Lx. Temuⁿ′hū tslaī′qatx hanī′k·eai [4] tas pī′ūsxaī, te′młta ⁱLīyaᵋ tskwaī′Lx nī′i as ilī′dīyū. Tem-axa yālsaī′ īs Lqamī′Laut. Temuⁿ′hū mis qaī′-slō axa, tem k·Ets-axa halā′tsī qalpaī′ ayaī′ łtīwī′t!ʿwant. K·im hī′k·e ā′aqa wī′lau is pī′tskum, te′młta k·Ets halā′tsī qalpaī′ pī′ūsxaᵋyaī′. Tem tskwaī′salsxaī. Te′młta muⁿ′hū k·e′a tskwayū′Lx nī′i as īlī′dīyū. “Qōⁿ′tsuxs k·Exs qōⁿ′tsuxs.” Tem-axa muⁿ′hū yālsaī′. ⁱLauk·īyaᵋ [5] xe′īLk·e ts-haiⁿk· tas tskwayū′Lx. “Intsk·ī′s hī′tE tsaᵋtī? Hanī′k·in tsqwa psa′nk·tsūtxūnx. K·in hī′tE tsaᵋtī iltqa′Ln?” Haīⁿk·ⁱ ⁱLīyaᵋ-axa ayaī′xa, mis-axa qaī′-slō sūdāᵃ′stk·emyuk· īs pī′tskum. LEmqaminī′yūsx-auk· ts-haiⁿk·.[6] Te′młta-axa łta′xtiya′yūsxasx,[7] ayaī′ qalpaī′. ⁱLīyaᵋ qāᵃ′tsE qōⁿ′tsuxᵘ, te′młta k·Ets qalpaī′ pī′ūsxaᵋyaī′. “Qōⁿ′tsuxs k·Exs qōⁿ′tsuxs.” K·Ets k·eaī′, k·is hau′k·s mEhaya′nīxam, k·i′łtas ⁱLīyaᵋ lāᵃ

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[1] This story differs from similar myths obtained among many other tribes in one important respect. While in all other stories the girl is impregnated by a dog or by her lover who assumes the form of a dog, in the Alsea version the process is of a reversed nature, as it were. Here a female dog is impregnated (unwittingly) by a young man. Compare particularly Boas: Sagen, pp. 25, 93, 114, 132, 263; Chinook Texts, pp. 17 et seq.; Kathlamet Texts, pp. 155 et seq.; Farrand: Traditions of the Chilcotin Indians, p. 7; Traditions of the Quinault Indians, p. 127; Teit, Traditions of the Lilloet Indians, p. 316; Frachtenberg, Coos Texts, p. 167.

[2] Contracted for *ts-tsqxēⁿ′sk·*; *tsqēⁿx* DOG.

[3] Simplified for *ts-pła′mxadūwak·*.

[4] For *hak·nī′k·eai*.

[5] *ⁱLīyaᵋ* + *-auk·*.

[6] Literally, “much became inside his mind.”

[7] *taxtī* particle.

10. The Story of the Dog Children

(There was) one man was living. He had only one dog. . . .

Verily, his dog had offspring, but the offspring born to his dog were human beings; she had two (and) both were males. So (the man) took good care of them two while they two were growing up. They two were not growing long when at last they two became tall (boys). He made for them dual bows and also arrows. And then after they two grew big they two did all sorts of things.

(After a while) he left them two (going) to build a canoe. And when he came back to them two in the evening they two (would) ask their (dual) father, "Whence art thou (coming) back?"—"Oh! I (am coming) back from working (on) a canoe." Then he customarily left them two every day in order to (go to) work. In the second year he suddenly heard something repeatedly making a noise. So he himself began to listen in various directions; he did not hear distinctly (the nature of) the repeated sounds. So he went back home. But on the third day he would again hear (the sound) as before. So he went straight (to the place) whence the sound came, but he could not understand what the sound (was about). Then he went back home at night. And then when daylight came again he went back to work as on previous (days). The sun came exactly (to the same position as on previous days), when he heard the sound once more. So he himself began to listen in various directions. However, this time he understood, indeed, what the voice (said), "Keep on hewing; thou shalt habitually hew." Then he returned home. He did not (feel) well in his mind (concerning) what he heard. (In anger he spoke to himself): "(I) wonder what (it may mean). I must be watched (by someone) from somewhere. I wonder what will happen to me?" He almost did not go back, when day broke again for the fifth time. He had many things to think about. However, he (decided) to chance his own life once more (and) went (there) again. He was not hewing long when he heard a sound again, "Hewing, thou shalt always hew." (So) he would stop, he would look around everywhere, but he would not see anything. (But) whenever he would ʟᴇai′sī. K·ᴇts hī′k·e xū′sī qōⁿ′tsxwaī, k·is-axa k·im qalpaī′m pī′ūsxaᵋỵaī′m. "Qōⁿ′tsuxs k·ᴇxs qōⁿ′tsuxs." K·is muⁿ′hū qalpaī′m tskwaīsalsxaī′m. Temuⁿ′hū sūdāᵃ′stk·emỵuk· tem tsqē′wuʟnx. "Lā′tqaītᴇx-ᴇ′n?"—"Ā′a, pkwī′sxan." Temuⁿ′hū ʟxama′nstᴇx. Tsīqa′ʟnx-ukᵘ tem-axa muⁿ′hū ỵālsa′ỵᴇmuxᵘ ats-ʟō′k·ik·. Temuⁿ′hū mis-axa wī′lsusumuxᵘ ats-ʟō′k·ik·, tem k·exk·aī′-slō ts-hī′tᴇk·. Temuⁿ′hū ʟimtslā′xaẋamt si′lkustᴇx. Qalī′łnx īs tsīⁿ′k·ekᵘ [1] as ʟōk·.[2]

Sūdāᵃ′stk·emỵuk· te′młtaux ⁱʟīyaᵋ-axa tsqē′wiʟx. Xūts mis qaī′-slō, tem ỵāsauᵋyaī′nx ats-mū′tsk·ak·. "K·ist x·ildī′i asti′n tāᵋ." Temau′x muⁿ′hū k·e′a aỵaī′. Ūstaī′nxaux nā′k·eaisī ⁱk·as aỵā′ltxa. ⁱʟauxīyaᵋ qāᵃ′tsᴇ ʟowa′staux,[3] te′młtaux k·im ʟᴇma′lhīsx.[4] Temau′x hī′k·e maᵋlhya qwulhaī′. Temuⁿ′hū īs ʟqamī′ʟaut temau′x-axa ỵālsaī′. Tem mis qalpaī′ qaī′-slō, tem k·au′xuts halā′tsī aỵaī′ qalpaī′. Ūstaī′nxaux qalpaī′nx. K·ē′tk·aux [5] nī′sk· ẉustaī′nx, te′młta k·au′xuts halā′tsī ʟᴇma′lhīsx. X·ildī′nxaux hāᵃ′tsᴇ. Temuⁿ′hū misau′x-ukᵘ ʟqxā′yūʟx ik·ts-haiⁿk·, temau′x-axa ỵālsaī′. Temuⁿ′hū mis qalpaī′ qaī′-slō, tem k·au′xuts qalpaī′ aỵaī′, te′młta k·au′xuts halā′tsī ī′mstᴇ. Temuⁿ′hū sūdāᵃ′stk·emỵuk· īs pī′tskum temau′x muⁿ′hū tsqē′wiʟx. Qaitī′nxaux ʟᴇai′sx ats-tīwī′t!ʽwank·, ⁱk·as kwīᵋ. Temau′x muⁿ′hū qalkwalᵋyaī′nx. ⁱʟauxīyaᵋ qāᵃ′tsᴇ ʟqalū′kwalx, te′młtaux ʟᴇai′sx ats-ta′ak·aux simī′xux ⁱk·ats-tīwī′t!ʽwank·. Iłt!ī′nxaux. Waᵋkuna′ [6] tᴇts-ʟō′k·ik·, tsiỵa′qsallnx-ukᵘ. "K·ist-ᴇ′n muⁿ′hū lāᵃ iltqaī′m?"—"Ā′a, k·ist x·iltxwaī′m hanī′k·łnx muⁿ′hū." Temau′x muⁿ′hū k·e′a ūstaī′nx as pō′stᴇx nā′k·eai ⁱk·as tsqaī′tᴇsal. ⁱʟauxīyaᵋ qāᵃ′tsᴇ ʟowa′staux temau′x k·im ʟᴇma′lhīsx. Temau′x muⁿ′hū qalpaī′nx ūstaī′nx, te′młta k·au′xuts qalpaī′nx ʟᴇma′lhīsx, halā′tsī hī′k·e k·im nā′k·eai ⁱk·a′saux mila′hasanx. Temau′x muⁿ′hū qalpaī′ halā′tsī wustaī′nx. Temau′x muⁿ′hū tqaī′ʟī. K·u′kᵘts [7] ta′qusal hau′k·s as mena′tᴇm. Tem sūdāᵃ′stk·emỵuk· ts-x·ilī′dīsk·aux te′młta hī′k·e īs qauwaī′-slō tsqaī′tᴇsal ts-pū′stᴇxk·. Te′młta muⁿ′hū ʟhak·!ē′tx [8] xas mena′tᴇm hanī′k·eai wīlī′sal as ʟxa′mnīyūt. "Ā′a, hak·ᴇqau′x tsqēwīłt!ī′wīłnx tᴇsti′n taᵋ pʟxa′mnitxūnst. K·ist-ᴇ′n muⁿ′hū iltqaī′m?"—"K·ist ʟōhaī′m."—"K·ist-ᴇ′n muⁿ′hū lāᵃ ʟaū′hastoxs?"—"Ā′a, xanī′x qau′wīs tsk·!ē′txam qauxa′nk·s." Temuⁿ′hū k·e′a hīlkwaīsaī′nx. Yu′xwaux ʟhaỵa′naux tsī′tsk·!ik·,[9] te′młtaū axa k·im spū′yū. Tem-start to hew a little he would again hear the sound there, "Thou shalt keep on hewing, thou shalt hew." So again he would listen in various directions. Finally, after the fifth time somebody came to him (and asked him), "What art thou doing?"—"Oh! I am building a canoe." Then he was killed. His head was cut off and taken back (to where his murderer lived). And after he came home with his head all the people began to assemble. And then all joined in the war dance. The head was (then) tied to the ceiling.

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[1] Contracted for *tsīⁿ′k·e* + *-ukᵘ*.

[2] Similar stories, but without the "Dog-Children" element, were recorded among the Tillamook and Coos Indians. See Boas, Tillamook Tales, pp. 136 et seq.; Frachtenberg, Coos Texts, pp. 149 et seq.

[3] *ūst-* TO FOLLOW.

[4] Contracted for *ʟᴇma′lhīyūsxa; mil‘-* TO LOSE.

[5] *k·ē′tk·ē* + *-aux*.

[6] *waᵋna′* + *-ukᵘ*.

[7] *k·ᴇts* + *-ukᵘ*.

[8] *ʽk·!-* TO SMELL.

[9] Contracted for *ts-isī′tsk·!ik·*.

Now on the fifth (day) he did not come back to the two (children). As soon as it got daylight the younger brother said to (the elder one), "We two will look for our (dual) father." Then they two went, indeed. They two followed him along (the trail) where he had gone (before). They two did not follow him long when they became lost there. So they two just walked around as if lost. And then toward night they two returned home. And when another day broke they two would again start out as before. Once more they two followed him. They two followed him a little farther, but in the same way they two became lost. They two looked for him in vain. Then, as they two dismissed (the success of their attempt) from their minds, they returned home. And when day broke once more they two started out again, but the same thing happened to them two as on previous occasions. Finally, on the fifth day, they two at last came upon him. Right away they two saw the object of his efforts—namely, the canoe. So they two began to walk around it. They two did not walk around it long when they saw their (dual) father lying beside the object he was making. They two examined him. His head was gone; it had been cut off. "What are we two going to do now?"—"Well, we two will commence to search for whence he had been (approached and murdered)." Then they two followed, indeed, the blood (along) where it had been dripping. They two were not following it very long when they two lost (their) own (sense of direction) there. So they two followed it again, but once more they two became lost just (at) the same (place) where they two had lost it before. Then they two followed it again as before. Then they two began to cry. The younger brother was all the time looking up everywhere. After their (dual) fifth attempt to look for him (they two found that) his blood had been dripping on several places. Then at once the younger brother smelled (the direction) from where the murderers had come. "Yes, our (dual) father was approached (by people) from above (by whom he) was destined to be killed. What shall we two do now?"—"We two are going to climb up."—"How are we two going to get on top?"—"Oh! thou shalt shoot upward first." And then, verily, he did it. They two could still see their arrows as they dropped back to them. And then after

uⁿ′hū sūdāᵃ′stk·emỵuk·aux tsk·!īsk·[1] te′młta ⁱʟīyaᵋ-axa wī′lx ats-tsī′tsk·!ik·aux. Temuⁿ′hū qalpaī′ ats-mū′tsk·ak· tsk·!ē′txa, te′młta ⁱʟīyaᵋ halā′tsī spū′yū-axa. Tem qalpaī′ ats-hā′at!ak· tsk·!ē′txa. Te′młtaux ʟᴇai′sx xūs hī′k·e ʟᴇi′stik·īyū as tsī′tsik·!. Temuⁿ′hū qalpaī′ as mena′tᴇm tsk·!ē′txa. Tem haīⁿk·ⁱ kwa′la[2] le·wī′k·s. Temuⁿ′hū qalpaī′ ats-hā′at!ak· tsk·!ē′txa, tem k·ē′tk·ī wī′lx le·wī′k·s ats-tsī′tsk·!ik·aux. "Xanī′x qau′wīs ʟōhaī′m, k·in-ukᵘ qwon qōmaᵋts." Temuⁿ′hū k·e′a qau′wīs ʟōhaī′xakᵘ ats-hā′at!ak·, temuⁿ′hū qōmaᵋts ats-mū′tsk·ak·.[3]

ⁱʟauxīỵaᵋ qāᵃ′tsᴇ ʟowa′hau tem pxēltsūsaī′nx ts-mū′tsk·ak·. "Kwaᵋlā′hax?"—"Ā′a, qā′altᴇst ỵā′xautxai!" Sūdāᵃ′stitaux s-pī′tskum ʟowa′hau, temau′x muⁿ′hū wī′lx qauxa′nk·s. Temau′x muⁿ′hū mᴇsī′qulalxa. "K·ist nā′k·slō-ᴇ′n ayaī′m?" Pxēltsūsaī′nx ī′mstᴇ ats-mū′tsk·ak·. "Ā′a, k·ist haī′ts-slō aỵaī′mi." Temau′x muⁿ′hū k·e′a aỵaī′. ⁱʟauxīỵaᵋ qāᵃ′tsᴇ ỵā′xau te′młtaux ʟqō′wīʟx[4] tas hī′tslᴇm ts-ỵai′xait!ᴇxk·. "K·ist ūstaī′mi na′k·eaisī[5] tas hī′tslᴇm ts-ỵai′xait!ᴇxk·." Temau′x muⁿ′hū k·e′a hīlkwaīsaī′nx. ⁱʟauxīyaᵋ qāᵃ′tsᴇ ỵā′xau, te′młtaux tskwaī′tx ⁱk·tas hahā′ tem-axa ītaᵋ is tsilha′. Temau′x muⁿ′hū tskwaī′salsxaī hanī′k·eai pī′ūsxaī. Te′młtaux muⁿ′hū k·e′a tsla′ỵᴇqatx; hak·ᴇqau′wīsaᵋtsaux ⁱk·qō′tsᴇ tas pī′ūsxaī. Temau′x muⁿ′hū mᴇỵā′xaux ʟā′mxa. Te′młta k·ᴇts qalpaī′ pī′ūsxaᵋỵaī′, k·ē′tk·ē xū′sī awī′łax pī′ūsxam. Mᴇỵā′xauxaux. Qāᵃ′ltᴇ mᴇtsqwīnā′kwaux ts-pī′ūsxamsk·slō.[6] Temuⁿ′hū mis łᴇỵū′łīyūsxaux, temau′x mᴇłantaī′xasx. Te′młtaux muⁿ′hū k·e′a mᴇhā′ntᴇx; k·ī′lhyaʟx awī′łau. Temuⁿ′hū mi′siʟx wī′lx nā′k·eai ⁱk·a′saux mᴇłanā′txasx, temau′x uxwī′xa. Temi′ʟx k·eaī′ sa′siʟx k·ilī′hᴇx. Temau′x muⁿ′hū pxēltsūsaī′xa. "Lā′tqaītxa-p-ᴇ′n?"—"Ā′a, hak·łimtslā′xaxamta·ʟ-axa ỵalā′sau."—"Ū′k·-ᴇ′n ⁱk·ʟxamā′nłnx?"—"Ā′a, qxaīnīk·sī′wīʟnx[7] a′tasaux mᴇłī′t tsqᴇⁿ′xak·s ts-ta′ak·. Hak·i′mha·ʟ-axa ỵalāsau."—"Ā′a, k·ip ⁱʟīyaᵋ hau′k·s yū′kutxam nā′k·eai k·is ʟxa′mnīỵūt silī′kwī," tsimỵᴇā′łnsk·iʟx mi′siʟx pᴇnhū′ʟnx īs mū′kuts!ū. "K·ip ⁱʟīyaᵋ lāᵃ hī′k·e. K·ip q!u′lsin pin ʟān." K·ᴇts hī′k·axa tsuwa′sal īs qau′waī-slō tas mᴇqāᵃ′mtū.[8] Hī′k·e taiᵋ q!u′lsin tsuwa′sal tas hī′tslᴇmtoxs.

Temau′x muⁿ′hū xē′tsuxᵘ. ⁱʟauxīyaᵋ qāᵃ′tsᴇ yā′xau te′młtaux muⁿ′hū wīlx nā′tk·ik·s te′młtaux tskwaī′tx is tsilha′. Temau′x muⁿ′hū k·i′mhak·s aỵaī′. Mi′saux wī′lx nā′k·eai ⁱk·as pī′ūsxaī as tsilha′, temau′x ·paī′x psank·tsūwaī′. K·au′xuts[9] hī′k·e xū′sī their (dual) fifth shot their (dual) arrows did not come back. So then again his younger brother began to shoot, and similarly (the arrows) did not drop back. Then his elder brother shot once more. Verily, they two saw that (one) arrow began to show just a little. And now again the younger brother shot. (The arrows) almost reached to the ground. So then in his turn the elder brother shot, whereupon their two arrows came farther (down) to the ground. "Thou wilt climb up first; I will (follow) behind." Then, verily, his elder brother began to climb up first, while his younger brother (came) next.

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[1] Contracted for *ts-tsk·!ī′sk·*.

[2] Abbreviated for *kwa′latxa*; *kul-* TO REACH.

[3] For additional instances of the "Arrow-Chain" episode see Boas: Sagen, pp. 17, 31, 64, 117, 157, 173, 215, 234, 246, 278; Kathlamet Texts, pp. 11-12; Farrand, Traditions of the Quinault Indians, pp. 107 et seq.

[4] *qōu-* TO MEET, TO COME UPON.

[5] *na′k·eai* + *-aisī*.

[6] Simplified for *ts-pī′ūsxamsk·ik·s-slō*.

[7] Amplified for *qxenk·sū′ʟnx*.

[8] *qā′am* PACK

[9] Namely, the two Snake-Women.

They two were not climbing long when his younger brother asked (the elder one), "How art thou?"—"All right; let us two keep on going!" For five days they two kept on climbing, when at last they arrived at the sky. Then they two were standing (there). "In what direction shall we two go?" Thus his younger brother asked him. "Oh! we two will go in this direction." Then they two, indeed, went. They two were not going long when they two came upon the tracks of some people. "We two will follow wherever the tracks of these people (lead)." Thereupon they two did it, indeed. They two were not going long when they two heard some war-whooping and also some singing. Then they two began to listen (for) themselves (in order to find out) from where the sounds came. Then at once they two located it, indeed; the voice came from (a place) ahead of them two. Then they two kept on going stealthily. And then again the sounds were heard, (and this time) the noise was coming nearer yet. They two kept on going. All the time (they two) kept on coming closer to the place (where) the noise (came from). And then when they two were (very) near they two hid themselves. Suddenly they two saw, indeed (the noise makers); they were coming nearer and singing. And when they came to where those two had hid themselves the two (brothers) came out. Then those who were singing stopped. And they two began to ask, "What are you doing?"—"Oh! we are returning from a war dance."—"Who was it who was killed?"—"Oh! they went down to the father of those two who have a dog as a mother (and killed him). We are returning from there."—"Well, you shall not go everywhere from place to place, wherever the people commit murder." That's what they were told as they were brushed aside with the bow. "You shall not be anything. Flies shall be your name." (Then) those who had packs were just crawling in all directions. Those several people were just crawling (as) Flies.

Then they two started. They two were not going long when they two came to a river (where) they two heard some singing. So they two went into that direction. When they two came to where that singing sounded they two began to watch on the sly. (Two Snake-

phū'lhumaī k·au'xus-axa k·im tsilhaī'm. K·au'xuts hī'k·e ʟkwī'tsxax ats-phū'lhumak·aux. ⁱʟauxīyaᵋ qāᵃ'tsᴇ psa'nk·tsūtxūnx tem ma'yᴇxa ata's xamᵋ. "T!īlī'xan, hanī'k·ᴇst tsqwa ʟhaya'nauʟnx."—"K·ist qwā tsaᵋtī hanī'k·eai psa'nk·tsūtxūnst." ⁱʟauxīyaᵋ qāᵃ'tsᴇ īmī'stal temau'x muⁿ'hū uxūyū'ʟxaux. "Lā'tqaītxapst-ᴇ'n?"—"Ā'a, xan sīᵋt ayā'sal qxa'nk·s-ū ʟxa'mnīyūt, ʟxamna'sanx ata's mᴇła'mxadūt tsqēⁿ'xak·s." Temau'x muⁿ'hū pxē'pxēltsūsauᵋyā'ʟnx qauwāᵋᵃ hī'k·e is intsk·ī's. "Lā'tqaltxapst-ᴇ'n mi'sipst-axa yalā'sal?"—"Ā'a, qauwaī'sau kusi'n sāᵋ te'min qwā'mautxa."—"Lā'tqapst-ᴇ'n phīlkwaī'sᴇx?"—"Ā'a, tsaᵋlhyaxan-axa yalā'sal."—"Te'mipst-ᴇn muⁿ'hū lā'tqal mi'sipst-axa wī'lal kū'kwis? Qalī'xaltxapst-ā'?"—"ⁱʟīyaᵋ. Hī'k·e mi'sxan awī'łal, te'mxan ʟkuū'waldᴇmtsx."—"Sqā'titipst-ᴇ'n qau'wīs kū'waltxa?"—"Ā'a, kusi'n sāᵋ qau'wīs kū'wal."—"ʟtilū'qwalx-ā tᴇts-kwī'sk·?"—"ⁱʟīyaᵋ, kū'kᵘ hī'k·e tspī'ūtalyᴇm."—"Te'mipst-ᴇ'n muⁿ'hū lāᵃ k·!ilī'waltxa?"—"Ā'a, hak·!ē'tsxan hī'k·e tā'pal kwī'k·s-auk·."—"Tem mi'sᴇpst-axa k·aū'k·s wī'laltxa, te'mipst-ᴇ'n lāᵃ hā'kwaltxa?"[1]—"Ī'mstᴇxan hī'k·e muⁿ'hū ītaᵋ."—"Tem mi'sipst wī'lal-axa, lā'tqaltxapst-ᴇ'n?"—"Ā'a, ʟkūyū'tswalxaxan[2] kuxa'n waū'st!aūs."—"Te'mip-ᴇn muⁿ'hū lā'tqal īs qamłī's?"—"Tsinū'saltxa'ʟ."—"Nā'k·ep-ᴇ'n tsinū'saltxa?"—"Ā'a, qau'xał-auk· tsinū'sal."—"K·!ila'haltxapst-ukᵘ ā' īs qamłī's?"—"Ā'a."—"Xa'mk·!epst-ā k·!ila'haltxa?"—"Ā'a."—"ʟapstukᵘyaᵋ[3] ā' ʟpā'kauduxᵘ?"[4]—"Ā'a, īs ʟxayaī'-slō."—"Te'mipst ⁱʟīyaᵋ-ā' ʟᴇī'ʟasx?"—"Ā'a, taiᵋ mi'sxan tk·aī'ltᴇx, temuⁿ'hūxan ʟᴇī'ʟax."—"Tem ⁱʟīyaᵋ łtīyu'xsītxupst?"—"ⁱʟīyaᵋ."—"Hīⁿ'sk·ek·em pst-ukᵘ-ᴇ'n k·!ila'hal īs qamʟī's?"—"Qami'ntk·emxan-ukᵘ k·!ila'hal." Temau'x muⁿ'hū ʟxamna'ʟnx, qauwa'taux qłnpt!a'łnx. "Pst-hī'k·e ⁱʟīyaᵋ lāᵃ. Pst-k·inā'q hī'k·e pstin łān." Ī'mstᴇ tem kus k·inā'q łt!a'xwalsx.[5]

Temau'x muⁿ'hū ⁱk·qō'tsᴇ sīyaī'xasx. Qau'wīs ats-hā'at!ak· qaaī'xasx, tem pxēltsūsaī'nx ats-mū'tsk·ak·. "Kwaᵋla'han? ʟxalīyūsxan-ā'[6] qō'tsᴇk·s?"—"Ā'a, qahā'nsᴇx hī'k·e qō'tsᴇ."—"Tem a'yᴇx ī qaa'xasxai xuna'has!" Temuⁿ'hū k·e'a hīlkwaīsaī'nx. "Kwaᵋla'han? ʟxalī'yūsxan-ā' qō'tsᴇk·s?"—"Ā'a, qō'tsᴇx hī'k·e qahā'ns."—"K·ist-ᴇ'n muⁿ'hū lā'tqaī tᴇ'stin k·ī'yaī?"—"Tsimaī'tukwa[7] qaaī'tukwa[8] kuha'm qa'lqal-ukᵘ!" Temuⁿ'hū k·e'a hīlkwaīsaī'nx, te'młta ⁱʟīyaᵋ xū'sī ʟk·eai'xtsīyū.[9] Temau'x-ukᵘ muⁿ'hū qalpaī'nx qaaī'nx tskwaī'salyust!ik·s,[10] te'młtaū hī'k·e ptūi'x nī'sk·.

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[1] *xku-* TO GO OUT.

[2] *kūits-* TO DRY.

[3] *iʟīyaᵋ* + *-pst* + *-uku*.

[4] *pk- . . . -uku* TO TOUCH PRIVATE PARTS.

[5] Literally, "Habitually pulls herself out." For references to parallel stories see note 3, p. 72.

[6] *xal-* TO LOOK LIKE.

[7] Contracted for *tsimaī't-ukᵘ-a'*.

[8] Contracted for *qaaī't-ukᵘ-a'*.

[9] *k·eaixts-* TO BE READY, TO FIT.

[10] Contracted for *ts-tskwaī'salyust!ik·ik·s*.

Women) were digging fern roots a little and were at the same time singing. The fern roots which they two dug they were using as feathers. They two were not watched long when one of them said, "I feel hot; we two must be looked at from somewhere."—"We two could not possibly be watched from somewhere." They two did not do this for a long time, when the two (brothers) appeared before them two. "What are you two doing?"—"Oh! our (dual) husband went down to do some killing; he killed him who had children with a dog." Then they two were asked repeatedly all kinds of questions. "What are you two usually doing whenever you two get home?"—"Oh! my elder sister habitually goes ahead, and I customarily follow (her)."—"What are you two doing (then)?"—"Well, we two always go home and sing."—"And what do you two habitually do after you two arrive at the shore? Do you two always shout?"—"No. As soon as we two arrive, (our husband) always comes after us two in a canoe."—"Which of you two enters the canoe first?"—"Oh! my elder sister usually embarks first."—"Does he usually bring his canoe clear to the bank?"—"No, he just floats it offshore."—"Then how do you two get in?"—"Oh! we two habitually jump into the canoe from the shore."—"And after you two arrive at the other side, how do you two usually disembark?"—"We two do (it) in the same way."—"Then after you two arrive home what are you two habitually doing?"—"Well, we two customarily dry the (fern roots) which we two gathered."—"And what do you usually do at night?"—"We usually go to bed."—"Where do you always sleep?"—"Oh! we always sleep upstairs inside (the house)."—"Do you two frequently go out at night?"—"Yes."—"Do you two ever go out alone?"—"Yes." . . .

—"How many times do you two usually go out at night?" "We two habitually go out many times." Thereupon they two were killed; both were skinned. "You two will not be anything. Just snakes will be your (dual) name." For that reason the snake habitually sheds her own skin.

Then they two began to put themselves into (the skins of) those. First his elder brother put himself in, whereupon he asked his younger brother, "How am I? Do I begin to look like her?"—"Yes, thou art just like her."—"Then go ahead, please; put thyself in likewise!" Thereupon he did it, indeed. "How am I? Do I look like her?"—"Yes, thou art just like her."—"What are we two now going to do with our (dual) knives?"—"Try to put it into thy armpits!" Verily, he did it, but it did not fit (even) a little. Then they two put them next into their ears; however, they just stuck way out. So then he

Tem-axa k·im txwaī′nx. “K·in-ᴇ′n tsaᵋtī nā′k·eai iltqa′a?”—“Tsimaī′t-auk· a′ k·ts!aī′t-auk· a′ kuha′m kuxē′s-auk·.” Temuⁿ′hū k·e′a imstī′nx, te′młta ⁱʟīỵaᵋ halā′tsī łk·eai′xtsīỵū. “Hatsi′lkwauk· taā′xtī qaaī′t-auk· a′ ham laqs!” Temuⁿ′hū k·e′a tsimaī′nx k·im. “Kwaᵋlāᶜ, ʟqa′lxwīỵū-ā′?”—“Ā′a, mᴇtā′palxai a′!” Temuⁿ′hū k·e′a hīlkwaīsaī′nx. ⁱʟīỵaᵋ xū′sī ʟᴇi′stik·īỵū. “Muⁿ′hū ait k·im xuna′has k·ts!aī′t!.” Temuⁿ′hū k·e′a k·im k·ts!aī′nx. Tī′ūt!hūnaī′xasxaux muⁿ′hū.

Temuⁿ′hū mi′saux łtīwī′t!hūnxasx, temau′x muⁿ′hū aỵaī′. Xūts hī′k·e mi′saux tsqūnkwaī′ k·i′lūk·s, temuⁿ′hū auk·!ī′yᴇm ats-sī′tᴇk·aux pkūi′txaīstaux.[1] Tem mis wī′lyᴇm, tem tspī′tūỵᴇm kū′kᵘ nī′sk·. Temuⁿ′hū qau′wīs ats-sa′ak· tpaī′xa kwī′k·s-auk·, te′młta hī′k·e kō′stᴇx āᵃ′qa. Temuⁿ′hū qalpaī′ ats-mū′tsk·ak· tpaī′. Haīⁿk·ⁱ maᵋnᴇ, xūs hī′k·e sū′wīỵū k·i′lūk·s. “Hehe′, intsk·ī′s hī′k·e tsaᵋtī asi′n tema′xt? K·i′lūk·s sū′wīỵū.”—“K·ᴇts ⁱʟīỵaᵋ ā′ qalī′ỵᴇx?”[2] Temuⁿ′hū ʟx-axa ʟq!aī′. Tem k·au′xuts muⁿ′hū halā′tsī ī′mstatxū. K·!iqaī′xaʟx-axa muⁿ′hū ītsaī′sik·s. Temau′x muⁿ′hū łōqaī′nx ats-waū′st!aūsk·aux. Temuⁿ′hū mis ʟaū′qatᴇx, tem aỵaī′ k·ū′wak·s ʟpī′tsūt ts-ʟaū′qak·aux, ⁱk·as hū′lhum. Temuⁿ′hū mis wī′lsusx, tem-ukᵘ muⁿ′hū wahaỵaī′nx as ītsaī′s. “Tūp tasi′n pī′tsust!. Ā′a tū′tsᴇp!.” Yāᵃ′qa hī′k·e łhayā′nīlt!xaī′sxamst[3] as ʟᴇỵā′tsit. “Tū′tsᴇp!.”—“Hehe′, lā′-ᴇ′n, hī′k·e tas qē′xantūslᴇm.” Tem-ukᵘ hī′k·e ʟxaū′wītᴇx ats-pī′tsust!ik·. “K·-ʟīỵaᵋ lāᵃ pin ʟān. K·ip mi′k·iʟx hī′k·e ʟowā′txaỵūsxam.” K·ᴇts hī′k·axa taiᵋ mi′k·iʟx tsīⁿ′sī as ʟᴇỵā′tsit. Aỵaī′-axa muⁿ′hū. Tem k·ᴇts muⁿ′hū ʟōqatxwaī′ ⁱk·ats-hū′lhumk·. Hī′k·e muⁿ′hū k·u′kᵘts tq!waī′, k·au′k·ᴇts k·ilūwī′m nā′mk· mis ʟᴇhanā′tnalx ats-ta′ak· ts-ʟō′k·ik· qalē′tsx-ukᵘ īs tsīⁿ′k·e. “Hehē′, mᴇk·a′īt-auk·[4] taᵋ kusi′n tema′xt,” ts-yᴇaī′sk· as mena′tᴇm. “Ā′a, ts-hīlkwaī′sk· k·i′mhat-s-mukwaᵋsḷī,” ts-ỵᴇaī′sk· as mᴇsha′lslatsʟō. “Qailā′ tem kus-auk· k·ilī′wal kusi′n te′mxt, mis-ukᵘ tā′q!walīʟx kus ʟōk·?,” ts-yᴇaī′sk· as mena′tᴇm. “Ā′a, xas xwīⁿ′sīỵū ʟimī′staltᴇmtsx. K·-qē′xant-s-hī′tslᴇm ʟhīlkwaī′sī; nā′mk·s xwīⁿ′sīỵū ts-k·!ē′k·ik·s-auk· sā′yaltxam, k·auk·s[5] k·ilī′waltxam,” ts-ildī′sk· as mukwaᵋslī.

Temuⁿ′hū qamłī′. Temuⁿ′hū k·exk·aī′-slō ts-hī′tᴇk·, temuⁿ′hū ʟqā′tūt si′lkustᴇx. Lā′k·auxkuts[6] hauwī′i k·!ila′ᶜtsxa, ʟxūi′nxaux as ʟamī′sūwau.[7] Temau′x muⁿ′hū ỵāsauᵋyaī′nx. “Xa-qāᵃ′ltᴇ ʟtsā′lalī kuha′m qē′ỵa. K·ᴇxs axa ītaᵋ ī′mstᴇ ʟᴇā′lauwī as mᴇha′īt pulled it out again. "Where, then, am I going to put it?"—"Pray, try it by putting it into thy groins!" Indeed, he did so, but, similarly, it did not fit. "Perforce, put it inside thy dress!" So then, indeed, he tried it there. "How is it? Does it hide?"—"Yes; please jump around!" Thereupon, indeed, he did it. It did not stick out (even) a little. "Now do thou keep it there likewise!" Then, verily, he put it there. Now they two had fixed themselves (entirely).

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[1] *kū-* TO ENTER CANOE, TO EMBARK.

[2] Instead of *qalī′x*.

[3] *hain-* TO LOOK.

[4] Contracted for *mᴇk·ī′yaīt-auk·*.

[5] *k·is* + *-auk·*

[6] Consists of *lāk·ᴇts* + *-aux* + *-uku*.

[7] Owl and Crane had been stationed outside to act as sentinels.

Thereupon, after they two had fixed themselves, they two started out. As soon as they two came near to the water, their (dual) husband arrived in a canoe for the purpose of placing them two in it. Then after he arrived in the canoe he floated in it far out in the water. Thereupon the elder sister jumped first into the canoe; verily, she got into it correctly. And then his younger brother jumped in next. He almost fell short. He touched the water just a little bit. (Then the husband exclaimed) angrily: "Hm! what on earth is the matter with my sister-in-law? She (almost) slipped into the water."—"Can I not be tired occasionally?" Then they went across to the other side. They two did the same thing as before. Then they came ashore (and went) into the house. Thereupon they two began to dry (the fern roots) which they two dug. And after these were dry (one of the disguised women) went to the next house to distribute (the roots) which he had dried—namely, those fern roots. And then when he arrived with them he opened the (door of the) house. "Here is my gift (to) you. Now do you take it!" (Then) those people began to look straight at one another. "Here, take it!"—"Hoh! what? It is the people from below." Then he just threw away (from him) his gift. "Your name shall not be anything. You shall just become Fleas." Then those people began to jump just (like) fleas. Then he went back and started to dry some more (of) his fern roots. He just kept on looking up (and) he would shed tears whenever he beheld the head of his father tied up to the ceiling. "Hey! verily, my sister-in-law has a knife inside (her dress)," exclaimed the younger (brother). "Yes, it is the custom of the women from there," said an old woman. "Then why is it that my sister-in-law constantly sheds tears whenever she looks up to that head?" said the youngest (boy). (Then the supposed woman answered): "Well, the smoke does it to me thus. The people from below act (thus); whenever smoke gets into their eyes they always shed tears," said that woman.

At last it got night. Thereupon all the people assembled and a war dance was executed by all. No matter how often these two would go out they two (always) found the Little Owl (sitting by the door). So they two told her: "Thou shalt always put out thy torchlight. Thou shalt likewise say so to the Old Man Crane."

mᴇk·iłaᵋt·." Temuⁿ'hū k·e'a hīlkwaīsaī'nx. Sipt!aī'nxaux qauwāᵋᵃ hī'k·e as kwīᵋ. Lās xā'luxᵘ te'młtaux-ukᵘ sipt!aī'nx.[1] K·au'xus muⁿ'hū sīỵaī'm. K·is muⁿ'hū tsalalᵋya'a ts-qē'yak·. "Hehe', lā'tqaī-ᴇ'n ku ʟamī'sūwau tem kus qāᵃ'ltᴇ ʟtsā'lalx kuts-qē'ỵak·!," ts-ỵᴇaī'sk· as mena'tᴇm. K·au'xus-axa qalpaī'm k·!ilhaī'm temau'x muⁿ'hū pta'msaᵋyaī. "K·i'st-ᴇ'n muⁿ'hū iltqaī'm? K·ist ⁱʟīyaᵋ lāᵃ tsk·ūi'tīỵūsxam. Taiᵋ słis tsū'nstuxs, k·i'stis muⁿ'hū ʟxamna'a." Temau'x muⁿ'hū ī'mstᴇ łt!a'msīyū. Tem k·au'xuts-axa muⁿ'hū sīỵaī'. ⁱʟīyaᵋ qāᵃ'tsᴇ ʟᴇmtsla'xaxamt silī'kwᴇx, temuⁿ'hū k·eaī'-slō. Temi'ʟx muⁿ'hū ayaī' ʟtsi'nūst qauxa'nk·s-auk·. ⁱʟaʟxīyaᵋ qāᵃ'tsᴇ tsū'nstᴇx, te'młta k·-ukᵘ pā'kantxaīm. "ⁱʟīyaᵋ! Tk·aī'łtxan," ts-ỵᴇaī'sk· as mukwaᵋslī. Te'młta hī'k·e qaidī' a'tsk·aī. Temuⁿ'hū mis tsāᵃ'mᴇ ā'tsk·ᴇstᴇx, temuⁿ'hū pxēltsūsaī'nx ats-mū'tsk·ak·. "K·ist muⁿ'hū ʟxamna'a. K·ᴇx qanī'x spa'yudī kusti'n tāᵋ ts-ʟō'k·ik·." Temuⁿ'hū k·e'a ʟqaita'yuxᵘ-ukᵘ ts-ʟō'k·ik·. Temau'x muⁿ'hū ʟk·!a'lhīyūsxa. Spai'txwaux-axa ats-ta'ak·aux ts-ʟō'k·ik·. Temau'x muⁿ'hū ʟq!aī' k·aū'k·s, tsk·ūi'tīyūsxaux-axa muⁿ'hū.

ʟqōu'tsx̣a as mukwaᵋslītsʟō. "Hē, pin k·i'lū ⁱk·tūhī'." Waᵋ lāᵃ. "A'tsk·uyuxup-ā' tsaᵋ? Pin k·i'lū ⁱk·tūhī'," ts-yᴇaī'sk· as mᴇsha'lslatsʟō. "Qe'īt-auk·!," tsimyᴇaī'sk· xas mena'tet ts-ma'hatsk·. Temuⁿ'hū k·e'a hīlkwaīsaī'nx. Xūts hī'k·e mis-auk· ʟqeī'ỵū, tem ʟᴇai'sx xas mᴇsha'lslatsʟō. "Hē+, pū'tstᴇx, pū'tstᴇx taiᵋ," ts-yᴇaī'sk· as mᴇsha'lslatsʟō. "Kwaᵋlā'' hā pū'stᴇx? Ī'mstᴇ sa'sin pawa'k·utᴇx, te'młtax hī'k·e yā'sauwal, 'K·i'mhat-s-ma'mkuslī ts-hīlkwaī'sk·,'" ts-yᴇaī'sk· as mēna'tᴇm. Temuⁿ'hū tk·!ē'-slō ts-hī'tᴇk·. K·-muⁿ'hū ʟaū'stitūt si'lkustuxs. K·ᴇts hauwī'i ʟkū'ʟnx as kwīᵋ, k·is k·im siʟī'ỵūsxam. K·ᴇts ʟkū'ʟnx xā'luxᵘ, k·iłta's hī'k·e mᴇʟī'mʟimauxam. Iłtōwaī'-slō mi'siʟx muⁿ'hū ʟa'q!stᴇx. ʟaū'stitūt k·ᴇts muⁿ'hū si'lkustᴇx. Waᵋ lāᵃ. Tem mi'siʟx wī'lx as ʟaū'stitūt, ʟx-ʟīyaᵋ lāᵃ iltqaī'm; ʟx-ʟīyaᵋ lāᵃ qxe'nk·s wīl.

Tem mi'saux-axa wī'lx nā'k·eai ⁱk·a'saux ʟowa'hasal, temau'x yūxē'nx xamᵋ tsī'tsik·!.[2] Wī'lsxaux-axa muⁿ'hū. Temi'ʟx muⁿ'hū qtūwaī'.. Tī'ūt!hūnaī'nxaux muⁿ'hū ats-ta'ak·aux. ʟqinqē'yuxwaux tᴇts-ʟō'k·ik· īs wāł ts-ʟā'qusink·. Temau'x-axa īs ts!ām mik·!a'yuxᵘ tats-ʟō'k·ik·. "Muⁿ'hū mᴇayā'tsīxai!"[3] K·is muⁿ'hū

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[1] Compare Boas, Sagen, pp. 210, 242.

[2] They took off arrow after arrow until they had removed the entire chain.

[3] *aits-* TO SHAKE HEAD.

And then, indeed, she did it. (Then) they two made holes in all the canoes. Even in the clamshells they two punched holes. Then they two were about to go (back) into (the house). Then (the Owl) kept on putting out her torchlight. "Hey! what is the matter with Little Owl that she always puts out her torchlight?" said the younger (brother). (After a while) they two came out again and began to make plans (for an escape). "What shall we two do now? (At the present time) we two will (have) no way to escape. Only after we shall have gone to bed will we two (be able to) kill him." So they agreed to it thus. And then they two went back into (the house). The people were not war-dancing long when they all stopped. And then they went to lie down upstairs in (the house). . . . And then when he was sound asleep the younger brother asked (the elder one): "We two are going to kill him now. Thou shalt take along the head of our (dual) father." Then, verily, he cut off the head of his (supposed husband), whereupon they two ran out quickly. They two took back (with them) the head of their (dual) father. Then they two went across and escaped back (to their home).

(After a while) the old woman woke up. "Hey! your (night) water is spilling." No answer. "Are you so sound asleep? Your (night) water is spilling!" shouted the old woman. "Make a light inside (the house)!" her youngest brother kept on calling. Verily, (some one) did it at last. Just as soon as it got light inside (the house), the old woman looked (around). "Hey! blood, blood only (do I see)!" exclaimed the old woman. "(Dost thou see) why it is blood? While I have been suspecting such (a possibility), thou didst just keep on saying, 'It is the custom of the women from over there (to carry knives),'" said the younger (brother). Then all the people woke up. A general chase was going to be instituted by them. But as soon as a canoe was launched, it would sink (right) there. Then the people embarked in clamshells, but they would just whirl around. (It was a) long time before they finally got across. Then the chase was commenced by all. (But they could) not (do) anything. When those who participated in the chase came (to the edge of the sky), they (found that) they could not do anything; (for) they had no ways of going down.

Then when they two came back to where they two had climbed up they (first) took off one arrow. At last they two came back with (the head of their father). And now they danced the war dance. Then they began to fix their (dual) father. They two tied his head with the bark of cedar. And they two also glued his head on with clay. "Keep on shaking thy head, now!" Verily, he now (did it).

k·e'a. K·ᴇts xūs hī'k·e mᴇayā'tsīx, k·is-axa k·im łtsaī'qayūsxam. K·au'xus-axa muⁿ'hū qalpa'a mik·!a'a-auk·. K·au'xuts qalpaī'nx yāsauᵋyaī'nx. "Qa'lpᴇx mᴇayā'tsīxai!" K·is muⁿ'hū k·e'a hīlkwaīsa'a, k·u'kᵘs-axa muⁿ'hū qalpaī'm łtsaī'qayūsxam. Temuⁿ'hū sūdāᵃ'stk·emyuk· tem muⁿ'hū ʟī'qayū. "Muⁿ'hūx ʟī'qayū, ayaᵋtsīxwa'xa muⁿ'hū!" Sūdāᵃ'stk·emyuk· īs pī'tskum temi'ʟx muⁿ'hū k·eaī'. Temau'x muⁿ'hū yāsauᵋyaī'nx ts-ta'ak·. "K·-k·aᵋk· ham łān. K·ᴇx taiᵋ xas ʟᴇmk·i'lhīxamt łīqē'stū xas qalpaī'xat-s-hī'tslᴇm." Temuⁿ'hū tpaī', k·aᵋk· ʟowā'txayū. Temau'x muⁿ'hū atsła'mxadōok· temau'x tsqēⁿ'x ʟowā'txayū.

Taiᵋ muⁿ'hū.

11. THE STORY OF THE DOG-CHILDREN

(Collected by Farrand in 1900)

Xa'mᴇt-s-hī'tslᴇm ⁱk·aux yā'tsxaux ts-mukwaᵋslīk·. Tem hī'k·e qauwāᵋᵃ īs pī'tskum tem ayā'ltxa pxami'nt kus qā'alt; xe'ʟk·ts-qxēⁿ'sk·,[1] xamᵋ mukwaᵋslī. Temuⁿ'hū qaai'tsk·it ts-ayaī'sk· tem pkusūi'. Temuⁿ'hū mis k·eaī', tem halt!aī'nx qa'kuts-tsqxēⁿ'x kuts pkū'sk·. Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ tem mᴇqaaī'dīx kus tsqēⁿ'x. Tem aili'k·ī ma'mhatst[2] kuts-mukwaᵋslīk·. Temuⁿ'hū ⁱʟīyaᵋ qāᵃ'tsᴇ temuⁿ'hū pa'mhatsaī[3] kutsqxēⁿ'sk·.[4] Tem ⁱʟīyaᵋ qalpaī'nx k·ahaī'nx kuts-sī'tᴇk· qaku's mukwaᵋslī īs pxami'nt, lā'łta muku's[5] mᴇqaaī'tītxanx kutsqxēⁿ'sk·.

Temuⁿ'hū hamstīᵋ īs pī'tskum tem hī'k·e ayā'l ʟtīwī't!'want is kwīᵋ. Temuⁿ'hū ik·sūdāᵃ'stk·emyuk· ts-aya'lᵋyaīsk· te'młta tskwayū'ʟx kus hī'tslᴇm ⁱk·pī'ūsxaī hak·ᴇqau'x. "Qōⁿ'tsuxs k·ᴇxs qōⁿ'tsuxs." K·is muⁿ'hū hāᵃ'tsᴇ mᴇhayā'nīxam, k·iłta's ⁱʟīyaᵋ xū'sī lāᵃ ʟᴇai'sī. K·is-axa muⁿ'hū tsimxaixwaī'm. K·iłta's hī'k·e hauwī'i qōⁿtsuxwaī'm, k·is-axa muⁿ'hū qalpa'łn pī'ūsxaᵋya'łn: "Qōⁿ'tsuxs k·ᴇxs qōⁿ'tsuxs." K·is muⁿ'hū qalpaī'm mᴇhayā'nīxam, k·iłta's ⁱʟīyaᵋ lāᵃ ʟᴇai'sī. Temuⁿ'hū sūdāᵃ'stk·emyuk· te'młta tskwayū'ʟx kus lāᵃ. Hī'k·e hata'mᴇ xū'uxwaā.[6] Temuⁿ'hū hayā'ntxa, te'młta aili'k·ī hī'k·e aū'ʟ. Temuⁿ'hū k·imaī'xasx, tem taiᵋ ts-ʟō'k·ik· ʟimk·!ē'ntᴇmuxᵘ. Tem hī'k·e taiᵋ nā''yᴇm pū'tstᴇx kuts-ʟō'k·ik·. Īs ī'mstᴇ tem kus pā'halt ts-ʟō'k·ik· kus k·aᵋk·. Temuⁿ'hū sūdāᵃ'stk·emyuk· tem-ukᵘ muⁿ'hū tsīqa'łnx. Īs ī'mstᴇ tem kus-ukᵘ mᴇtsī'qtuwaᵋt' kus k·eⁿ'hīʟa[7] kwas kāka'yaᵋ.

Tem īs ī'mstᴇ tem īs xa'mᴇt-s-pī'tskum tem ⁱʟīyaᵋ-axa wī'lx. Temuⁿ'hū a'ng·ī temau'x phainsaī'nx qaku'ts-ʟa'mxadōok·, lā'łta mis ⁱʟīyaᵋ nāmk· īmī'stal. Temuⁿ'hū misau'x wī'lx nā'k·eai kus tīwīt!'wan kuts-ta'ak·aux, temau'x muⁿ'hū ʟxūi'nx ⁱk·tsk·ī'x yū'-

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[1] Simplified for *ts-tsqxēⁿ'sk·*.

[2] Transposed for *mᴇma'hatst*.

[3] Transposed for *pᴇma'hatsaī*.

[4] This version agrees with the previous story (No. 10) in practically every detail, with the single exception that here Woodpecker begets one child each from his wife and his dog, while in the former narrative both boys are the offspring of the dog.

Footnotes continued on p. 137.

He would shake his head just a little, whereupon it would come off. Then they two put it together again. Once more they two were telling him, "Keep on shaking it again!" Then he did it, indeed, but it came off again. Finally, after the fifth attempt, it became tight. "Now thou art tight, keep on shaking it now!" On the fifth day they finally stopped. Then they two said to their father: "Thy name will be Woodpecker. The next generation will use thy feathers only while dancing." Then he flew away (and) turned into a Woodpecker. Thereupon his two children turned into dogs.

Only now (it ends).

11. The Story of the Dog-Children

They two were living (together, namely) one man and his wife. That man was in the habit of going out hunting every day; he had two dogs, (and) one (was a) female. . . .

And then that (man) went customarily every day to make a canoe. And after his fifth arrival (at the place where he was working) he heard some person shouting from above, "Thou shalt be chiseling; thou shalt be chiseling." Then in vain he looked around, but he did not see anything at all. Then he began to work once more. However, he had just commenced to chisel, when once more it was said repeatedly, "Thou shalt be chiseling; thou shalt be chiseling." So he began to look around again; nevertheless he did not see anything at all. Finally, after the fifth time he heard something. It was just as if (the wind) were blowing. Then he looked (around) and, verily, it was already near (him). So he (tried to save) himself by dodging, whereupon only his head was hit. And just right away his head (was covered with) blood. And it is for that reason that the head of the Woodpecker is red. And then after the fifth (stroke) his head was cut off. And such is the reason why the Hawk knows how to sever the heads of the (other) birds.

Now for such reason (the Woodpecker) one day did not return home. Thereupon the next day his two children went to look for him because he had never done this (before). And then when they came to where their (dual) father had been working, they two found him lying there

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[5] Abbreviated for *tem + kus*.

[6] Abbreviated for *xū'xwātxa*.

[7] In this version Woodpecker's murderer is identified as Hawk.

xaukᵘ [1] ts-Lō'k·ik·. Temau'x muⁿ'hū-axa ayaī'nx ītsaī'sik·s. Temuⁿ'hū mis-axa qalpaī' qeī'-slō, temau'x muⁿ'hū qalpaī' aỵaī'. Temuⁿ'hū saux wī'lx nā'k·eai kusau'x LXū'ỵuxᵘtanx kuts-ta'ak·aux, temau'x muⁿ'hū LXūi'nx kus pō'tstEX ⁱk·tsqē'tEsal. Temau'x muⁿ'hū ūstaī'nx nā'k·s kus ayā'sau. Te'młta ⁱLīyaᵋ qāᵃ'tsE temau'x LEma'lhīsx. Temau'x-ạxa ỵipaī'. Temau'x muⁿ'hū-axa wī'lx nā'k·s kusau'x LXuỵū'xᵘtanx kus pū'tstEX, tem k·au'xuts-axa muⁿ'hū qalpaī'nx ūstaī'nx kus pō'tstEX. Temuⁿ'hū ainaī' kus qala'xstet. "Hanī'k·-wa ī axa sin taᵋ." [2] Tem k·au'xuts-axa muⁿ'hū qalpaī' wī'lx nā'k·s kusau'x mila'hasanx kus pō'tstEX. Tem k·au'xuts-axa muⁿ'hū qalpaī' ỵipaī'. Temau'x-axa ỵālsaī' ītsaī'sik·s. Temuⁿ'hū mis-axa qalpaī' qaī'-slō, tem k·au'xuts muⁿ'hū qalpaī' aỵaī' nā'k·s ⁱk·ku'saux LXuỵū'xᵘtanx kus pū'tstEX. Tem k·au'xuts muⁿ'hū qalpaī'nx wustaī'nx tem k·au'xuts muⁿ'hū halā'tsī LEma'lhīsx. Nā'k·eai ⁱk·kusau'x mila'hasanx, tem k·au'xuts muⁿ'hū yipaī'. Tsū'nk·xEk·emaux hāᵃ'tsE mEā'ỵalx, temuⁿ'hū sūdāᵃ'stk·emỵuk· temuⁿ'hū kus tsqēⁿ'xak·s mEłī'it qauwīsaī'. Temuⁿ'hū mi'saux wī'lx nā'k·s ⁱk·ku'saux mila'hasanx kus pō'tstEX, temuⁿ'hū mEha'łtalx kus tsqēⁿ'xak·s mEłī'it hau'k·s. Temuⁿ'hū mis k·eaī', tem qauxa'nk·s mEha'k·!talx. Temuⁿ'hū mis k·eaī', tem ainaī'. "Qauxank·sa'łnx ta'stin tāᵋ." (Repeated several times.) Temau'x-axa munⁿ'hū ỵālsaī' ītsaī'sik·s. Temuⁿ'hū mis-axa qalpaī' qaī'-slō, temau'x muⁿ'hū tī'ūt!ʻwantxaī' mEqamī'nta is tsī'tsik·!. Temuⁿ'hū mi'saux k·eaī', temau'x muⁿ'hū qalpaī' ayaī'. Temuⁿ'hū mi'saux wī'lx nā'k·s ⁱk·ku'saux mila'hasanx kus pō'tstEX, temuⁿ'hū ma'ỵEXa kus qala'xstet. "K·ist-ū tsimaī'm tsitsk·!atxaī'm qauxa'nk·s." Temau'x muⁿ'hū k·e'a qau'wīs kus qala'xstet tsk·!ī'txa, te'młtaūxa [3] k·im spū'yū kutsī'tsk·!ik·. Temuⁿ'hū qalpaī' kus mena'tet, te'młta muⁿ'hū-axa halā'tsī spū'ỵū kutsī'tsk·!ik·. Temuⁿ'hū qalpaī' tsk·!ē'txa kus qala'xstet, te'młta muⁿ'hū l·ō'tsū ī'mstatxū. Sūdāᵃ'stk·emaux tsitsk·!atxaī', temuⁿ'hū sūdāᵃ'stk·emỵuk· ts-tsk·!aī'sk· kus mena'tet te'młtaⁱ Laxayaᵋ wī'lx. Temau'x muⁿ'hū qāᵃ'ltE tsi'tsk·!atxaī'. Tem ⁱLīyaᵋ qāᵃ'tsE temau'x muⁿ'hū LEai'sx kus tsī'tsik·!. Temau'x hī'k·e muⁿ'hū tsitsk·!ayū'LX. Temụⁿ'hū ⁱLīyaᵋ qāᵃ'tsE temuⁿ'hū łEỵū'łiỵū. Temuⁿ'hū mi'saux łkwa'līLX,[4] temau'x-ukᵘ hī'k·e tukłnūi'nx. Temuⁿ'hū mis łkula'ỵū leʻwī'k·s, temau'x muⁿ'hū Lōhaī'.

Temuⁿ'hū mi'saux wī'lx qauxa'nk·s, temau'x muⁿ'hū ayaī'. Tem ⁱLīyaᵋ qāᵃ'tsE te'młtaux tskwaỵū'LX tas hī'tslEm. Te'młta ⁱLīyaᵋ qāᵃ'tsE temau'x LEai'sx tas hī'tslEm ⁱk·awī'Lau k·īᵋlhya. Tsila'haLX qauwāᵋᵃ. "K·ōlō'kwista'L, k·ōlō'kwistaʻL, k·ōlō'kwistaʻL." Qauwāᵋᵃ hī'k·e mEqā'amt tas tsa'sidōo. Temuⁿ'hū saux wī'lx, temi'LX muⁿ'hū pxēltsūsaī'nx xaku's qala'xstet. "Nā'k·sEp-E'n yā'xau?"—"Ā'a, yalā'sautxaʻL-axa Lin leʻwī'k·s."—"Hanī'k·EpE'n-axa?"—"Ā'a, łimtsla'xaxamtaʻL ayā'sal nā'k·s ⁱk·łk·a'xk·examt silī'kwEX."

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[1] *yūxa+ -uku.*

[2] Literally, "From where (thou art) may (it) please (thee to come) back, my father."

[3] Contracted for *te'młta + -aū + -axa.*

[4] *kul-* TO REACH.

(with) his head gone. Thereupon they two took him back into the house. And when daylight appeared again, they two departed once more. And when they two came to where they had found their (dual) father, they came upon the blood which had dropped (to the ground). Then they two followed it wherever it was leading. But (it was) not long when they two became lost, whereupon they two turned back. Then they two arrived again at where they had (previously) found the blood and began to follow that blood again. And then the eldest (brother) began to cry, "Wherever thou art, my father, (I) wish thou wouldst come back!" Then they two came once more to (the place) where they had (previously) lost (the trail of) the blood. And then they two turned back again and returned to the house. And then when another day came, they two went again (to the place) where they two had (previously) found the blood. So they two followed it once more but lost themselves similarly. Then they two turned back (from) where they had lost (the trail of the blood). Four times they two went out in vain, and on the fifth day he who had a dog for a mother went first. Then when they two came to where they had (previously) lost the blood, the one with the dog as a mother began to sniff around everywhere. And when he finished he sniffed for a long time upward. Then when he was through he began to cry, "Our (dual) father was (carried) up above." (He said this several times.) Thereupon they two went back into the house. Then when daylight appeared again they two began to make many arrows. And when they two were through they went out once more. And when they two came to (the place) where they had (previously) lost their blood, the elder (brother) said, "We two will try to shoot upward (from) here." Then, verily, the elder of the two began to shoot first, but his arrows dropped back near him. So then the younger (brother shot) next, but likewise his arrows fell back. Then again the elder (brother) shot; nevertheless the same thing happened. Five times (each of) them two shot, and after the fifth shot of the younger (brother, the arrows) at last did not come back. Then they two kept on shooting for a long time. And not long (afterward) they two saw (one) arrow. Then they two just kept on shooting at it. Then (it was not) long before (the arrow chain) came nearer. And when they two (could) reach up to it they just stuck (some more arrows) into it. Finally, when it reached to the ground, they two climbed up.

And then when they two arrived above, they started out. But not long (afterward) they two heard some people. And (it was) not long when they two saw some people who were approaching (and) singing. All were singing, "We are chunky; we are chunky; we are chunky." All the women (who came with these people) had packs (on their shoulders). So when they two arrived (there), the elder (brother) asked them, "Where are you going?"—"Oh! we are going back to our home."—"Where are you (coming) back from?"—"Oh! we are on our way back from war dancing (at a place) where many people had

—“Ū′k·-En ^{i}k·Lxama′nLnx?”—“Ā′a, tsqē^{n}′xak·s mEłī′it ts-ta′ak· qxaīnī′k·sīwī′Lnx.”—“Ā′a, tem īs ī′mstE-ā′ tem ta′sEp-axa k·ī$^{\varepsilon}$lhya ỵālā′sau?” Temi′Lx mu^{n}′hū hī′k·e pEnhū′Lnx īs mū′kuts!ū ỵā′sau: “K·-Līỵa$^{\varepsilon}$ lā^{a} pin Lān, k·-tai$^{\varepsilon}$ q!u′lsin.” Tem hī′k·e tsuwa′salỵEm tas mEqā^{a}′mtū. Lā′k·Ets hauwī′i nā′k·eai tsuwa′sau kus hī′tslEm lā′k·auxuts[1] łqaỵa′tist.[2] Tem īs ī′mstE tem kus ī′mstE ts-hīlkwaī′sk· kus q!u′lsin. Lā′k·auxuts łqaỵa′tist, k·iłta′s tsuwa′saltxam, lā′łta mi′siLx imī′stal nā′mk· mi′siLx pinū′hūsalLnx kus tā′ming·ink·.

Temu^{n}′hū mi′siLx Lxaỵaī′łnx, temau′x mu^{n}′hū xē′tsux^{u}. Temu^{n}′hū ^{i}Līỵa$^{\varepsilon}$ qā^{a}′tsE te′młtaux qalpaī′nx tskwaỵū′Lx kus hī′tsLEm. Temau′x mu^{n}′hū aỵaī′; te′mlta ^{i}Līỵa$^{\varepsilon}$ qā^{a}′tsE temau′x LEai′sx kus xe′Lk·it tsā′sidōo. Temau′x mu^{n}′hū hak·Eqalxūi′-slō Lhainaī′Lnx. K·au′xuts hī′k·e xū′sī mEk·anū′‘wīx[3] k·au′xus k·eaī′mi, k·au′xus hī′k·e kūtsxa$^{\varepsilon}$ỵa′a[4] kuts-qō′nk·aux, k·au′xus mu^{n}′hū haqā′nt!uxsaīmi tsa$^{\varepsilon}$lhya: “Hā′nehā′, hā′nehā′, hā′nehā′, hā′nehā′.” Temu^{n}′hū ^{i}Līỵa$^{\varepsilon}$ qā^{a}′tsE tem ma′ỵExa kus qala′xstet kus mukwa$^{\varepsilon}$slī. “Ī′īn hā t!īlī′, hata′mE xas hī′tsLEm Lhaỵā′nautEmtsx.” Tem ma′ỵExa kus xam$^{\varepsilon}$. “Hauwī′ist-ā′ hū^{n}′k·i waū′st!aūtxaī tem k·ist xas hī′tsLEm Lhaỵā′nautEmts hanī′k·eai? T!ī′la-slō hī′k·e.” Temu^{n}′hū ^{i}Līỵa$^{\varepsilon}$ qā^{a}′tsE temau′x mu^{n}′hū p!ī′xtEstEx. Temu^{n}′hū mi′saux tsqē′wuLnx, temau′x pxēltsūsa′Lnx. “Lā′tqaītxapst-E′n mu^{n}′hū?”—“Ā′a, waū′st!aūtxaxan.”—“Te′mipst-E′n mu^{n}′hū lā′tqaī tem kusi′pst tsila′hax?”—“Ā′a, Lqa′tūt ^{i}k·silī′kwEx ^{i}k·Lin ītsaī′s, tem yu′xū ^{i}Līya$^{\varepsilon}$ k·ā′sal-slō.”—“Ū′k·-En ^{i}k·Lxamā′nLnx?”—“Ā′a, ts-qē^{n}′xak·s mEłī′it ts-ta′ak· ^{i}k·qxēnī′k·sīwī′Lnx tem-axa tai$^{\varepsilon}$ ts-Lō′k·ik· wīlī′salỵusEmux^{u} tem-uk^{u} axa qau′x qalē′tsx īs ītsaī′s.” “Ā′a, tem-E′n mu^{n}′hū lā′tEqstEx-slō[5] mi′sipst-axa ỵālā′sal?”—“Ā′a, ỵikū′kuxEmk^{u} hī′k·e kus pī′tskum.”—“Lā′tqapst-E′n wī′lal?”—“Ā′a, xan sī$^{\varepsilon}$t Lhaỵa′tsaltEmtsxaxan[6] ha′aits-auk· tem-axa yalā′sal k·aū′k·s Temu^{n}′hū mis ỵikū′kwal kus pī′tskum, te′mxan-axa łō′łqudaltEmtsx.”[7]—“Ū′k·-En k·ipst sī′tEx?”—“Ā′a, qa′tsE ^{i}k·qa′kus qxēnī′k·sīwīLx kus tsqē^{n}′xak·s mELī′it ts-ta′ak·.”—“Te′mipst-E′n mu^{n}′hū lā^{a}, mi′sipst k·ilū′wał?”—“Ā′a, k·Ets hī′k·e kō′k^{u} tspīū′tīsx[8] te′mxan-auk· tsī^{n}′sal kwī′k·s.”—“Te′mipst-E′n mu^{n}′hū lā′tqal?”—“Ā′a, hī′k·auk· k·ū′k^{u} tsk·ī′x kuxa′n sī$^{\varepsilon}$t te′mxan tai$^{\varepsilon}$ qwon mā′xaỵux^{u}. Temu^{n}′hū misa′‘L k·aū′k·s-axa wī′lal, te′mxan k·!ē′tsik·s Lta′xwalx kus kwī$^{\varepsilon}$ te′mxan mu^{n}′hū łtsūlā′qanalx[9] kuxa′n hū′lhum.”—“Tem-E′n mu^{n}′hū qaū′k·eai Lhalā′snalx,[10] mi′sipst Lowā′qalx?”[11]—“Ā′a, hī′k·exan mu^{n}′hū xas yu′xwīs.”—“Te′mipst-E′n

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[1] *lā′k·Ets + -aux.*

[2] *qait-* TO CUT.

[3] *k·anxu-* TO DIG.

[4] *kwī′tsEx* FEATHER.

[5] Literally, “How does it get all over?”

[6] *haits-* TO CROSS.

[7] Transposed for *łElō′qutaltEmtsx; lōqut-* TO TAKE.

[8] Misheard for *tspīū′tīyusx.*

[9] *tsūla′qan* PACK.

[10] *halsn-* TO TAKE CARE OF.

[11] Simplified for *LELowā′qalx; Lōq-* TO DRY.

assembled.”—“Who was the one who was killed?”—“Well, they went down to the father of (him) who has a dog for a mother.”—“Oh! and for such reason are you on your way home?” Then they were just brushed aside with a bow and were told: “Your name will be nothing; it will be only Flies.” Then those who had packs (on their backs) just crawled around with them. Those people were crawling around everywhere, even after they were cut in two. And this is the reason why Flies act thus. Even after they are cut in two they still keep on crawling around, because they did so when they were pushed aside at that time.

And then after they were through (with these flies) they two started out. And then (it was) not long when they two heard again some people. So they two went (there); but (it was) not long before they two perceived two women. Then the two (women) were watched (by them) from a hiding place. The two (women) would dig just a little bit, would stop and would use their (dual) digging sticks as feathers (while) they two would dance on their knees singing: *Hā'nehā', hā'nehā', hā'nehā', hā'nehā'.* But not long (afterward) the older (of) these women said: “I feel exceedingly hot. It seems as if some person is watching me continually.” Thereupon the other one said: “Are we two digging here for the first time that a person should watch us two from somewhere? It is just hot all over.” And then not long (afterward) they two were approached. And after they two were approached they two were asked, “What are you two doing now?”—“Oh! we two are digging roots.”—“And what do you two (mean) when you are singing?”—“Oh! in our house everybody is dancing the murder dance, but they have not finished yet.”—“Who is it who was killed?”—“Oh! they went down to the father of him who has a dog for a mother, but they came back with his head only, and (now) it is hanging high up in the house.”—“Oh! what time is it when you two usually go home?”—“Well, the sun is just setting.”—“How do you two habitually arrive (there)?”—“Well, our (dual) husband always brings us two over to this side and then goes back to the other side. And then when the sun is in the west, he usually takes us two back.”—“Who is the husband (of) you two?”—“Oh! he is the one who, as has been said before, descended to the father of that (boy) who has a dog for a mother.”—“Now what do you two do when you get into the canoe?”—“Oh! he just floats with it away from the shore, and we two always jump into the canoe.”—“And what are you two usually doing then?”—“Well, our (dual) husband just lies in the middle (of the canoe), while we two keep on paddling. And then whenever we arrive again at the other side we two always pull the canoe ashore, and then we two habitually carry our (dual) fern roots.”—“And who looks after it usually when you two dry it?”—“Oh! just we two muⁿ′hū łlā′tqalx, mis ʟowā′qal? Pītsuwā′ltxapst-ā′?"—"Ā′a, hī′k·exan qauwāᵋᵃ ʟpī′talx[1] kus ʟᴇyā′tsit kwas ītsaī′s."—"ⁱʟapstīyaᵋ[2] ā′ ʟts!īⁿsalx?"—"Ā′a, łt!ī′ʻyalxaxan.[3] Temuⁿ′hū mis ts!īⁿ′sal, te′mxan muⁿ′hū nūnū′sit!alīʟx[4] kuxa′n sīᵋt."—"Lā′tqap-ᴇ′n muⁿ′hū pilaī′x?"—"Ā′a, hahaī′kwauk· tsk·ī′x, nā′mk· mi′sxan kūi′tsitxanx kuxa′n hō′lhum. Temuⁿ′hū mis nōnō′sal, temuⁿ′hū pilā′tqwal."—"Temip-ᴇ′n lāᵃ mi′sip tsinū′sal? Ū′k·-ᴇ′n qau′wīs a′yal?"—"Ā′a qwo′nxan qau′wīs tsinū′sal, temuⁿ′hū qwaᵋma tsī′k·al, tem-auk· haya′kwal."[5]—"Hanī′k·-ᴇ′n-slō tsk·ī′x kuha′m qtī′m?"—"Ā′a, hak·aī′k·-slō tsī′k·al."—"Te′mipst-ᴇ′n muⁿ′hū lāᵃ mi′sipst k·!ila′hal īs qamłī′s?"—"Ā′a, k·a′xk·exan k·!ila′hal."—"ⁱʟapstīyaᵋ ā′ nā′mk· ʟowā′staltuxᵘ xa′pstin sīᵋt?"—"ⁱʟīyaᵋ."—"Te′mipst-ᴇ′n muⁿ′hū lāᵃ mi′sipst mᴇtslaī′qᴇstaị?"—"Ā′a, īs ʟxatōwaī′-slō k·xa′ns xa′mk·e." Temuⁿ′hū mi′saux ʟxaaī′łnx pxē′pxēltsūsa′łnst, temau′x muⁿ′hū qłnpt!a′łnx. Temau′x muⁿ′hū qa′tsᴇ-axa k·ts!a′yuxᵘ kuts-ła′qusink·. Īs ī′mstᴇ tem kus ī′mstᴇ ts-hīlkwaī′sk· kus k·inā′q.[6]

Temau′x muⁿ′hū ayaī′ nā′k·s ⁱk·ku′saux tāsinaī′yūʟx. Temuⁿ′hū mi′saux wī′lx kus nā′tk·ik·s, temau′x ʟᴇai′sx kus hī′tsʟᴇm ⁱk·-tspīū′tīỵᴇm kō′kᵘ. Hī′k·auk· k·ū′kᵘ tsk·ī′x kwaku′ts-kwīsk·, tsila′hax, "Qauxa′nk·s-ū īī a′yᴇx nᴇka′xusaīs!" (Repeated several times.) Temau′x muⁿ′hū k·eai′xtsayū′ʟx. Temau′x-auk· muⁿ′hū tsīⁿsī′ kus kwī′k·s. Temuⁿ′hū kus qala′xstet tem sū′wīỵū hata′hak· kuts-sī′yak· k·i′lōk·s. Temuⁿ′hū ma′yᴇx kuts-sī′tᴇk·aux. ʻHaⁿāⁿ′, lā′k·ᴇts hū te′mtsāx[7] ī′mstᴇ?"—"Ā′a, ⁱʟanīyaᵋ ā′ hī′tsʟᴇm, k·ins iʟa qalī′ʻtsxam?" Temi′ʟx-axa muⁿ′hū ʟq!aī′. Temuⁿ′hū mi′siʟx-axa wī′lx k·aū′k·s, temau′x muⁿ′hū xkuyū′ʟx kuts-sī′tᴇk·aux temau′x muⁿ′hū tsūlqanaī′nx kuts-hū′lhumk·aux. Temuⁿ′hū siʟx-axa wīlx ītsaī′sik·s, temau′x muⁿ′hū kūitsaī′nx kuts-hō′lhumk·aux. Temuⁿ′hū k·u′kuts[8] hayā′ntxal qauxa′nk·s kus qala′xstet k·is ainaī′m, lā′łta mis ʟhanā′tnalx kuts-ta′ak·aux ts-ʟō′k·ik· hī′k·ukᵘ qalī′tsx kwas xwēⁿ′sīyust!. Tem k·ᴇts muⁿ′hū ⁱʟīỵaᵋ qāᵃ′tsᴇ tem k·ᴇts muⁿ′hū ma′ỵᴇxa kus mena′tᴇm. "Qailā′ xūtsā′ tem kus pk·ilī′wal kuts-k·!ī′k·ik· kusi′n ta′maxt mu′kus-ukᵘ[9] hayā′nal qauxa′nk·s? Hata′mᴇ ha′ kus ʟōk· kwas ʟhayā′nalx."—"Lā′tqin-ᴇn-ā′,[10] ⁱʟanīyaᵋ ā′ hī′tsʟᴇm, k·inau′k·s[11] tsqaī′stsxam, sis łtsi′mxtᴇmtsx xas xwēⁿ′sīỵū, mu′kusin łtsimī′xsalx[12] kusi′n hū′lhum temi′n k·!a′mal kus xwēⁿ′sīỵū?" Tem k·ᴇts muⁿ′hū ʻmis qalpaī′ płūi′ kus xamᵋ kus mukwaᵋslī temuⁿ′hū łpihī′yū[13] kuts-

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[1] *pt-* TO GIVE, TO ISSUE.

[2] *ⁱʟīyaᵋ + -pst.*

[3] *t!ī′ʻ-* TO THROW INTO FIRE.

[4] Reduplicated stem *nūns-* TO EAT.

[5] *haīku- . . . -auk·* TO BE IN MIDDLE.

[6] That is to say, "sheds her skin every now and then."

[7] Obscure. Perhaps miswritten for *tem+tsaᵋtīʳ*.

[8] *k·ᴇts + -uku* .

[9] Abbreviated for *te′mkus-uku*.

[10] Both suffixed particles of interrogation are used here.

[11] *k·is+-n+-auk·*.

[12] *tsimx-* TO WORK.

[13] *pʻ-* TO SPREAD, TO DIVIDE.

ourselves."—"And what do you two usually do after (the roots) are dry? Do you two habitually divide them?"—"Yes, we two always distribute them among the people in the house."—"Do you two never cook it?"—"Yes, we usually throw it into the fire. And after it is cooked we two usually feed it to our (dual) husband."—"And how do you sit down (to eat)?"—"Well, he lies down in the middle, while we two are drying our (dual) fern roots. And then after he eats he usually sits down."—"And how do you usually go to bed? Who goes habitually first?"—"Oh! we two go first to bed, then he always lies down afterward, and he customarily (sleeps) in the middle."—"On which side lies thy younger sister?"—"Oh! she always sleeps on the left side."—"And how do you two (act) whenever you two go out at night?"—"Oh! we always go out together."—"Does not your (dual) husband ever go with you?"—"No." . . . Then after the asking of the various questions was accomplished they two were stripped (of their skin). Then those two (brothers) put on their skins. And this is the reason why Snake acts thus.

Then they two went to (the place) to which those two (women) directed them. And when they two came to the river they saw a man floating in a canoe far from the shore. He was just lying in the middle of his canoe singing, "Come up, please, make war on me!" (He sang this song several times.) Then they two got ready for him. They two (were going to) jump now into the canoe. And then the older (brother) dropped one of his legs into the water. So their (dual) husband said, "Well, wherefore art thou (acting) thus?"—"Oh! am I not human; can I not be tired?" Then they went back across. And after they came back to the other side they two dragged (ashore) their (dual) husband (while he was still in the canoe) and thereupon packed their (dual) fern roots. Then when they came back to the house they two began to dry their (dual) fern roots. And whenever the older (brother) would look upward he would begin to cry, because he was all the time looking at the head of their (dual) father (which) was just hanging by the smoke hole. But then (it was) not long before the youngest (member of the family) said: "Why is it that my sister-in-law makes her eyes shed tears whenever she looks upward? It seems as if she is continually looking at that head."—"What am I? Am I not a person? Can not my eyes smart as the smoke works on me, because I continually stir up my fern roots, while I bend over the smoke?" And (after a while) when that same woman stood up again, her dress spread suddenly

ilqsī′sk·,[1] tem ʟᴇīsti′kīyū kuts-k·īyaīk·. Te′młta k·ᴇts muⁿ′hū ma′ỵᴇxa kus mena′tᴇm. “Ī! Mᴇk·aī′t-auk· taᵋ kusi′n ta′maxt.” Te′młta hī′k·e psilō′qutsūsaī′nx[2] xakuts-ʟī′ak·. “Ā′a, k·īla′! Qauwāᵋᵃ hī′k·e ī′mstᴇ ts-hīlkwaī′sk· tas Qaiⁿ′hausk·it-s-tsā′sidū, qauwā′t-auk· hī′k·e mᴇk·aī′t.”—“Te′młtan hī′k·e hauwī′i ʟᴇai′sx xatᴇqwo′n.” Temuⁿ′hū ỵaī′x-auk· īs haiⁿᵋ ts!ilxūi′ kus mukwaᵋslī.

Temuⁿ′hū mis łōqaī′ ts-hū′lhumk·aux, temau′x muⁿ′hū pitsxwaī′ hau′k·s kwas ītsaī′s. Temuⁿ′hū mi′saux k·eaī′, temuⁿ′hū aỵaī′ k·ū′wak·s kwas xamᵋ. Tem hī′k·e łhaỵā′nīłt!xaỵū′sʟnx,[3] mis k· !ilhaī′. Temuⁿ′hū mis wī′lx k·ū′k·s, temuⁿ′hū wahaỵaī′nx kus pᴇnī′k·. Temuⁿ′hū mis ʟhainaī′ʟnx, tem ma′ỵᴇxa kus xa′mᴇt-s-mᴇsha′lslatsʟō. “Hū hū hū, tsaī′kits āltqaī′,[4] łī′ts-aū k·-hūⁿ′k·i qau′x pī′tsuxs kla′msʟᴇm.” Temuⁿ′hū ỵaī′x-auk· īs haiⁿᵋ qamlaī′ kus mukwaᵋslī. Qō′tsxukᵘ [5] taiᵋ łōū′lxasx. Temau′x ⁱʟīyaᵋ pxēltsūsa′ʟnx kus tsā′sidōo sau′xus [6] k·ū′k·s ītaᵋ pī′tsuxs. Tem-ukᵘ hī′k·e k· !xau′wīt!iʟx kus łku′nkut!īs, as hō′lhum tem-axa muⁿ′hū aỵaī′. Temuⁿ′hū misaxa wī′lx, tem-auk· muⁿ′hū t!ihī′. Temuⁿ′hū mi′siʟx k·eaī′ ʟnū′nst, temau′x muⁿ′hū aỵaī′ qauxa′nk·s-auk· ʟtsinū′st. Temuⁿ′hū ⁱʟīỵaᵋ qāᵃ′tsᴇ temuⁿ′hū wī′lx kuts-sī′tᴇk·aux, temi′ʟx muⁿ′hū tsinsūi′. Temuⁿ′hū ⁱʟīỵaᵋ qāᵃ′tsᴇ temuⁿ′hū łīlxwī′ kuts-sī′tᴇk·aux, tem-ukᵘ pkaī′nx kus qala′xstet. Tem ma′ỵᴇxa kus mukwaᵋslī. “Ī′ī! ala′k·ūs, hī′k·e mᴇtslaī′qastaītxan.” Temuⁿ′hū qalpaī′nx k· !ilxwīỵū′ʟx kwas xamᵋ, te′młta k·ᴇts l·ō′tsū muⁿ′hū ī′mstᴇ ma′yᴇxa. “Xa-ala′k·ūỵᴇmts hī′k·e. Nā′mk·-ᴇn k·xa′nts [7] ī′k·xa imī′stal?” [8] Tem-axa muⁿ′hū qaxt!aī′xasx temuⁿ′hū atsk·aī′. Temuⁿ′hū ⁱʟīỵaᵋ qāᵃ′tsᴇ temau′x muⁿ′hū k·!ilhaī′ temau′x-ukᵘ qauwāᵋᵃ sipt!aī′nx tas kwīᵋ tem-axa qauwāᵋᵃ tas lāᵃ, qauwāᵋᵃ hī′k·e tas xā′luxᵘ. Temau′x-ukᵘ sipt!aī′nx lās tas puū′yaᵋ. Temuⁿ′hū mi′saux k·eaī′, temau′x-axa muⁿ′hū aỵaī′. Te′młta tsila′hax kuts-sī′tᴇk·aux: “Qauxa′nk·s-ū a′ỵᴇx, nᴇkau′xsaīs!” Temuⁿ′hū mis-axa atsk·aī′, temuⁿ′hū tk·ī kus mena′tet temuⁿ′hū łqaitayū′ʟx kuts-ta′ak· ts-ʟō′k·ik·. Tem-ukᵘ muⁿ′hū tsīqaī′nx kuts-sī′tᴇk·aux qaku′s qala′xstet.

Temuⁿ′hū tsqēdī′ kus pō′tstᴇx qxe′nk·s nā′k·s ⁱk·ku′s tsk·ī′x kus mᴇsha′lslatsʟō. Temuⁿ′hū ‘walhaī′: “Sin maᵋtūn, tūhī′ tᴇha′m łō′qwa.” Te′młta ⁱʟīyaᵋ ū′k·eai xū′sī pī′ūsxaᵋyaī. Temuⁿ′hū qalpaī′ ‘walhaī′, te′młta l·ō′tsō muⁿ′hū ⁱʟīyaᵋ qaū′k·eai wust!ina′yūʟx. Tem-auk· muⁿ′hū qeī′nx kus ʟk·ilī′t!a. Temuⁿ′hū mis-auk· ʟqeī′tᴇx, temuⁿ′hū mis ʟᴇai′sx, tem ma′yᴇxa. “Pū′tstᴇx łla′.” Tem k·ᴇts muⁿ′hū ma′yᴇxa kus mena′tᴇm. “Nī′tsk·xat xūts pū′stᴇx ʟla′? ʟō′xhāⁿ [9] ʟᴇyā′saux mis hī′k·e ts-hīlkwaī′sk· tas k·i′mhat-s-

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[1] *laqs* DRESS.

[2] *silqu-* TO BE COOL.

[3] A phrase difficult to render literally. Consists of: *l-* prefix; *hain-* TO LOOK; *-ī* inchoative; *lt!x* reciprocal; *-ai* inchoative; *-ūsx* accelerative; *-ʟnx* passive.

[4] Hard to render. Evidently misheard for *ts-haiⁿk· k·ᴇts iltqaī′*.

Footnotes continued on p. 145.

open and her knife stuck out. And then the younger (boy) said: "Oh! Verily, my sister-in-law has a knife inside (her dress)." But his mother tried to quiet him down (saying): "Yes, my son! Such is the custom of all the women who live in Qai^n'hausk·; they have all knives inside (their dresses)."—"But I see it just now myself." Then that (disguised) woman began to fear very much (lest she be recognized).

Then when their (dual) fern roots were dry they two began to distribute them all over the house. And when they were through then one of them went to the next house. And she was just stared at in surprise when she went out. And when she came to the next house she opened the door. Then when she was perceived, one old woman said, "*Hū hū hū*! This is the very first time that an Earth-person is going to distribute (roots) up here." So that woman became exceedingly bashful. Only (in so far) they two forgot themselves. The two Snake women had not been asked whether they two distributed (food) also (among the people of) the next house. So she just threw away at them the bundle, the fern roots, and went back home. And when she came back she poked (the rest) into the fire. And after they were through eating they two went upstairs in order to lie down. And then not long (afterward) their (dual) husband arrived, . . . whereupon they went to bed. But not long (afterward) their (dual) husband turned over. So he turned over on his back and began to sleep. And then not long (afterward) they two went out and began to punch holes in all the canoes and also (in) all (other) things, (even in) all the clamshells. They two punched holes even in the buckets. And then when they two finished (it) they went back (into the house). However, their (dual) husband was (still) singing, "Come up here; make war upon me!" Finally, after he fell asleep again, the younger (brother) arose and cut down the head of his father. At the same time the elder brother cut off the head of their (supposed) husband. (Then they two departed.)

And then the blood (of the killed man) began to drip down to where that old woman was lying. Thereupon she began to shout: "My daughter-in-law, *aqua tea cadet*." But nobody made any answer at all. So then she began to shout again; but in the same way nobody called back to her. Then she lit the fire in (the house). And now after it was light and when she saw (what happened), she said, "It looks like blood." Thereupon the younger (boy) said: "Now what dost thou mean (by saying) it looks like blood? I thought thou didst always maintain that it was just the fashion of the women from there

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[5] *qō'tsaux + -uk^u.*

[6] *sis + -aux.*

[7] *k·Ets+ -xan.*

[8] That is to say, "When did we ever before have our monthlies at two separate periods?"

[9] Etymology obscure. Evidently a particle. Rendered by the narrator "I thought that thou."

tsā′sidū qauwā′t-auk· hī′k·e mᴇk·aī′t? Lā-ᴇ′n k·ᴇ′xs milk·īsa′a te′mx pᴇai′nax?”[1] Tem k·ᴇts muⁿ′hū phainsaī′ kus mena′tᴇm. Temuⁿ′hū mis wī′lx qauxa′nk·s-auk·, te′młta taiᵋ kuts-hā′at!ak· ʟxūi′nx ⁱk·tsk·ī′x ỵū′xaukᵘ ts-ʟō′k·ik·. Tem k·ᴇts muⁿ′hū ma′ỵᴇxa. “Lā′tquwaux tsīqaī′nxaux-ukᵘ taᵋ sin hāᵋt!?” Tem k·ᴇts-axa muⁿ′hū aỵaī′ qxe′nk·s ỵā′sau: “Wustitaī′tistaux hāᵃ′łqa!” Temuⁿ′hū qauwāᵋ-axa tk·ī kus ʟᴇỵā′tsit temuⁿ′hū ʟkū′łnx kus kwīᵋ temuⁿ′hū k·ilwīyū′łnx. Tem-auk· hauwī′i hī′k·e yikū′kwᴇx, te′młta k·im siʟī′ỵū, tem hī′k·e mᴇʟpilūⁿ′salx[2] kuts-hī′tᴇk·. Temuⁿ′hū qalpā′ʟnx tsā′ms ʟkū′ʟnx, te′młta l·ō′tsū muⁿ′hū ī′mstatxū. Temuⁿ′hū hī′k·e hamstīᵋ tsimā′ʟnx kus kwīᵋ, te′młta muⁿ′hū ʟxūi′łnx mis-ukᵘ hī′k·e qauwāᵋᵃ sa′pt!ist. Temuⁿ′hū qalpā′łnx tsimā′ʟnx kus kala′xkala, te′młta muⁿ′hū l·ō′tsū ī′mstatxū: hī′k·auk· hauwī′i ỵikū′kwᴇx, te′młta k·im siʟī′ỵū. Temuⁿ′hū qauwāᵋᵃ tas lāᵃ tsimā′ʟnx. Lās tas xā′luxᵘ tem ʟkū′ʟnx temuⁿ′hū k·ilūwīỵū′ʟnx, te′młta l·ō′tsū muⁿ′hū ī′mstatxū. K·ᴇts hī′k·e hauwī′i ỵikū′kwīỵᴇm kus mᴇxā′lxutū, k·is k·im sik·!ī′ỵut!ᴇmxus. Temuⁿ′hū lās tas qā′wīỵū te′młta muⁿ′hū tsimā′ʟnx, te′młta muⁿ′hū ītaᵋ ī′mstatxū. Temau′x[3] muⁿ′hū ʟxaī′ʟnx, lā′łtasaux łtā hī′k·e qauwāᵋ tas lāᵃ sipt!aī′nx; lās tas puū′ỵaᵋ temau′x sipt!aī′nx.

Temau′x-axa muⁿ′hū wī′lx k·aū′k·s, temau′x-axa muⁿ′hū aỵaī′. Temuⁿ′hū misau′x-axa wī′lx nā′k·s ⁱk·ku′saux qłinī′ptnx kus tsā′sidōo, nā′mk· saux ỵā′xau. Temau′x muⁿ′hū xē′tsuxᵘ, spai′txwaux-axa temau′x-axa muⁿ′hū yūxē′nx kus k·inā′q ts-ʟa′qusink·. Temau′x-axa muⁿ′hū ūxūi′nx kuts-mū′kuts!ūk·aux nā′k·eai ⁱk·saux k·ī′stanx, kuts-ta′ak·aux ts-ʟō′k·ik·. Temuⁿ′hū mi′saux-axa wī′lx nā′k·s kusau′x pā′k·!sanx kus tsī′tsik·! ⁱk·tsa′mtsūk·aux, nā′k·eai kusau′x ʟowa′hasal, temau′x-axa muⁿ′hū qxenk·saī′. Temau′x-axa taiᵋ xe′ʟk·it-s-tsī′tsik·! ỵūxē′nx k·u′kwaiī[4] ⁱʟīỵaᵋ kulaī′ lā′ak·s, nā′mk· sis tsk·īⁿ′tsī ʟowa′txaỵūsxam. Īs ī′mstᴇ tem xa′mᴇt-s-tsk·īⁿ′tsī nā′k·eai ⁱk·ta′s leʻwī′ haiⁿk· kulaī′x lā′ak·s. Temuⁿ′hū mi′saux-axa wī′lx qxe′nk·s, temau′x-axa wī′lx. Temuⁿ′hū ʟqa′tūt si′lkustᴇx. Temau′x muⁿ′hū łō′qutīxwaī′ is ʟpā′k·st! k·u′kwaiī k·ts!a′ỵū kuts-ta′ak·aux ts-ʟō′k·ik·. Temuⁿ′hū ʟi′mk·ilhīxamt si′lkustᴇx. Temuⁿ′hū kūita′ʟnx kus hī′tslᴇm, mis-ukᵘ-axa łk·ts!aī′tᴇmuxᵘ kuts-ʟō′k·ik·. Mᴇk·a′k·ᴇmxtᴇx[5] taᵋ īs ʟpā′k·st. Temuⁿ′hū k·ᴇts xū′sī x·ilumī′sxaī k·u′kus-axa k·im łtsaī′qaỵūsxam. Temuⁿ′hū hỵuwī′łnx:

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[1] The exact meaning of this sentence may be as follows: “Thou who art about to cry, what wilt thou bewail?”

[2] *ʟpilsu-* TO SWIM.

[3] For example, the two brothers.

[4] Consists of *k·ai′ī+-ukᵘ*.

[5] Reduplicated stem *k·īmx-* TO JOIN, TO FASTEN TOGETHER.

(whereby) all had knives inside (their dresses)? Now what reason art thou going to have to cry for?" Nevertheless the younger (man) was going to see (what had happened). So when he arrived upstairs in (the house) he only found his elder brother lying there (with) his head gone. Thereupon he said, "What on earth became of those two who cut off the head of my elder brother?" So then he descended again, saying, "Run after them quickly!" And then all the people woke up, whereupon the canoes were launched and entered. But as soon as a canoe would leave the shore it would sink there immediately, and its owners (had to) swim around. So then different (vessels) were launched, but just the same it happened similarly. Then all the canoes were tried, but it was found that they were all just full of holes. Thereupon the cooking pots were tried next, but in like manner it happened thus: (One vessel) would just go away from the shore, and it (would) sink there. Thereupon everything was tried. Even the clamshells were taken down to the water and entered, but just the same thing happened. Those who had clamshells would hardly leave the shore in them, when they would sink quickly (with the people) who were in them. And then even the spoons were tried, but likewise it happened thus. Finally, they two were given up because they two had really punched holes in all sorts of things; they two punched holes even in the buckets.

So they two came back to the other side, whereupon they two started (home) again. And then when they two came back to where they two had skinned those women, they two took off the skins of the Snakes. And then they brought out once more their (dual) bows from where they two had left them when they two went (by here before). Then they two started carrying home the head of their (dual) father. And when they two came back to where they two had placed those arrows for a sign (to mark their way), where they two had climbed up, then they two went down again. And they two took off only two arrows, so that (the chain) would not reach to the sky when a mountain would happen (to rise up there). And this is why there is one mountain somewhere in this world (that) almost reaches to the sky. So when they two came back down below they went home. Then a general murder-dance took place. And they two began to gather pitch in order to put (back) the head of their (dual) father. In the meanwhile dancing was indulged in by all. Then that person was told to dance while his head was being put back. (At first) they (tried) to make it stick with pitch. But whenever he moved himself (even) a little, it would come off again. Then a song was made: "His

“Mᴇłᵋalā'lt-ukᵘ [1] is ʟqa'tūt.” (Repeated several times.) Temuⁿ'hū hāᵃ'tsᴇ qauwāᵋᵃ is lāᵃ mᴇk·ā'k·īmxtxuỵᴇ'muxᵘ kuts-ʟō'k·ik·; te'młta l·ō'tsū muⁿ'hū ī'mstatxū: K·ᴇts hī'k·e hauwī'i x·ilu'mīsxaī, k·u'kus-axa k·im łtsaī'qayūsxam. Temuⁿ'hū qalpā'ʟnx tsimā'ʟnx kus ts!ām. K·ᴇts sūtāᵃ'stk·emỵuk· kus qamłī's temuⁿ'hū k·ē'k·ī ʟī'qaỵū. Īs ī'mstᴇ tem kus-ukᵘ kwa'xalt kuts-ỵa'halk· kus k·aⁿk·, lā'łta mis īs ts!ām mᴇk·ā'k·īmxtxalī'ỵᴇmuxᵘ kuts-ʟō'k·ik·, nā'mk· mis-ukᵘ axa k·a'ts!tᴇmuxᵘ.[2]

Taiᵋ muⁿ'hū.

12. Kutā'mīyū [3]

(Collected by Farrand in 1900)

Tem [4] īs xa'mᴇt-s-nā'tk·ⁱ tem yā'tsx kus ʟᴇmū'tsk·ᴇxłt!ᴇnū't hak·aū'k·-auk·. Tem-auk· ītaᵋ hak·aū'k· ỵā'tsx kus ʟᴇmū'tsk·ᴇxłt!ᴇnū't. Temi'ʟx muⁿ'hū kus Kudā'mīyū temi'ʟx qauwāᵋᵃ hī'k·e iltqaī' hamstīᵋt-s-pī'tskum, tem-axa īs qamłī's temi'ʟx ỵaⁿ'hats!īⁱk·ᴇts-qā'nūk·iʟx-auk·. Qauwā'tiʟx ts-tᴇ'xk· k·im k·a'ts!inx; ts-āᵋ'qaīk·iʟx [5] temi'ʟx-axa ts-ỵaⁿ'hats!īk· [6] temi'ʟx-axa ts-k·ī'ỵaīk· tem-axa xa'mᴇt-s-qł'npa is qł'npaỵᴇmxt. Qauwāᵋᵃ hī'k·e ts-tᴇ'xk· k·im k·ts!aī'x: qauwāᵋᵃ ts-ta'mtᴇmk· tem-axa ts-t!ᴇli'lk·, tem hata'mᴇ hī'k·e sā'lsxa, temuⁿ'hū hī'k·e puūᵋt īs tsī'tsik·!. Temuⁿ'hū kwa'siʟx k·aū'k· ỵā'tsx kus ʟᴇmū'tsk·ᴇxłt!ᴇnū't temi'ʟx muⁿ'hū. ītaᵋ hī'k·e īmī'stal. Qauwāᵋᵃ īs pī'tskum temi'ʟx hī'k·e qauwāᵋᵃ lāᵃ phīlkwaī'sxa: ʟxwē'ʟxwīyautxaʟx temi'ʟx-axa qatᵋa.

Tem k·ᴇts muⁿ'hū īs xa'mᴇt-s-pī'tskum tem ma'ỵᴇxa kus mena'tᴇm. “ⁱʟīyaᵋ ā' si'ʟxas qwiltsī'ʟn?” Tem yᴇā'łnx. “Taᵋmuqwa hī'k·e. Aī's muⁿ'hū.” Temuⁿ'hū īs xa'mᴇt-s-pī'tskum te'miʟxᴇmkᵘ pī'ūsxaᵋyā'ʟnx. “ⁱʟaxīyaᵋ ā' tqaia'ltᴇx sins qwiltsī'yū, sin anaī's?”—“Ā'a, sxa's tqaia'ldī.” Temuⁿ'hū k·e'a īs xa'mᴇt-s-pī'tskum te'miʟx muⁿ'hū ʟq!aī' ʟqwi'ltsūt kwa'siʟx k·aū'k· kus ʟᴇmū'tsk·ᴇxłt!ᴇnū't. Temuⁿ'hū mi'siʟx wī'lx k·aū'k·s, temuⁿ'hū qauwāᵋᵃ lā'tqat łt!awa'īt si'lkustᴇx: tas łqatᵋat tem-axa ʟxwē'ʟxwīỵaut tem-axa łtsaū'tsūwaūt. Temuⁿ'hū mis qamłī', tem ʟᴇỵaⁿ'hats!īt si'lkustᴇx. Temuⁿ'hū mis-axa qaī'-slō, temuⁿ'hū qalpaī' qauwāᵋᵃ lā'tqat łt!awa'īt si'lkustᴇx. Temuⁿ'hū īs sūdāᵃ'stit-s-qamłī's tem-axa pī'tskum tem hī'k·e muⁿ'hū qauwāᵋᵃ ta'xtī silī'kwᴇx. Temuⁿ'hū hāᵃ'tsᴇ pk·aya'xtsūstxūnx[7] k·inā'mk·s[8] aqāᵋᵃt si'ʟxas hask·a'łn, k·iʟxa's ⁱʟīyaᵋ xamᵋ tsk·ūi'dīyūsxam, k·iʟx ai'ī

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[1] *łᵋalal-* TO WABBLE.

[2] Should read *łk·a'ts!tᴇmuxᵘ*.

[3] A fabled animal regarded as a particularly powerful guardian spirit.

[4] Some incidents of this myth resemble certain episodes contained in the Coos story “Spider-Old Woman.” See Frachtenberg, Coos Texts, pp. 59 et seq.

[5] Contracted for *ts-ā'qayūk·iʟx*).

[6] Contracted for *ts-yaⁿ'hats!īyūk·*.

[7] *k·eaixts-* TO BE READY, TO DECIDE.

[3] *k·is + nāmk·*.

head wabbles as he dances the death dance." (This song was repeated several times.) Then in vain it was (attempted to) make his head stick with all sorts of things; nevertheless the same thing happened: As soon as he would move himself, it would come off again. Then white clay was tried next. After night (had come and gone) five times, it finally became somewhat tighter. For such reason the neck of the Woodpecker is white, because it was several times tried to make his head stick fast by means of white clay when it was put back on (his body).

Only now (the story ends).

12. The Avenger

Now on one river there lived, on one side (of the river), those (Kutā′mīyūs), who were related to one another as younger brothers. And on the other side (of the river) there lived likewise those who were mutually related as younger brothers. And those Kutā′mīyūs they just did everything each day, while again at night they would play the guessing game in their sweat house. All their belongings they were keeping there—their dentalia shells, and also their gambling sticks and, moreover, their knives, and, furthermore, one quiver (made of) a fisher's skin. (This skin still) kept all its parts (intact) there; all its claws and also its teeth, and it just seemed to be alive, although it was only full of arrows. And now concerning those mutual brothers who lived on the other side (of the river), they likewise did thus all the time. Every day they just performed all sorts of deeds; they were spearing and also shooting at the target.

Now one day the younger brother (of the Kutā′mīyūs) said, "(Would it) not (be well) if they were challenged?" But he was told: "Just keep still. Later on (this will be done)." And then one day it was repeatedly called down to them, "Dost thou not want that I should challenge thee, my friend?"—"Truly, if thou wantest it." And then, verily, they crossed (the river) one day in order to challenge those mutual brothers on the other side (of the river). And then when they arrived at the other side, all sorts of games were played by all—target shooting, spearing, and also dice throwing. And after it got dark everybody played the guessing game. And when daylight appeared again then once more all sorts of games were played by all. Now for five nights and days they were doing all sorts of things. Then in vain it was attempted to determine when it would be well to kill them all, so that not one of them should escape, in order that

ʟxu′ntitᴇmuxᵘ kuts-lā′tᴇqłalk·iʟx kusi′ʟx-aū aỵā′hayᴇmuxᵘ.[1] Temuⁿ′hū ⁱk·sūdāᵃ′stk·emỵuk· pī′tskum temi′ʟx muⁿ′hū ʟxaa′maỵūtᴇm,[2] k·iʟx aī′s pī′tskum hask·a′ʟn.

Temuⁿ′hū tsxwa′tīỵū si′lkustᴇx. Temi′ʟx muⁿ′hū hī′k·e amtā′ʟnx kus ʟᴇyā′tsit. Tem taiᵋ kus mena′tᴇm tsk·ūi′dīyū. Temuⁿ′hū ūstidaī′nx xaku′s xamᵋ xaku′s mena′tᴇm. Temuⁿ′hū mis łᴇyū′łtᴇx, tem-auk· muⁿ′hū ʟqaa′ỵū kwas muū′lqayᴇm. Īs ī′mstᴇ tem kus muqwana′hasalt[3] kus muū′lqaỵᴇm, lā′łtas-auk· k·i′mhak·s qā′sal. Tem-axa muⁿ′hū ỵipaī′ kus mena′tᴇm. Temuⁿ′hū mis-axa wī′lx temuⁿ′hū hāᵃ′tsᴇ ʟx·i′ldūt si′lkustᴇx kuts-lā′tᴇqłalkiʟx. Te′młta ⁱʟīỵaᵋ nā′k·eai ʟxūi′ʟnx kwas ītsaī′s, lā′łta mi′siʟx hī′k·e qauwāᵋᵃ ts-tᴇ′xk· mᴇłanā′tnx kwas qā′nūk·. Īs ī′mstᴇ temi′ʟx ⁱʟīỵaᵋ ts-tᴇ′xk· ʟxu′ntitᴇmuxᵘ.

Tem taiᵋ kuts-ʟī′ak·iʟx tem-axa kuts-hā′at!ak·iʟx ts-ma′hatsk· łpa′stīyū′ʟnx. Temau′x-axa muⁿ′hū k·ī′stᴇx. Temuⁿ′hū mᴇhayā′haux[4] kus tsilu′qalāqayaūk·[5] kus mᴇsha′lslatsʟō. Temuⁿ′hū mis xū′sī ʟᴇhā′yaỵū, temuⁿ′hū mᴇk·!ila′halx, temuⁿ′hū pᴇnī′k· t!autxaī′. Temuⁿ′hū mis k·ē′tk·ī xū′sī ʟᴇhā′yaỵū, temuⁿ′hū ītsaī′sik·s aỵaī′nx xa′kuts-tī′k·extᴇtsʟōk· kus yāⁿ′hats!īyū qau′wīs. Temuⁿ′hū tsimaī′ yaⁿ′‘ts!aī kus mᴇk·aī′nīk·slaū. K·ᴇts łts!inī′x kuts-tī′k·extitsʟōk·. K·au′xuts muⁿ′hū yaⁿ′hats!ī′txam, lā′k·auxuts tsaī′sk·! Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ temuⁿ′hū hīlaī′ kuts-mᴇk·aī′nīk·slauk·. Lā′k·ᴇts hāᵃ′tsᴇ yaī′tsxa łtā′sinx,[6] k·iłta′s ⁱʟīyaᵋ xū′sī ʟimk·!ē′nauwī. Temau′x muⁿ′hū ⁱk·sūdāᵃ′stk·emyuk· temuⁿ′hū yᴇaī′nx xa′kuts-tīk·e′xtitsʟōk·. “Muⁿ′hūx k·!ēp, k·-ʟīyaᵋ muⁿ′hū qaū′k·eai łtsā′sīỵudū.” Temuⁿ′hū qalpaī′nx ayaī′nx ītsaī′sik·s kus mū′kuts!ū tem-axa tsī′tsik·!, hamstīᵋt hī′k·e mᴇqł′npata. Temuⁿ′hū mis wī′lsusx ītsaī′sik·s, temuⁿ′hū yᴇaī′nx kuts-k·!ē′pauk· qaku′s mᴇsha′lslatsʟō. “Haītsaī′nxan-axa kuha′m yaⁿ′hats!īỵū kuha′m tā′ak·siʟx ts-qā′nūk·. Aī′sxas[7] ʟᴇhayā′hayūsxam, k·ins muⁿ′hū tᴇsina′yᴇm, k·ai′ī k·im ī′tsxastaī′sxaīm.” Temuⁿ′hu īs ītsaī′s-auk· qau′wīs tsitsk·!atxaī′ kus mᴇk·aī′nīk·slau. Temuⁿ′hū mis qau′wīs tsitsk·!ī′txa, tem-auk· hī′k·e k·ū′kᵘs xū′sī ʟpi′k·!ayū kuts-tsī′tsk·!ik·. Temuⁿ′hū qauwāᵋᵃ īs pī′tskum temuⁿ′hū tsā′mal, tem hī′k·e māᵃ′lk·sta mᴇt!ī′ʟxau kuts-tsī′tsk·!ik·. Temuⁿ′hū ⁱk·sūdāᵃ′stk·emyuk· tem-ukᵘ muⁿ′hū wī′la k·ū′k·s tsk·!ī′txa. Temuⁿ′hū mis sūdāᵃ′stk·em ʟowā′txayū kuts-tsk·!aī′sk·, temuⁿ′hū pᴇnk·ī′sik·s ayaī′, temuⁿ′hū qalpaī′ pᴇnī′k· ī′mstᴇ mis qamī′n tsk·!ē′txa. Tem-auk· hī′k·e k·ū′kᵘ wī′lx kuts-tsī′tsk·!ik· kwas ītsaī′s. Temuⁿ′hū qauwāᵋᵃ īs pī′tskum temuⁿ′hū k·!ila′hal, temuⁿ′hū tsī′tsk·!a[1] tem hī′k·e

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[1] *aih-. . . -ū* TO WISH FOR.

[2] Verbal use of the numeral *xamᵋ* ONE.

[3] *qūn‘-* TO SWELL.

[4] *hai‘-* TO BE BIG, TO GROW.

[5] Contracted for *ts-lᴇqaᵋlqayaūk·*; *lᴇqaᵋlqa′yaū* ORPHAN.

[6] *tᴇsin-* TO POINT OUT.

[7] *aīs* + *-x*.

their belongings, which were wished for by them, might be obtained. Finally, on the fifth day they agreed to it that on a such a day they were going to be killed.

And now everybody began to fight. Then the (Kutā'mīyū) people were simply annihilated. And only the youngest boy escaped. Thereupon one of those, the younger (brother), began to pursue him. And when he came near him, (the Kutā'mīyū) went inside yon thimbleberry bush. For that reason the thimbleberry bush has a knot here and there, because he went inside there. Thereupon the (pursuing) younger (brother) turned back. And after he came back, they looked in vain for their belongings. However, they were not found anywhere in the house, because (the Kutā'mīyūs) simply hid their things in yon sweat house. For that reason their things were not taken away.

Now only their mother and the child of their elder brother were left, (because) they two remained behind. And now the orphan of that old woman kept on growing. And after he grew up a little he habitually went outside and played outdoors. And then after he grew a little bigger, then that grandmother his brought first the gambling sticks into the house. Then the little orphan tried to play the guessing game. His grandmother usually opposed him. They two then frequently played the guessing game in spite of the fact that they were alone. And then not long (afterward) she failed (to win from) her orphan. In vain she would point at him in various ways; nevertheless she would not hit him (even) a little. Then (after) they two (had tried) for five times then his grandmother told him, "Now thou (art ready) grandson; now nobody is going to win off thee." And then in turn she took into the house the bow and arrows, including the quiver. And after she came with (those things) into the house that old woman said to her little grandson: "I took back thy gambling sticks to the sweat house of thy fathers. After thou shalt have grown bigger then I will instruct thee, so that thou mayest (by) thyself perform various things." Thereupon the orphan began to shoot first inside the house. And now as he shot (for the) first (time), his arrows touched (the floor) a little (close to) the middle (of the room). So, then, he kept on trying every day until his arrows gradually kept on gaining (in distance). Finally, upon the fifth attempt, he shot (his arrow) reaching way across (the house). Thereupon, since this turned out to be his fifth shot, he went outside and once more shot outdoors in the same way as before. His arrows just reached to the middle of the house. So, then, he habitually went

māᵃ'lk·sta mᴇnī'sk·aux[2] kuts-tsī'tsk·!ak·. Temuⁿ'hū ⁱk·ts-sūdāᵃ'stk·emỵuk· temuⁿ'hū tsqa'mt!a kwas ītsaī's ʟᴇỵai'xaỵū kuts-tsī'tsk·!ik·.

Temuⁿ'hū pqaᵋỵa'txanʟnx hak·aū'k·. Tem k·ᴇts muⁿ'hū ma'ỵᴇxa kus mena'tᴇm. "Pā'lᴇn xūtsā' tem kus hī'k·e ła'ltqaułn.[3] K·-łk·itsa'ỵūsxam[4] hī'tsʟᴇm ʟowā'txaỵūsxam. ⁱʟīỵaᵋ ā' sis muⁿ'hū łq!aỵū'łn k·is hahawīya'łn?" Tem k·ᴇts muⁿ'hū ỵᴇā'łnx. "Taᵋmuqwa hī'k·e. Aī's muⁿ'ħū k·aⁿ'tsūs xū'sī ʟᴇhaỵa'haỵūsxam, łis muⁿ'hū łq!aỵū'ʟī." Temuⁿ'hū mis tsqa'mt!īỵū kuts-tsk·!aī'sk· kus mᴇk·aī'nīk·slaū, tem k·ᴇts-axa muⁿ'hū haītsa'yuxᵘ kuts-tsī'tsk·!ik· qa'nūk·s qakuts-tī'k·extitsʟōk·. Temuⁿ'hū-axa spaī'tx kus k·ī'ỵaī ītsaī'sik·s, temuⁿ'hū mis-axa wī'lsusx ītsaī'sik·s, temuⁿ'hū ỵᴇaī'nx kuts k·!ē'pauk·. "Hūⁿ'k·i tᴇha'm tā'aʟx ts-k·ī'ỵaīk·." Temuⁿ'hū ỵᴇaī'nx kuts-tī'k·extitsʟōk·. "Xa-tsima'ỵᴇmts tsha'ỵᴇmts kwas k·ī'ỵaī. Xa-hī'k·e k·aⁿ'tsūs mā'alk·stayᴇmts." Temuⁿ'hū k·e'a hamstīᵋ īs pī'tskum temuⁿ'hū tsama'lᵋyaīnx. Temuⁿ'hū ⁱk·ts-sūdāᵃ'stk·emỵuk· temuⁿ'hū ỵᴇaī'nx. "Xa-muⁿ'hūỵᴇmts. Xa-ⁱʟīỵaᵋ simpa'ỵᴇmts. Xa-hī'k·e tsāᵃ'mᴇ paxt!a'ỵᴇmts kwas k·ī'ỵaī." Temuⁿ'hū k·e'a īmstī'nx. Nā'k·eai k·ᴇts płūi', k·is muⁿ'hū k·i'mhak·s tpaỵū'ʟī qakuts-tī'k·extitsʟō. K·ᴇts muⁿ'hū paxt!a'a kwas k·ī'ỵaī, k·ilta's ⁱʟīỵaᵋ xū'sī łx·i'msidī,[5] k·ᴇts·hī'k·axa nā''ỵᴇm tsā'ms płūi'x. K·is-axa muⁿ'hū qalpa'a k·i'mhak·s tpaỵū'ʟī, k·is paxt!a'a, k·iłta's taiᵋ le'wī' ʟimk·!ē'ntī. Sūdāᵃ'stk·em hāᵃ'tsᴇ tsimaī'nx. Temuⁿ'hū ʟxaī'nx temuⁿ'hū ỵᴇaī'nx. "Muⁿ'hūx k·!ēp, k·-ʟīyaᵋ qaū'k·eai iltqa'yū." Temuⁿ'hū aya'yususx kus qā'nūk·s muⁿ'hū ỵᴇaī'nx. "Hūⁿ'k·iʟx ỵā'tsxalxasx ham tā'aʟx. Xa-muⁿ'hū hūⁿ'k·i ī'tsxastaīsxaī'mi." Temuⁿ'hū ʟxūi'nx qa'kus mᴇk·aī'nīk·slaū kuts-tā'ak·iʟx łk!wa'ank·[6] tem-axa ts-āᵋqaīk·iʟx tem-axa kwas tsā'ms kuts-ỵaⁿ'hats!īk·iʟix. Temuⁿ'hū qauwāᵋᵃ īs qamʟī's temuⁿ'hū k·im mᴇtsī'k·alx.[7] K·ᴇts hī'k·e qeī'tsx kus qā'nō kwas[8] qł'npa ts-t!ᴇli'lk·, lā'łta mis ta'mᴇ xāⁿ'waā.[9] Temuⁿ'hū qauwāᵋᵃ īs pī'tskum temuⁿ'hū k·!ila'hal. K·ᴇts muⁿ'hū hapᴇ'nk· kwa'k·ᴇts-ītsaī'sk·[10] qauwāᵋᵃ ts-tᴇxk· k·a'ts!inx. Tsūlā'qanīʟx kuts-qł'npak· tem-axa qē'łnx kuts-k·ī'yaīk· tem-axa łqwaaī'łx kuts-k·īyūⁿ'salyust!ᴇxk·.

Tem k·ᴇts muⁿ'hū mis ʟᴇai'sx qa'kus mena'tᴇm hak·aū'k·, tem k·ᴇts muⁿ'hū ma'ỵᴇxa. "K·-ʟīyaᵋ hī'k·e lāᵃ ā' iltqa'łn? Hī'tsʟᴇm muⁿ'hū ʟowā'txaỵū. K·-ha'ałqa hī'k·e ʟq!ayū'łn." Temuⁿ'hū k·e'a

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[1] Abbreviated for *tsī'tsk·!atxa*.

[2] *nīsk·* FAR.

[3] *lā'tᴇq* SOMETHING, WHAT.

[4] *k·ᴇts* temporal particle.

[5] *x·ims-* TO TOUCH, TO FEEL OF.

[6] Simplified for *ts-łk!wa'ank·*.

[7] *tsk·-* TO BE IN A HORIZONTAL POSITION, TO SLEEP.

[8] The objective form of the demonstrative pronoun *kus* is used here to denote instrumentality.

[9] Abbreviated for *xāⁿ'watxa*.

[10] Consists of *kwas* + *k·ts-* + *ītsaī'sk·*.

outside every day and shot, and his arrows just gradually kept on going farther. Finally, upon his fifth attempt, his arrows fell clear to the end of the house.

All this time he was watched on the sly from across (the river). And then the younger (brother) said: "Why is it that yon (boy) is all this time left alone? He will, perchance, become a (strong) man. (Would) it not (be well) if some one went across and got the best of him?" However, he was told: "Just keep quiet. When after a while he shall have grown a little bigger, then we will go across to him." Then when this orphan ceased his shooting, his grandmother carried his arrows back into the sweat house. Thereupon she took back into the house the knife, and after she came with it into the house, she told her little grandson, "Here is the knife of thy fathers." Then he said to his grandmother: "Thou shalt try to stab me with this knife. Thou shalt just carefully do it to me." Thereupon, verily, she tried it repeatedly every day. And then upon her fifth attempt he told her: "Thou shalt do it to me now. Thou shalt not be careful with me (any longer). Thou shalt just strike me hard with this knife." Thereupon she did so, indeed. Wherever he was standing, his grandmother would just jump at him there. She would strike him with the knife; nevertheless she would not touch him (even) a little, and he would right away stand again (in) another (place). Thereupon she would again jump at him there and strike him, but she would only hit the ground. Five times she tried it in vain. Finally she gave it up and said to him, "Now, grandson, thou (art all right); nobody is going to do anything to thee." And then she went with him to the sweat house and told him: "Here thy fathers were habitually doing various things (by) themselves. Thou shalt now begin to perform different deeds (by) thyself here." And then that orphan found the pipe of his fathers and also their dentalia shells and, moreover, their other (set of) gambling sticks. Thereupon he habitually slept there every night. The sweat house was continually light by means of the quiver's teeth, because it seemed to growl. And then every day he habitually went outside. He always put on all his things outside of his house. He carried on his back his quiver and (on his side) he caused his knife to hang, while across the shoulder he wore his tobacco pouch.

Now when the younger (brother) from across (the river) saw him, he said: "Is not anything going to be done to him? He has become a person now. Somebody ought to go across at once." Thereupon,

sik·!xuyū′łnx as īldī′s pxē′ltsūstaux sis tqaia′ldī ʟᴇyaⁿ′hats!īt, k·is ʟq!ayū′ʟn. Temuⁿ′hū wust!inaī′. Temuⁿ′hū qauwāᵋᵃ ītsaī′sik·s ayai′nx kuts-lā′tᴇqłalk·, temuⁿ′hū tī′ūt!hūnaī′nx· kuts-ła′tsxāk·. Mis yu′xū ⁱʟīyaᵋ tsqaīwī′łt!alī′ʟnx,[1] hak·ᴇqē′xan-ū qaaī′nx kuts-k·ī′yaīk· kwa′k·ᴇts-ła′tsxāk·,[2] temuⁿ′hū kuts-qł′npak· tem hak·īⁿ′hī tsk·itxayū′ʟx, temuⁿ′hū kuts-łk!wa′ank· tem hak·īⁿ′hī-slō tsk·itxē′nx tem-axa kuts-k·īyūⁿ′salyust!ᴇxk·. Temuⁿ′hū p!ī′xanx qa′kuts-tī′k·extitsʟōk· kuts-hū′lᵘk·[3] ⁱk·yā′tsx pᴇā′lauwīst, mis k·-tsqē′wułn pqwi′ltsitxūnst kuts-k·ē′pauk·aux hak·aū′k·.

Temuⁿ′hū mis-axa wī′lx, te′młta aili′k·ī k·a′xk·estᴇx-slō. Temuⁿ′hū łqūxwayū′ʟnx is aⁿ′qayū, temuⁿ′hū xūtsā′ łqūxwaīxwaī′ is aⁿ′qayū. Te′mʟta ⁱʟīyaᵋ tqaia′ldᴇmuxᵘ kuts-āⁿ′qaīk·; tqaia′ldᴇmuxᵘ sis łqūxwaᵋya′a kuts-łk!wa′ank· tem-axa kuts-qł′npak·. Te′młta ⁱʟīyaᵋ tqaia′ltᴇx sis łqūxwaᵋya′a. Temuⁿ′hū yᴇā′łnx. “K·eai′sa, k·-hī′k·e muⁿ′hū taīk· aⁿ′qayū ʟin ʟqū′xwa.” Lā′łta mis mᴇʟā′nʟnx, lāxs ⁱʟīyaᵋ łtsā′sīyutᴇm kuts-ʟk!wa′ank· tem-axa kuts-qł′npak· tem-axa kuts-qanī′nałk·,[4] k·iʟxa′łtas[5] muⁿ′hū ʟxu′ntitᴇm, nā′mk· sis ʟxamā′nstoxs.

Temuⁿ′hū ʟᴇyaⁿ′hats!īt si′lkustᴇx. Qauwī′siʟx tsilhaī′ kus hak·aū′k·itiʟx, temuⁿ′hū qwaᵋma tsilhaī′ kus Kutā′mīyū. Temuⁿ′hū ⁱʟīyaᵋ qāᵃ′tsᴇ tem łtsasīyū′łnx. Temuⁿ′hū aū′ʟ īs ʟamaᵃ′tit-s-qamłī′s temuⁿ′hū taxtaī′nx kuts-k·ilhī′k· tem-axa kuts-qā′altk·-auk·.[6] Temuⁿ′hū hīlaī′.[7] Lā′k·ᴇts muⁿ′hū hāᵃ′tsᴇ hau′k·s łta′sinʟnx, k·iłta′s ⁱʟīyaᵋ xū′sī ʟimk· !ē′naułn.[8] Tem k·ᴇts muⁿ′hū ma′yᴇxa kus mena′tᴇm. “Xe′īłk·est łta′sinīyū kus lᴇqaᵋlqayaū!. K·ił łk·itsa′yutᴇmts[9] qa′kus lᴇqaᵋlqayū.” Te′mʟta hī′k·e muⁿ′hū tsistxwaī′. Taiᵋ hī′k·e muⁿ′hū xamᵋ kuts k·i′lhīk· łhī′wausx:[10] “K·in Kutā′mīyū, k·in Kutā′mīyū.” Temuⁿ′hū k·ᴇts ʟqa′lhīyū, k·is muⁿ′hū qa′halt ʟimk· !ē′nłn. K·iłta′s muⁿ′hū xūtsā′ kus hak·ī′maʟīyauk·[11] qalmī′m.[12] K·is muⁿ′hū hyuwī′łn: “Hāānā′, hāānā′, k·ił łk·itsa′yutᴇmts, k·ił łhaqwa′yutᴇmts[13] qaku′s lᴇqaᵋlqayaū.” Temuⁿ′hū mis tsqūnkwaī′

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[1] Passive.

[2] Consists of *kwas* + *ik·ts-ła′tsxāk·*.

[3] For example, Kingfisher.

[4] *qanī′nał* KNIFE, a Siuslaw word. Grant occasionally used Siuslaw words and phrases.

[5] *k·is* + *-ʟx* + *-łtā*.

[6] *qā′alt* MALE, a term applied to the marked stick employed during the “guessing game.” For a full description of this pastime see p. 204.

[7] *hīl-* TO MISS, a term indicating that the guesser failed to point out the hand in which his opponent kept the marked stick.

[8] *mᴇk·!īn-* TO HIT, denotes that the guesser succeeded in indicating the hand in which his opponent kept the marked stick.

[9] *k·ᴇts* particle .

[10] *hīw-* TO WHISPER.

[11] Consists of *hak·-* FROM; *k·im* THERE; *-ʟī* nominal; *-auk·* suffixed particle.

[12] *qalm-* TO PLAY, refers to that stage of the game in which the losing player turns over the sticks to his opponent for further play.

[13] *xqu-* TO TAKE, TO DRAG.

verily, a message was sent asking them two (that), if (the boy) wanted to play the guessing game, they would cross over. So then he was willing. Thereupon he took into the house all his belongings and began to fix his spread for the guessing game. Since those people had not yet arrived, he placed his knife beneath his spread, then on one side of it he put down his quiver, while on the other side he laid down his pipe and also his tobacco pouch. And then his grandmother went to where her brother lived, in order to inform him that their (dual) little grandson was going to be visited (by the people) from across (the river) for the purpose of being challenged.

And then after she arrived back, the people had already assembled. And now dentalia shells were placed as bets, whereupon he, on his part, (also) bet some dentalia shells. But his dentalia shells were not wanted; it was desired of him that he should repeatedly bet his pipe and also his quiver. But he did not want to bet (these things). Thereupon it was said, "All right, then only dentalia shells will be our bets." (This was said) because it was known that, even if his pipe and his quiver and also his knife (could) not be won off him, they would nevertheless be taken away from him after he should be killed.

Thereupon all took part in the guessing game. First the people from the other side (of the river) began to sing, and afterward the Kutā'mīyū began to sing. Then (it was) not long before he began to lose. Then close to midnight he changed his song and also his marked stick. Thereupon he began to win. Now in vain he was repeatedly pointed at in different directions, but not (even) a little was he hit. So then the younger (brother) said: "Point carefully at that orphan! That orphan may accidentally beat us." However, he just continued to win. He had only one song (which) he kept on whispering to himself: "I am Kutā'mīyū, I am Kutā'mīyū." And then whenever he became tired he would pretend to be hit. So then, on their part, the people from yonder would begin to play. Then a song would be made: "*Hāānā', hāānā'*, that orphan might succeed against us; he may beat us." So then when what was going kus pqē'stxus,[1] tem k·ᴇts muⁿ'hū ma'ỵᴇxa kus mena'tᴇm. “K·-ʟī-yaᵋ pqē'tsūsaī'łn-slō,[2] k·-hā'ałqa ʟxamā'nstoxs.” K·iłta's hī'k·e yᴇā'ʟn: “Taᵋmuqwa hī'k·e, k·i'młī k·aᵋ.” Lā'k·ᴇts hauwī'i ma'yᴇxa. “Hīīī, k·in qanha'yū [3] kuts-ʟk!wa'ank·.” K·is muⁿ'hū ⁱʟī-yaᵋ qāᵃ'tsᴇ k·is muⁿ'hū qalpaī'm ma'ỵᴇxa. “K·in taha' kuts-qł'npak· qanha'ỵū.” K·is muⁿ'hū xū'sī hī'k·e łtā'mqwaỵūsxam,[4] k·is-axa k·im qalpaī'm ma'ỵᴇxa. “K·in taha' tsaᵋtī kuts-qanī'nałk· qanha'ỵū.” Tem k·ᴇts muⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem qalpaī' ma'ỵᴇxa. “K·in taha' kuts-k·īỵūⁿ'salỵust!ᴇxk·.” Temuⁿ'hū ʟᴇỵāⁿ'hats!īt silī'kwᴇx qāᵃ'ltᴇ. Tem k·ᴇts muⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem k·ᴇts muⁿ'hū ma'ỵᴇxa. “A'lk·ūtᴇp a'! K·in qan qāᵃ'ltᴇ tᴇsina'a kus lᴇqaᵋlqayū.” Tem k·ᴇts muⁿ'hū k·e'a qō'tsᴇ qāᵃ'ltᴇ tᴇsinaī'nx. Lā'k·ᴇts hauwī'i kūłaī'xasx, hī'k·e-ukᵘ mᴇts!'wa'saux [5] kuts-ʟō'k·ik· ⁱk·ts-kwa'łxasxamsk·; lā'łtas kuts-qā'alt-auk· łkwa'laltᴇmuxᵘ [6] kwa'k·ᴇts-ʟō'k·ik·,[7] te'młta ⁱʟīyaᵋ mᴇłā'nx.

Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ temuⁿ'hū wahayā'ʟnx kus pᴇnī'k·, te'młtaū ilxī' kus mᴇhaỵa'dau. Temuⁿ'hū hī'k·e qaux tskułī' kwas ỵaᵋqa k·ᴇts hī'k·e łqauwa'xalsx.[8] Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem-auk· muⁿ'hū tpaī' k·ū'kᵘs, temuⁿ'hū hak·īⁿ'hī ʟpa'ltquyū kwa'k·ᴇts-k·!ē'pᴇk·. K·ᴇts łqauwā'xalsxa mis pa'ltqustᴇx. Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ temuⁿ'hū tsilhaī' kus mᴇhaỵa'tau. “Ha'ltcatc nī'i, ha'ltcatc nī'i, ła'kutsxatcī kwitū'!” [9] Tem-ukᵘ muⁿ'hū aỵaī' k·ū'wak·s kus mᴇsha'lslatsʟō tem-ukᵘ k·anʿwī'nx kus le'wī'. Temuⁿ'hū mis ʟxaỵaī'tᴇx, tem-axa muⁿ'hū aỵaī' kuts-k·!ē'pik·s; temuⁿ'hū mis-axa wī'lx, tem-ukᵘ muⁿ'hū tpaī' qauxa'nk·s kus mᴇhaỵa'tau ī'lta, tem-ukᵘ muⁿ'hū xwēⁿ'sīyust!ᴇxk·s łk·!a'lhīỵū. Īs ī'mstᴇ tem kus ī'mstᴇ tshīlkwaī'sk· kus mᴇtsādaᵋt·. Taiᵋ k·ᴇts yaahaī', k·is ī'lstaītxam ḳwas qamłī's temuⁿ'hū ītaᵋ ʟk·a'mk·imausx [10] kwas xwēⁿ'sīyū.

Temuⁿ'hū tsxwa'tīỵū si'lkustoxs. Tem k·ᴇts muⁿ'hū kus āⁿ'qayū tpayū'ʟx qa'kus mena'tᴇm, te'młta taiᵋ pīỵaᵋ tsxulī'tx. Tem k·ᴇts muⁿ'hū qalpaī'nx tpayū'ʟx kus łk!wa'an, te'młta muⁿ'hū l·ō'tsū muⁿ'hū ī'mstatxū. Tem-auk· muⁿ'hū hāᵃ'tsᴇ ūstalᵋyā'łnx īs ītsaī's kus hī'tsʟᴇm pā'xt!a īs k·ī'ỵaī, te'młta ⁱʟīỵaᵋ xū'sī nā'k·s x·imā'sʟnx, lā'łtas hī'k·e tsaᵋma'sīỵū ūtxaī'xasx. Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem

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[1] *qēⁿs* LIGHT.

[2] *qē-* IT GETS LIGHT.

[3] *qan* I.

[4] *taᵋmuqwa* TO BE STILL.

[5] *ts!hūs-* TO BE BUSHY.

[6] *kul-* TO REACH, TO TOUCH.

[7] For *kwas* + *ik·ts-ʟō'k·ik·*.

[8] *qaux* ABOVE.

[9] Farrand claims that this sentence consists of Siuslaw words. This assertion is only partially correct. The first word (*ha'ltcatc*) is not a Siuslaw vocable, nor can it be etymologized as an Alsea word. The second word is an Alsea pronoun SOMETHING. *ła'kutsxatcī* is a Siuslaw word and consists of *łaku-* TO TAKE; *-tsx* imperative; *-tcī* 2d person plural. *kwitū'* is a corruption for the French *couteau*, KNIFE, borrowed through the medium of Chinook jargon.

[10] *k·im-* TO EXPOSE.

to be daylight approached, the younger (brother) said, "It shall not be waited until daylight; he shall be killed at once." However, he was just told: "Just keep still. After a while (he will be killed)." However, soon he said, "Hey! I am going to be the one who will get his pipe." And then not long (afterward) he would say again, "I'd rather be the one to obtain his quiver." Then he would keep still (for) just a little (while), and would speak again, "By all means I prefer to get his knife." And then not long (afterward) he would say again, "I shall prefer his tobacco pouch." So now they were playing the guessing game for a long time. And not long (afterward) that younger brother said: "Do you leave him alone, please! I am going to point always at the orphan." Then, verily, he continually pointed at him. Every little while he would scratch himself, (and) his head merely kept on getting bushy because of his own scratching (and) because he frequently applied his marked gambling-stick to his head, although he did not know it.

Not long (afterward) the door was opened, and that little old man (Kingfisher) peeked in this way. Then he just perched high on yon crossbeam and kept on raising himself higher. And then not long (afterward) he jumped (down) into the middle, whereupon he sat down alongside of his grandson. He kept on raising himself after he sat down. Then (it was) not long before the little old man began to sing, "Do you take your knives!" Then the old woman went to the other end (of the house) and dug a hole in the ground. And after she ceased, she went back to her grandson; and when she came back, yon little old man jumped upward, talking, and went out through the smoke hole. For that reason such are the actions of Kingfisher. He usually makes a bad omen only (when) he talks at night and also (when) he customarily exposes himself to the smoke.

And now they were going to be engaged in fighting. Then the younger (brother) jumped at the dentalia shells, but he seized only ashes. So next he jumped at the pipe, but similarly the same thing happened. So in vain that man was pursued all over the house (and) struck with knives, for he was not touched anywhere (even) a little because he merely turned himself into a shadow. And then not long

łōtaī'nx. K·ᴇts paxt!ā'łnx kus hī'tsʟᴇm, k·u'kus[1] hī'k·e ʟᴇỵai'xaỵūsxam ts-ʟō'k·ik·, k·is muⁿ'hū ʟōqutī'yudī[2] qa'kus mᴇsha'lslatsʟō, k·u'kᵘs muⁿ'hū qauxa'nk·s aỵa'ỵusī, k·is-axa hak·ᴇqau'x ʟxau'widī k·ᴇts-k·ū'n'wāk·ik·s,[3] k·u'kᵘs muwī'līwī[4] “bum.” K·is-axa muⁿ'hū qalpa'a łōquda'a kwas tsā'ms, k·u'kᵘs muⁿ'hū ʟxau'widī kus ʟōk· k·its-k·ū'n'wāk·ik·s, k·u'kᵘs muⁿ'hū l·ō'tsō muwī'līwī. Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem taiᵋ kus mena'tᴇm ʟpa'stīỵū. Temau'x muⁿ'hū tsxūdaī' qāᵃ'tsᴇ. Temuⁿ'hū ⁱʟīỵaᵋ qāᵃ'tsᴇ tem-ukᵘ tsxiłta'yᴇmuxᵘ ts-ya'halk·, tem-ukᵘ hị̄'k·e ʟᴇyu'lxuỵū. Temuⁿ'hū tsk·ūi'dīỵū temuⁿ'hū wustitā'łnx. Temuⁿ'hū mis hī'nts!īnx ts-haiⁿk·, temuⁿ'hū hī'k·e k·ehīⁿ'ʟa tpaī'. Īs ī'mstᴇ tem kus-ukᵘ lix·ỵaᵋt· kus k·ehīⁿ'ʟa. Īs ī'mstᴇ tem kus ī'mstᴇ ts-hīlkwaī'sk· kus łᴇqaᵋlqaỵū; nā'mk·ᴇts hī'tsʟᴇm ʟowā'txaỵū, k·is sa'nxuk·īỵūsxam, lā'łta mukᵘs īmī'stal kus Kutā'mīyūʟx ts-ma'hatsk·.

13. The Lost Elk Hunters[5]

(Told by William Smith in 1910)

Psi'nʟxaʟx as łᴇmū'tsk·ᴇxłt!ᴇnū't temi'ʟx mᴇỵā'sauxa. “K·ił ayaī'm pxami'nt.” Tem as qōmaᵋtsᴇʟī ts-mū'tsk·ak· tem ỵāsauᵋyaī'nx. “Lā'xins[6] ⁱʟīyaᵋ hā'ałqa wīl, xałta's ⁱʟīyaᵋ ha'nt!its.” Temi'ʟx muⁿ'hū aỵaī' nā'k·s ⁱk·as ʟxūỵu'xᵘtanx as nūns ts-ỵai'xaītᴇxk·. “Ł-k·i'mhaisī aỵaī'mi.” Temi'ʟx muⁿ'hū k·e'a k·i'mhaisī aỵaī'. “K·-ū'k·-ᴇ'n ʟinā'hautxam? K·-ʟinā'hautxam kusti'n hāᵋᵃt!. K·in qwa'mautxam tᴇqwō'n.”—“K·inau'k·s hyaⁿ'kwī[7] qwọn.” Hamstīᵋʟx hī'k·e mᴇtsīmī'xłat. Temi'ʟx muⁿ'hū wī'lx nā'k·s ⁱk·as ʟxūỵu'xᵘtanx as nū'ns ts-ỵai'xaītᴇxk·; te'młtaⁱ ʟīyaᵋ qāᵃ'tsᴇ temi'ʟx ʟxūi'nx as nū'ns ts-ỵai'xaītᴇxk·, saū'łta hī'k·e. “Xa-hī'k·e xe'īłk·e ʟhaỵa'nauwī kułi'n tsqax. Tsāᵃ'mᴇ hī'k·e suwa'łt ts-ỵai'xaītᴇxk·.” Temi'ʟx muⁿ'hū wī'lx. Xe'ʟk·aux as nū'ns ʟxū'yuxᵘʟx tsk·ī'tᴇxk·.[8] “Xa-xe'īʟk·e ʟhaỵā'nauwī kus tsqēⁿ'x. K·-taiᵋ sau'xus ildūi'mi, k·is muⁿ'hū qatsqēⁿ'x wustita'a.” K·iʟx muⁿ'hū wastauᵋya'a. Tsāᵃ'mᴇ hī'k·e haihaỵaᵋt kus nū'ns ts-ỵai'xaītᴇxk·. “K·ʟīỵaᵋ nī'sk· k·łis muⁿ'hū qwa'miʟī. Tsāᵃ'mᴇ hī'k·e saū'łta. Tsāᵃ'mᴇ tsqwa hī'k·e haihayaᵋtit-s-nū'ns. Lās pa'łk·stit-s-le'wī', te'młta łō'lal· ts-yai'-

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[1] *k·is* + *-uku*.

[2] For *łᴇlōqutī'yudī*.

[3] Consists of *k·-* prefix; *ts- . . . -k·* possessive 3d person singular; *k·ū'n'wa* nominal stem obtained from *k·anxu-* TO DIG; *k·s* local.

[4] *m-* prefix; *wī'līyū* PLACE OF THE DEAD; *-ī* future. This phrase refers to a belief held by the Alsea Indians that a bad spirit on arriving at the other world fell into a grave dug for its reception and burst with a loud noise. See Farrand in *American Anthropologist*, III, 240, 1901.

[5] For parallels see Boas, Sagen, pp. 87, 119, 191 and next story in present volume. The narrator was not certain as to the actual number of dogs taken along. Similarly, he seemed to be confused as to the number of elks pursued. Sometimes he would refer to one dog and one elk, while at other times he would mention two dogs and two elks.

[6] *lāxs* + *-n* .

[7] *hīⁿku- . . . -auk·* TO BE IN MIDDLE.

[8] Simplified for *ts-tsk·ī'tᴇxk·*

(afterward that man) began to return (the blows). Whenever a man would be hit, his head would fall off, whereupon that old woman would seize it quickly and go with it high up, (whence) she would throw it down from above into the hole she had dug, and (the head) would (arrive) at the place of the dead (making a noise), *Bum!* Then she would again catch a different (head), and throw that head into the place she had dug, (which) would then in the same way (arrive) at the place of the dead. And then (it was) not long before the youngest (brother) was left. Thereupon they two (the Kutā′mīyū and the youngest brother) fought for a long time. And not long (afterward) the neck of (the youngest brother) was cut a little, whereupon it became drawn to one side. Then he escaped and was pursued. And when he despaired (of being able to escape) he simply flew (up as) a Hawk. And for that reason the Hawk has a crooked neck. Now in such manner did the orphan act; as soon as he became a (grown up) person he proved himself superior (to others), because he was acting (as) a child of the Kutā′mīyūs.

13. THE LOST ELK HUNTERS

They (were) three (hunters) related to one another as brothers, and they kept on talking, "We are going to go (out) hunting." Thereupon the last brother said to his (elder brother), "Even if I do not come (back) quickly, thou shalt nevertheless not wait for me." And then they went to where (the younger brother) had (previously) found the tracks of an elk. "We will go along this (trail)." Then, verily, they went along this (trail). "Who is going to walk ahead? Our (dual) elder brother will always lead. I will habitually walk behind." (Then the youngest brother said), "I will continually be in the middle." All of them had quivers. And then they came to where that (youngest brother) had (previously) found the tracks of an elk; truly, (it was) not long before they found the tracks of the elk, still fresh. "Thou shalt carefully guard our dog. His tracks are just very fresh." And then they arrived (there). They found the sleeping place of two elks. "Thou shalt always watch the dog carefully. Only after they two will be scared out (of their lair), will the dog pursue (them)." Then they began to track (the elks). (Those were) the tracks of a very large elk. "It will not be far (from here where) we are going to overtake him. (The tracks) are simply very fresh. It must be a very large elk. Although the ground (here) is hard, nevertheless his tracks

xaītᴇxk·. Łiłīyaᵋ[1] nā′mk· ʟxaaī′. Lā′xs hī′k·e nī′sk·ik·s ayaī′m, k·łiłta′s[2] hī′k·e wastauᵋya′a.” Temuⁿ′hū yāsauᵋyaī′nx ats-hā′at!ak·. “ʟanīyaᵋ tqaia′ldᴇx, sins nī′sk·ik·s ayaī′mi. K·in k·ik!ūyū′ʟī tas tsqēⁿ′x.” Temuⁿ′hū k·e′a k·ik!ūyū′ʟnx as tsqēⁿ′x, k·-qas tsqēⁿ′x wastalᵋya′a as nū′ns. Te′młta ⁱʟīyaᵋ nā′k·s ayaī′ as tsqēⁿ′x; hī′k·e taiᵋ qwamsalyū′ʟx ts-mᴇłanā′stīyūk· as tsqēⁿ′x. Tem ma′yᴇxa ts-mū′tsk·ak·. “ʟīyaᵋ nā′mk· imī′stal as tsqēⁿ′x. ⁱʟīyaᵋ xe′īʟk·e phīlkwaī′sᴇx as tsqēⁿ′x.” Lā′k·auxauts[3] ayaī′ nī′sk·ik·s as tsqēⁿ′x k·iłtau′xus-axa[4] k·im wī′lī.

K·-ʟīyaᵋ qāᵃ′tsᴇ k·is qamłī′m. Yikū′kwᴇx muⁿ′hū kus pī′tskum. Tem hī′k·e tsāᵃ′mᴇ suwa′lt ts-yai′xaītᴇxk· kus nū′ns. Temuⁿ′hū mᴇyā′sauxa ts-hā′at!ak·aux. “K·ił muⁿ′hū minstaī′m hūⁿ′k·i.” Temi′ʟx muⁿ′hū minstaī′. Temuⁿ′hū mᴇyā′sauxa ts-hā′at!ak·aux. “Lā′xs nī′sk·ik·s ayaī′m, k·-łiłīyaᵋ nā′mk· ʟxaaī′.” Temuⁿ′hū mᴇyā′sauxa ts-mū′tsk·ak·aux. “ⁱʟīyaᵋ nā′mk· imī′stal kus tsqēⁿ′x. Hata′maux ts!ilō′xwᴇx kus tsqēⁿ′x. ⁱʟīyaᵋ nā′mk· imī′stal kus tsqēⁿ′x lās qāᵃ′tsᴇ. Tsāᵃ′mᴇ tsqwa mā′k·stit-s-nū′ns. Ī′mstᴇ mu′kusaux łō′lal, lā′sis[5] piłk·staī′ s-le·wī′.” Temi′ʟx muⁿ′hū minstaī′. “Lā′xs nī′sk·ik·s ayaī′mi, k·-łiłīyaᵋ nā′mk· ʟxaaī′”. Temuⁿ′hū qe′ī s-le·wī′. Tem mis qe′ī-slō, te′miʟx ʟtūiⁿ′xa. Temuⁿ′hū mᴇyā′saux ats-hā′at!ak·aux. “K·-qas tsqēⁿ′x wastalᵋya′a ⁱk·antū′u ⁱk·ta′s pī′tskum.” Temi′ʟx muⁿ′hū xē′tsuxᵘ. Temi′ʟx muⁿ′hū ʟxūi′nx nā′k·eai tsk·ī′tᴇxk· as nū′ns, saū′łta hī′k·e. Temuⁿ′hū mᴇyā′saux ats-mū′tsk·ak·. “K·-qasuwa′łn as tsqēⁿ′x.” Temuⁿ′hū k·e′a imstī′łnx. Temi′ʟx k·im k·aⁿ′tsūs qāᵃ′tsᴇ ītsaī′, k·iʟxai′ī hak·i′m tskwaī′salyū′ʟī as tsqēⁿ′x. Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ mis-axa wī′lx as tsqēⁿ′x. Tem k·im ma′yᴇxa ats-mū′tsk·ak·aux. “ⁱʟīyaᵋ nā′mk· imī′stal kus tsqēⁿ′x.” Temi′ʟx muⁿ′hū wastauᵋyaī′nx kus nū′ns. Hī′k·e tsāᵃ′mᴇ saū′łta. “Lā′xs nī′sk·ik·s ayaī′m, łiłta′s[6] ⁱʟīyaᵋ nā′mk· ʟxaaī′. Tsāᵃ′mᴇ hī′k·e a′łtuxtit-s-nū′ns tem hī′k·e tsāᵃ′mᴇ tsqwa mā′k·st kus nū′ns, tem kus łō′lal, lā′sis paʟk·staī′-slō.”

Temi′ʟx muⁿ′hū ʟōhaī′ qauxa′nk·s ⁱk·as tsk·īⁿ′tsī. Temi′ʟx muⁿ′hū wastauᵋyaī′nx, temi′ʟx muⁿ′hū qtī′xa ⁱk·as ʟowā′hayū. Temi′ʟx-axa muⁿ′hū qxenk·saī′ ⁱk·as ʟowā′hayū. Nā′k·eaisī ⁱk·asau′x qxaīnī′k·saī, k·ᴇts hī′k·e tk·ala′sal-slō. Tem ma′yᴇxa ats-hā′at!ak·aux. “Nī′tsk·-auk·-ᴇ′n pstin haiⁿᵋ? Ł-hī′k·e ā′ qāᵃ′ltᴇ qwāmauyū′ʟī tas nū′ns?” Temuⁿ′hū ma′yᴇxa ts-mū′tsk·ak·. “Łiłīyaᵋ nā′mk· ʟxaaī′. Tqaia′ltxan sins ʟxamna′a.” Temuⁿ′hū saū′łtīyū ts-yai′xaītᴇxk· as nū′ns. Temi′ʟx muⁿ′hū ʟᴇai′sx hī′k·aux ʟowa′hau as nūns. Temuⁿ′hū mᴇyā′sauxa ts-mū′tsk·ak·aux. “K·ił muⁿ′hū

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[1] *ʟīyaᵋ + -ł.*

[2] *k·is + -ł + łtā.*

[3] *lā′k·ᴇts + -aux.*

[4] *k·is + łtā + -aux + -axa.*

[5] *lās + mis.*

[6] Abbreviated for *k·łiłta′s*; *k·is + łtā + -ł.*

continually show. We will never give up (the chase). No matter how far he may go, we will nevertheless keep on following him." Thereupon his elder brother said to him: "I do not wish that he should go far. I am going to let the dog loose on him." Then, verily, the dog was unleashed, (and) the dog was going to chase the elk. However, the dog did not go anywhere; the dog just followed his master here and there. Then his younger brother said: "Never (before) did the dog act thus. The dog does not act right." No matter how far the two dogs would go, they two invariably came back there.

(Then) not long (afterward) it was about to get dark. The sun was going west. And the tracks of the elk (began to appear) very fresh. Thereupon their (dual) elder brother kept on saying, "We are going to camp here now." So they camped. Then their (dual) elder brother kept on saying, "Even if he should go far, we will nevertheless not give up (the chase)." Then their (dual) younger brother kept on saying: "Never (before) did the dog act thus. The two dogs seemed to be scared. Never (before), for a long time, did the dogs act thus. It must be a very fat elk. For that reason are they two showing (their tracks), although the ground is hard." Then they camped. "Although he may go far, we will nevertheless not give up (the chase)." And then daylight appeared all over. So after daylight appeared, they began to bathe. And then their (dual) elder brother kept on saying, "The dog will track him on this day." Thereupon they started. And now they found where the elk (had) his sleeping place; (it was) just fresh. Then the younger brother spoke, "The dog shall be sent (after him)." Then, verily, it was done thus. Then they stayed there quite a while, so that they might listen from there to the (barking of) the dog. However, (it was) not long before the dog came back. So their (dual) younger brother said there, "The dog never acted thus (before)." Then they began to track the elk. (The tracks) were just fresh. "No matter how far he may go, we will never give up (the chase). It is a very large elk: it must just be a very fat elk, since (his tracks) show all the time, although the ground is hard."

And now they began to climb up on a mountain. Then they kept on following (the elks), and they (had to) go over that mountain. So they went down again on that mountain. Wherever those two (elks) went down, (their hoofs) would just tear up the ground. Then their (dual) elder brother spoke: "We will never give up (the chase). I want to kill him." And then the tracks of the elks began to get fresher. So (pretty soon) they saw two elks just climbing up. Thereupon their (dual) younger brother kept on saying, "Now we tsqwa ʟqwamī'ʟī." Temi'ʟx muⁿ'hū wī'lx nā'k·s ⁱk·a'saux ʟowa'hau as nū'ns. "Pst-hī'k·e xe'īʟk·e ʟhayā'nauwī. K·-qaūk·-ᴇ'n ɫtsī'k· !yaī[1] qau'wīs? Ū'k·-ᴇ'n hī'k·e tsāᵃ'mᴇ ā'aqa tsitsk· !aᵋyaī'sk· ?"[2] Temuⁿ'hū yāsauᵋyaī'nx ts-mū'tsk·ak·. "K·in qaqa'n ɫtsī'k· !yaī." Temi'ʟx muⁿ'hū qalpaī'nx ʟᴇai'sx hī'k·aux ʟowa'hau haihayaᵋtit-s-nū'ns; tsāᵃ'maux hī'k·e a'ɫtuxt. Temi'ʟx muⁿ'hū ɫqwa'mīʟx as nū'ns, tsāᵃ'maux hī'k·e a'ɫtuxt. "K·in iltqa'-ᴇ'n kus tsqēⁿ'x?" Tem ma'yᴇxa ts-hā'at !ak·. "K·-taiᵋ sins ʟxaaī' ptsī'tsk· !ēɫīst." Temi'ʟx muⁿ'hū tsqē'wiʟx. Ts-hamstī't !ūuk·[3] tas nū'ns. Temi'ʟx muⁿ'hū tsqē'wiʟx hī'k·e aū'ʟ. Tem mᴇyā'saux. "Pst-xe'īʟk·e a' ɫtsī'k· !yaī, nā'mk· sins ʟxaaī' ptsī'tsk· !ēʟīst." Temuⁿ'hū k·e'a tsitsk· !ayū'ɫnx as nū'ns. Temau'x muⁿ'hū tsitsk· !ayū'ɫnx. Temi'ʟx muⁿ'hū tsitsk· !atxaī' hī'k·e hamstīᵋ. "ⁱʟanīyaᵋ ā'aqa ʟᴇmk· !ī'ntᴇx. Ɫīla'yuxun-auk· ts-k·a'ltsūk·."

Temau'x muⁿ'hū ūstitxwaī' as tsqēⁿ'x. ⁱʟaʟxīyaᵋ qāᵃ'tsᴇ ɫᴇyā'xauwīst temi'ʟx ʟxūi'nx as pū'tstᴇx. "Ɫ-hī'k·e māᵃ'lk·sta muqwā'mauxam." Temi'ʟx muⁿ'hū k·e'a imstī'. ⁱʟaʟxīyaᵋ lāᵃ tskwayū'ʟx, mᴇqami'nt ts-pū'tstᴇxk· as nū'ns. Nā'k·eai ⁱk·a'saux ayā'sal, k·ᴇts hī'k·e tk·alā'sal s-le'wī'. "Ɫ-hī'k·e māᵃ'lk·sta muqwā'mauxam. ⁱʟīyaᵋ nā'mk· ayā'sal nī'sk·. K·ᴇts qas tsqēⁿ'x wa'stitxanx, ⁱʟīyaᵋ nā'mk· ayā'sal nī'sk·ik·s. K·-ɫiɫīyaᵋ tsāᵃ'mᴇ yā'xautxam. K·iɫ hī'k·e māᵃ'lk·sta muqwā'mauxam. Mᴇɫā'nxapst qanī'x, nā'mk· sis ʟqa'lhīyūsxam, k·-ʟīyaᵋ nā'mk· qalpaī'm nā'k·s ayaī'm. Ī'mstᴇ k·ɫis hī'k·e māᵃ'lk·sta muqwā'mauxam."

Temuⁿ'hū mᴇyā'xauxa nā'k·s hak·inī'k·eai kus mᴇpū't !al[4] kus pī'tskum. K·i'mhak·s ayaī'. K·ᴇts xū'sī hī'k·e pī'ūsxaī as tsqēⁿ'x ts-pī'ūsxamsk·. "K·iɫ muⁿ'hū tsqwa aūɫī'im. Pī'ūsxaᵋyaī' muⁿ'hū as tsqēⁿ'x ts-pī'ūsxamsk·. Pst-hī'k·e xe'īʟk·e ʟhayā'nauwī. ⁱʟanīyaᵋ nā'mk· ʟxūyu'xᵘtanx as nū'ns imstīᵋt ts-haihayaᵋtisk·. K·in mai'mx muⁿ'hū ʟxūi' nū'ns imstīᵋt ts-haihayaᵋtisk·. Pī'ūsxaᵋyaī' muⁿ'hū as tsqēⁿ'x. Wī'lx tsqwa muⁿ'hū kus nū'ns. Aūɫī' muⁿ'hū ts-pī'ūsxamsk· kus tsqēⁿ'x. Pst-xe'īʟk·e ʟhayā'nauwī. ⁱʟanīyaᵋ nā'mk· ʟxūyu'xᵘtanx imstīᵋtit-s-nū'ns." Temi'ʟx muⁿ'hū tsqūnkwaī' ⁱk·as tsqēⁿ'x ts-pī'ūsxamsk·. Tem hī'k·e aū'ʟ pī'ūsxaᵋyaī' muⁿ'hū as tsqēⁿ'x ts-pī'ūsxamsk·. Temi'ʟx muⁿ'hū ʟᴇai'sx as nū'ns, k·a'xk·exaux as nū'ns. Temi'ʟx muⁿ'hū pilaī', temi'ʟx muⁿ'hū hak·i'm tsitsk· !atxaī'. Tsitsk· !atxaī'xaʟx muⁿ'hū hak·i'm. Te'mɫta ⁱʟīyaᵋ qāᵃ'tsᴇ tem xē'tsuxᵘ muⁿ'hū as nū'ns. Nā'k·eaisī ⁱk·yā'xau, te'mɫta hī'k·e qāᵃ'ltᴇ ɫō'lal as nū'ns, lās pa'ʟk·st s-le'wī'. ⁱʟīyaᵋ qāᵃ'tsᴇ k·iʟxa's yūxē' tsī'tsk· !ik·. Temuⁿ'hū mᴇyā'saux ats-hā'at !ak·aux. "Ɫiɫīyaᵋ nā'mk· ʟxaaī'. Lā'xs nī'sk·ik·s ayaī'm, ɫ-hī'k·e qāᵃ'ltᴇ qwā'mauwīʟī." Temi'ʟx hī'k·e muⁿ'hū mᴇyā'xaux māᵃ'lk·sta. Nā'k·ᴇts[5]

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[1] For *ɫtsī'k·!īi; tsk·!-* TO SHOOT.

[2] For *ts-tsitsk·!aᵋyaī'sk·*.

[3] Used as an exclamation in the sense "What a size!"

[4] *pt!u-* TO RISE (of sun only).

[5] Simplified for *nāk· k·ᴇts* .

will necessarily overtake (them)." Soon they came to where those two elks were climbing up. "You two shall watch (them) carefully. Who is going to shoot at (them) first? Whose shooting is very accurate?" Then his younger brother said to him, "I will be the one who will shoot (them)." And then they saw once more two large elks in the act of climbing up; they two were simply very large. So they gained on the elks, both of which were very large. "What shall I do with the dog?" Then said his elder brother, "Only after I shall cease shooting at (them, shalt thou release the dog)." Then they came nearer to (them). The elks were exceedingly large. Then they came very close to (the elks). So (the elder brother) kept on saying, "Pray, do you two shoot carefully (at them), after I will cease shooting at (the elks)." And then the elks were, indeed, shot at. They two were being shot at. So all of them were shooting now: "I did not hit him straight. I missed his heart."

Then the two dogs began to follow (the elks). They did not go after (them) long, when they came upon the blood. "We will just slowly keep on following." Then, verily, they did so. They did not hear anything; the elks (seemed to have lost) much of their blood. Wherever those two went by, (their hoofs) simply tore up the ground everywhere. "We will just slowly follow (them). (They) did not go far. The dog is following (them) all the time; (they) never went far. We will not keep on going very (fast). We will just follow slowly. You two know, that after (they) become tired (they) will never go again anywhere. For that reason we are going to follow just slowly."

Thereupon (they) kept on going to the place whence the sun habitually rises. To that place (they) came. The barking of the dog would sound just a little. "We must be coming near. The barking of the dog sounds continually. You two shall always watch carefully. I have never (before) found an elk of such a size. At last I have found an elk of such a size. The dog keeps on barking. He must have come upon the elk. The barking of the dog is coming nearer. You two shall watch him carefully. Never (before) have I come upon such an elk." And the barking of the dog was repeatedly sounding nearer. Finally they saw the elks, two elks (were standing) together. Then they sat down and began to shoot from there. Now they were shooting from there. But not long (afterward) the elks departed (unhurt). Wherever those previously mentioned (elks) went by, the tracks would always show, no matter how hard the ground was. Not long (afterward) those (hunters) were going to be out of arrows. Thereupon their (dual) elder brother said: "We will never give up the chase. No matter how far (they two) may go, we will simply keep on following (them)." So they continued to go slowly.

qxenk·saī′xa īs ʟowa′hayū, k·is hī′k·e tk·ala′saltxam as le‘wī′. Temuⁿ′hū ats-mū′tsk·ak·aux ⁱʟīyaᵋ xūs nī′i ī′ldistaī. Tsāᵃ′mᴇ hī′k·e nī′sk·ik·s ayaī′. Lās qāᵃ′tsᴇ, te′mɫta ⁱʟīyaᵋ imī′stal as nū′ns. Te′mɫtaux ⁱʟīyaᵋ nī′i ɫīlī′daux as pɫūi′sk·aux. “K·-ʟīyaᵋ qāᵃ′tsᴇ k·is yūxē′ kuɫi′n tsī′tsik·!.” K·iʟxa′ts ⁱʟīyaᵋ lāᵃ tskwaī′ʟx. “K·iɫ hī′k·e māᵃ′lk·sta muqwā′mauxam. K·-ʟīyaᵋ qāᵃ′tsᴇ k·is hīⁿhūⁿ′ ʟqa′lhīyūsxam. Lā′tᴇq-ᴇ′n tsaᵋtī ɫnū′nsisxamsk·, tem k·-ʟīyaᵋ nā′mk· -wī′lī?” Temi′ʟx muⁿ′hū minstaī′ īs xa′mᴇt-s-le‘wī′, mis muⁿ′hū qamɫī′. Temuⁿ′hū xa′mᴇʟī ats-mū′tsk·ak· temuⁿ′hū ma′yᴇxa, nā′mk·siʟx ʟqa′lhīyūsxam.[1] K·iʟx yōlalsxaī′m muⁿ′hū, nā′mk·siʟx k·eaī′ ɫnū′nst. “Nī′tsk·-auk·-ᴇ′n muⁿ′hū pstin k·a′ltsū? ⁱʟīyaᵋ nā′mk· nū′ns. ⁱʟīyaᵋ nā′mk· imī′stal nū′ns. Lās qāᵃ′tsᴇ te′mɫta ⁱʟīyaᵋ imī′stal as nū′ns.” K·iʟx yō′lalsxaīm muⁿ′hū. “K·in ⁱʟīyaᵋ nā′mk· ʟowa′stauwī tas nū′ns. K·in k·eaī′mi, tsāᵃ′mᴇn hī′k·e nī′sk·ik·s ayaī′.” Temuⁿ′hū mᴇyā′saux ats-mū′tsk·ak·. “Ā′a, ī′mstauk· sin haiⁿᵋ tᴇqwo′n. Tsāᵃ′mᴇɫ hī′k·e nī′sk·ik·s ayaī′. K·-ʟīyaᵋ qāᵃ′tsᴇ k·is yūxē′ sin tsī′tsik·! tᴇqwo′n. Yūxē′tsx tᴇsi′n mi′ɫax.” Temuⁿ′hū ma′yᴇxa ts-hā′at!ak·aux. “K·iɫ taiᵋ īs xa′mᴇt-s-pī′tskum qalpa′a qōmīyū′ʟī.” Temi′ʟx muⁿ′hū k·e′a imstī′nx. ʟqalhī′yūsxaux muⁿ′hū atsqxēⁿ′sk·iʟx. K·-ʟīyaᵋ qalpaī′ pxamintxī′ as tsqēⁿ′x. K·eaī′xaux. Temi′ʟx hī′k·e muqwā′maux. Temi′ʟx muⁿ′hū pilaī′, temuⁿ′hū ma′yᴇxa ts-hā′at!ak·aux. “K·in k·eaī′m muⁿ′hū. K·iɫ muⁿ′hū ʟxaaī′.” Temi′ʟx muⁿ′hū pilaī′, temi′ʟx muⁿ′hū k·im yō′lalsxaī. “ⁱʟīyaᵋ nā′mk· imī′stal as nū′ns. Hak·i′ms hī′k·e xe′īʟk·et-s-nū′ns, k·iɫ ī′ɫᴇɫīts qwamīyūⁿ′ʟī. Tsāᵃ′mᴇn hī′k·e nī′sk·ik·s ayaī′. Lās qāᵃ′tsᴇ te′mɫta ⁱʟīyaᵋ nā′mk· imī′stal. Tsāᵃ′mᴇn hī′k·e qāᵃ′tsᴇ pīhaī′.” Temi′ʟx muⁿ′hū qamk·!ī′yᴇmxa. “K·iɫ-axa muⁿ′hū xamī′mi.” Temuⁿ′hū mis qaī′-slō, temi′ʟx-axa muⁿ′hū xamī′xa.

Temi′ʟx-axa yālsaī′xa. ⁱʟaʟxīyaᵋ imstīᵋt ts-hā′ldᴇmxusk·, hī′k·e ɫtsā′msīyū ts-hā′ldᴇmxusk·. Mūⁿɫiī′ sūdāᵃ′stit-s-pī′tskum misi′ʟx-axa mᴇyalā′sauxa. ʟx-axa mᴇyā′xauxam. Ts-mᴇqami′ntisk· tas nū′ns. K·-muⁿ′hū ma′yᴇxa ats-hā′at!ak·aux. “K·iɫ-axa yālsaī′mi.” Temi′ʟx muⁿ′hū k·e′a imstī′xa. Temuⁿ′hū xa′mᴇʟī ts-mū′tsk·ak·. “Mūⁿ′ɫiīn hī′k·e qāᵃ′ltᴇ ʟhayā′naux as nū′ns.” Temi′ʟx-axa mᴇtsqūnkwaī′[2] hak·nī′k·eai ⁱk·asi′ʟx ayā′saltxa. K·-ʟīyaᵋ qāᵃ′tsᴇ k·iʟxa′s-axa muⁿ′hū wīl ts-ītsaī′sk·ik·s. Temi′ʟx muⁿ′hū tsqūnkwaī′ ts-ītsaī′sk·ik·siʟx. Temi′ʟx-axa muⁿ′hū tsqē′wiʟx ats-kwī′sk·iʟx. Temi′ʟx-axa muⁿ′hū wī′lx ts-ītsaī′sk·ik·siʟx. Temi′ʟx hī′k·e hamstīᵋ tqē′tqaīʟī[3] atsā′sidōk·iʟx.[4] Hī′k·e hamstīᵋ waᵋ ts-ʟō′sink· atsā′sidōk·iʟx.[5] Temi′ʟx muⁿ′hū ʟxaī′nx.

Temuⁿ′hū tsqa′mt!īyū.

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[1] Smith failed to record the words of the speaker.

[2] Contracted from *muⁿ′hū tsqūnkwaī′*.

[3] Reduplicated stem *tqēʟ-* TO CRY.

[4] Simplified for *ats-tsā′sidōok·iʟx*.

[5] As a token of mourning.

Wherever (those elks) went down the mountain, (their hoofs) would simply tear up the ground. Now their (dual) younger brother was not saying anything at all. He just went very far. Even for a long time (before) did not an elk act thus. However, he was not saying anything to his two companions. "It will not be long before our arrows will give out." Still they did not hear anything. "We will keep on following slowly. Probably it won't be long before he will become tired. What, truly, manner of elk is it that will never stop?" Then they camped at a certain place when night came. Then one of his younger brothers said, after they became tired: "What (thoughts have) you two in your (dual) hearts? It (could) never (be) an elk. Elks never acted like that (before). Even for a long time did an elk never act thus." (Thus) they were continually talking among themselves: "I will never follow that elk (to the end). I am going to give up; I went very far (already)." Thereupon his younger brother said: "Yes, this is my opinion (also). We have gone very far. It will not be long before my arrows will give out. My lunch is gone." And now spoke their (dual) elder brother, "We will again follow him for only one day." Then, verily, they did so. Their (dual) dogs became tired. The dogs were not going to hunt any longer. They two quit. Then (only the hunters) kept on following (the elk). At last they sat down, whereupon their (dual) elder brother said: "I am going to quit now. We will now give up (the chase)." Then they sat down and began to talk there among themselves: "Never before did an elk act like that. If it had been really an elk, we would have overtaken it long ago. I have gone very far. Even way back (within the memory of men) did not (an elk) act thus. I have been gone (from home) for a long time." And then night came upon them. "We will turn back." So after daylight appeared they turned back.

Now they were going home. Their appearance was not the same; their looks simply became different. Perhaps for five days they were going home. They kept on going back. Many elks (they saw on the journey homeward). Then their (dual) elder brother said: "(Never mind these elks). We are going home." Then, verily, they did so. Then one of his younger brothers said, "It seems as if am looking continually at elks." Now at last they approached the place from which they had started out. It was not going to be long before they were going to come back to their home. Finally, they came close to their house. Now they came back to their canoe. Now they came back to their house. And all their wives were simply crying. The hair of each of their wives was gone. Then at last they gave up (the chase).

Now at last it comes to an end.

14. THE LOST SEAL HUNTERS[1]

(Told by William Smith in 1910)

Nā′mk· mis LEỵā′tsit silī′kwEx kwas Qtau′,[2] xe′Lk·it-s-ītsaī′s tem-axa xe′Lk·it-s-kwī$^{\varepsilon}$ k·iLxa′ts yā′tsx qamī′ntELĪ LEỵā′tsisalxa′mtELĪ[3] kwas Qtau′. Temi′Lx hī′k·e qā^{a}′ltE ỵā′tsx ī′mstE. K·Ets hī′k·e hamstī$^{\varepsilon}$ tas lā^{a} tīwī′t!‘wantxa ^{i}k·as kwī$^{\varepsilon}$. K·Ets tī′ūt!hūna′łnx kus tsuwī′x. Xa′mnī ts-hī^{n}′q!ak· łtīwī′t!‘wansxaṃsk· łt!a′xust!xasxamsk·.[4] Mis hī′k·e tsā^{a}′mE pa′Lk·st, ^{i}Līya$^{\varepsilon}$ nā′mk· Lxwā′sal. Ī′mstE tem ī′stEkwal łt!a′xust!łnx, nā′mk·Ets Lxwē′Lxwatxaūnx kus ma′lkuts.[5] Nā′mk·Ets łt!a′msīỵū kus lā′quns tem-axa kus tsuwī′x tem-axa kus Lxamā′nīỵū. imstī$^{\varepsilon}$t ts-mEqami′ntisk· k·Ets Lhā′ldEmxusx[6] qas xa′mEt-s-kwī$^{\varepsilon}$. Temau′x[7] mu^{n}′hū ^{i}Līya$^{\varepsilon}$ qā^{a}′tsE LEỵā′tsit, k·au′xuts łūi′lxasxa.[8] “Hak·i′mstis[9] ^{i}Līya$^{\varepsilon}$ hamstī$^{\varepsilon}$ mūilī′waltxam,[10] k·i′stis pī′tsīłt!oxs. S[11] xam$^{\varepsilon}$ tai$^{\varepsilon}$ mūilī′waltxam is xa′mnī, k·ist hī′k·e pī′tsīłt!oxs.” K·au′xuts ī′mstE ỵō′latxa, k·au′xuts mu^{n}′hū ītsaī′.

Temu^{n}′hū mis qe′ī s-le‘wī′, temu^{n}′hū hī′k·e wa$^{\varepsilon}$na′ xō′dīyū īs Lqē′tsit. Tas xa′mnī LEỵā′tsit ^{i}k·as k·!īl. Temau′x mu^{n}′hū Lkūi′. Temi′Lx mu^{n}′hū aỵa′ỵEm, temi′Lx mu^{n}′hū tsqūnkwaī′ k·!ī′lik·s. Lx-mu^{n}′hū mExa′ỵūsxam hā′ałqa. Nā′mk·ELxats mu^{n}′hū wīlī′ỵEm k·!ē′lik·s, k·au′xuts xe′Lk·it-s-hī′tsLEm tsī^{n}sī′xa hak·Ekwī′ỵauk· k·!ē′lik·s. K·au′xuts mu^{n}′hū Lōhaī′, k·au′xuts tsūi^{n}xūi′łt!xa. K·iLxa′s mu^{n}′hū tk·ī′yEmxus as xa′mnītsLō, k·iLx-auk· tsī^{n}sī Lqō′tsxak·s[12] as xa′mnītsLō. K·au′xauk·s[13] mu^{n}′hū sqūlī′m xe′Lk·itaux s-hī′tsLEm kwas haluwī′k·sīyūk^{u}, k·au′xuts ỵūlī′łt!xa. “K·tai$^{\varepsilon}$ sis haihaỵa$^{\varepsilon}$tELĪ haluwīk·saī′m, xas mu^{n}′hū Lxwē′tsī.” K·au′xuts ī′mstE yūlī′łt!xa. K·au′xuts sī′qultxa, k·au′xuts qłaī′tsitxanx. Temu^{n}′hū ma′yExa as xa′mELĪ. “Aūłī′x-aū mu^{n}′hū haihaya$^{\varepsilon}$tELĪ. Xa-qō′tsE mu^{n}′hū Lxwē′tsī.” Temu^{n}′hū mis wī′lx haluwī′k·sīyūk·s, temu^{n}′hū Lxwē′tsinx qō′tsE. Temau′x-axa mu^{n}′hū ayaī′ as kwī′k·s. Xe′īLk·e miltqaī′sEx kus xa′mnī. K·iLxa′s mu^{n}′hū aya′yEmxus. K·au′k·Ets mu^{n}′hū płūi′ as qā′t!ōu ts-hī′tEk·. Te′młta ^{i}Līya$^{\varepsilon}$ qā^{a}′tsE mis LEai′sūnx as lā′quns ^{i}k·yā′xau. K·Ets qauxa′nk·s tpaī′ ha′k·as[14] k·i′lū. Lās i′La aū′łik·s, te′młta i′stik·ī. K·-k·ū′k^{u}-slō ayaī′m as xa′mnī. “MExai′sxaił!.” Temi′Lx mu^{n}′hū k·e′a. Temi′Lx tsqūnkwaī′nx as lā′quns. K·Ets hī′k·e xū′sī ō′xwal as xa′mnī

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[1] See note 5, p. 158.

[2] A rock in the Pacific Ocean, some 8 miles north of the present town of Newport.

[3] *īts-* TO LIVE.

[4] *t!a′xust!* ROPE.

[5] This story would make it appear as if the Alsea Indians occasionally engaged in actual whale hunting.

[6] *hā′ldEmxus* LOOKS, PROPERTY.

[7] Smith was not sure of the exact number of the hunters.

[8] For *łEyō′lxasxa.*

[9] *hak·ims + -st.*

[10] For *mEwīlī′waltxam*; *wīl-* TO KILL.

Footnotes continued on p. 167.

14. The Lost Seal Hunters

When all lived together at Seal Rock, those who lived in former days severally at Seal Rock, (had) two houses and two canoes. Thus they always lived like that. (They) were habitually making all sorts of things for those previously mentioned canoes. Ropes were usually made. Ropes were made of the sinews of seals. Since (those sinews) were very strong, (the ropes) never broke. For that reason were such ropes used, whenever a whale was being speared. As soon as a pole was finished and also a rope, as well as some killing tool, such a number (of implements) would be the property of one canoe. And now (there were two people who) were not living (there) long when they two talked among themselves. "Should both of us two not kill habitually (a seal), we two will divide mutually (our catch). If one (of us) only should happen to kill (a seal), we two will simply share mutually (in the catch)." Thus they two were habitually talking while they were staying (at Seal Rock).

Now (one day) after daylight appeared, the wind just disappeared in the morning. Seals were staying on that previously mentioned rock. Then they two launched their canoes. And then they went in canoes and came close to the rock. They were going to paddle quickly. Now when they came in their canoes to the rock, two people jumped on the rock from inside the canoe. Then they two climbed up and began to coax each other (to throw the spear). And then some big seals raised themselves (and) those large seals were about to jump into the ocean. Then the two people took positions at the mouth of the river (and) said to each other, "Only when (a) big (seal) will come into the mouth of the river, then shalt thou spear him." Thus they two were talking to each other. They two were standing (there); they two were counting (the seals). And then one of them said: "A big one is coming this way now. Now thou shalt spear him." So then after (the seal) arrived at the mouth of the river, he speared him. And then they two went into the boat. The seal had a carefully (planted) wound. Now they went by means of (their) canoes. Then he who had charge of the harpoon stood up. Verily, (it was) not long before the pole was seen as it kept on going (into the body of the seal). (The seal) jumped upward from the water. Although (the seal was going) very far, nevertheless (the pole) was sticking out. That seal was about to go in a southerly direction. "Let us paddle!" Then, verily, they (did so). Now they began to come close to the pole. The seal floated up just a little from the

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[11] Abbreviated for *sis*.

[12] *qalō'sik·s* INTO THE OCEAN would have been more proper.

[13] *k·is* + *-aux* + *-əuk·*.

[14] The prefix *hak·-* has been transposed here from the following noun.

hak·i′lū. Misi′ʟx muⁿ′hū tsqwa′nkuᵋyaī′nx as lā′quns, ʟpō′ʟxamt-auk·[1] as qā′t!ōu ts-hī′tᴇk·. Tsqūnkwaī′xaʟx muⁿ′hū as xa′mnīk·s. "Yū′łtᴇł!." Xa′met-s-hī′tsʟᴇm k·ᴇts hī′k·e qāᵃ′ltᴇ ī′ldistaī. Temi′ʟx muⁿ′hū mᴇtsqē′wuʟx as lā′quns. K·ᴇts xū′sī hī′k·e ō′xwal as xa′mnī. Temi′ʟx muⁿ′hū tsqē′wiʟx. Temuⁿ′hū qt!ạ′łnx as lā′quns, temuⁿ′hū łk·!ō′qutīʟnx. Temuⁿ′hū ʟōqudī′xa tas hī′k·e tsāᵃ′mᴇ tskwaī′ʟx łt!a′xut is xa′mnī. Temuⁿ′hū k·!ō′qutīỵū′ʟx. ⁱʟīyaᵋ xū′sī qaha′lk·saxa as xa′mnī, hī′k·e ỵā′xau tslaī′qa. "ⁱʟīỵaᵋ imī′stal as xa′mnī, mis hī′k·e tsāᵃ′mᴇ nī′sk·ik·s ayaī′." K·ᴇts ī′mstᴇ łᴇyū′lłnx. K·ᴇts hī′k·e xū′sī ūxūi′ as xa′mnī. K·ᴇts ⁱʟīỵaᵋ xū′sī tsqūna′kulnx, nā′mk·ᴇts ōxūi′. ⁱʟīỵaᵋ nā′mk· imī′staltxa. K·ᴇts muⁿ′hū txwaỵū′łnx. ʟpū′ʟxamt-auk·[1] as ʟxamā′nīỵū ts-hī′tᴇk·. K·ᴇʟxa′ts muⁿ′hū tsqūnkwaī′nx. ⁱʟīyaᵋ xū′sī ō′xwal.

Te′młta mī′kukwaux[2] as pī′tskum. Pᴇnqàī′łnst[3] muⁿ′hū as xa′mnī. Nī′sk·ik·s hī′k·e tsāᵃ′mᴇ ayaī′ tas xa′mnī. ⁱʟīyaᵋ nā′mk· imī′staltxa. Tsqa′młīyū s-le‘wī′. ⁱʟīyaᵋ nā′mk· qahalk·sa′xa as xa′mnī, hī′k·e tslaī′qa yā′xau. K·ᴇts xū′ʟī hī′k·e aūłī′ʟnx. K·is muⁿ′hū k·i′mhak·s ʟxwē′stoxs.[4] "Ts-yaī′tsxatisk· ⁱʟīyaᵋ!," ts-īldī′sk· as mᴇłana′stīỵū. "Nī′sk·ik·siʟ muⁿ′hū ayaī′. Łiłīỵaᵋ nā′mk· k·!xautaī′ʟī," ts-ildī′sk· as mᴇłana′stiỵū. Hāᵃ′tsᴇ pᴇʟxwē′ʟxwatx-aūnst as xa′mnī. "K·-auk· ⁱʟīỵaᵋ īlā′tstau pin k·a′ltsū." Ts-īldī′sk· ats-mᴇʟana′tstīỵūk·iʟx. "K·-qaᵋ nā′k·s ayaī′m tas xa′mnī," ts-īl-dī′sk· ata′s nᴇqa′txa ⁱk·as tsuwī′x. "K·-ʟīyaᵋ k·!xautaī′ʟn, nī′sk·ik·sił muⁿ′hū aya′ỵusᴇmtsx qata′s xa‘mnī." Temuⁿ′hū qamłī′xa. Pᴇnqaī′łnst muⁿ′hū as xa′mnī. "Ts-yaī′tsxatisk· ⁱʟīyaᵋ! ⁱʟīỵaᵋ nā′mk· imī′stal." Ts-łūi′lxasxamsk·iʟx. "K·-ʟīỵaᵋ k·!xautaī′łn." Temuⁿ′hū pilq!aī′xa īs qamłī′s. "K·-łlxusaī′m taᵋ," ts-īldī′sk· ats-mᴇłana′tstīỵūk·iʟx. Pᴇnqaī′łnst muⁿ′hū as xa′mnī. "K·-auk· ⁱʟīỵaᵋ īlā′tstau pin k·a′ltsū." Temi′ʟx muⁿ′hū muā′-txauxa. Temuⁿ′hū mᴇqeī′ s-le‘wī′, tem xa′mᴇt-s-hī′tsʟᴇm tem ma′yᴇxa. "K·ił tsqwa aya′yusᴇmts hak·inī′k·eai ⁱk·ku′s wīlī′sal. K·i‘ʟ k·i′mhak·s tsqwa aya′yusᴇmts." Temi′ʟx ī′mstᴇ muⁿ′hū ma′yᴇx. "Muⁿ′hū tsqwa k·e′a. Nᴇqaī′łst!.[5] K·-ʟīyaᵋ k·!xaudaī′łn. K·ił qaᵋ nā′k·s aya′yusᴇmts." Ts-īldī′sk· tsimłanā′stīỵūk·iʟx. Temuⁿ′hū k·e′a k·i′mhak·s ayaī′, hak·inī′k·eai ⁱk·as wīlī′sal. Temuⁿ′hū k·e′a k·i′mhak·s ayaī′. "Nī′sk·ik·siʟ muⁿ′hū ayaī′. Waᵋna′ tsau′-wīỵū, yūxē′tsx muⁿ′hū tsau′wīỵū. Hī′k·e ala′k·tūtxa s-le‘wī′, yūxē′tsx as tsau′wīỵū." Ts-īldī′sk· as mᴇłānā′tstīỵū. "K·-qa iltqaī′sik·s-slō k·is muⁿ′hū wīl?" Ts-łūi′lxasxamsk·iʟx. K·ᴇts

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[1] *plu-* TO STAND.

[2] For *mᴇyīku′kwaux*.

[3] *nᴇq-* TO HOLD.

[4] For *ʟxwē′tsitoxs*.

[5] *nᴇq-* TO HOLD; *-aī* inchoative; -ʟ indirect object of 3d person; *-st* imperative.

water. Now as they kept on approaching to the pole he who had charge of the harpoon stood up inside (the canoe). At last they were coming nearer to the seal. "Let us get close to him!" One man kept on speaking (thus). Now they continued to approach the pole. The seal floated up just a little. At last they came close to him. Thereupon the pole was hooked and taken hold of. And then he took it, who knew well how to pull a seal. Now he took hold of it. The seal did not swerve (even) a little in various directions; he just kept on going straight (ahead). "A seal does not habitually act thus when he goes very far." Thus it was said. The seal floated up just a little. (However) he was not approached (even) a little whenever he floated up. (No seal) ever acted like that. Then he was pulled. He who had charge of the killing tool stood up inside (the canoe). At last they began to come nearer him. (Still) he did not float up (even) a little.

However, the sun was setting. The seal was (still) held on to. That seal went very far. (No seal) ever acted like that. It became foggy all over. (Still) the seal never swerved in various directions; he just kept on going straight (ahead). (At last) he was come to a little closer. He was going to be speared right there. "What do you think of that?" (was) the chief's remark. "We have gone far now. We will never lose hold of him." (Such was) the chief's speech. In vain they tried to spear the seal. "Your hearts shall not be little." (Such was) the speech of their chief. "(I) wonder where the seal is going to go?" spoke he who held on to that previously mentioned rope. "He will not be let loose; that seal has gone with us to a far place." Then it began to get dark. (Still) they held fast to the seal. "What do you think of that? He never acted like that (before)." (Such was) their talk among themselves. "He will not be abandoned." And then at night a mist arose. "Verily, it is going to rain," (such was) the speech of their leader. Still they held fast to the seal. "Your hearts shall not be little." So they kept on going. Finally when daylight appeared all over, one man said: "He must be taking us to the place from where that referred-to (seal) came. He must be going with us there." Thus they said now: "Now, verily, it must be (so). Hold on to him! He will not be let loose. (I) wonder to which place he is going with us?" (Thus were) the words of their leader. And then, verily, (the seal) went there, whence he came, as has been related before. Verily, he went there. "Now we have gone to a far place. Gone are the breakers; the breakers have disappeared now. It is just calm everywhere; the breakers have disappeared." (These were) the words of the leader. "(I) wonder at what place he is at last going to stop?" (Such was) their talk txwayū′łnx, te′młta aū′L kwas kwīᵋ Lowā′txayū. Temuⁿ′hū k·i′mhak·s LXwē′LXwatxaūnx, sas muⁿ′hū aū′L Lowa′txayū. “Yūxē′tsx muⁿ′hū as tsau′wīyū.” Ts-īldī′sk· as tas nEqa′txa ⁱk·as tsuwē′x. Te′młtaLX muⁿ′hū k·e′a tsqūnkwaī′ nāk· ⁱk·as mEk·!ē′lt s-le·wī′. “Muⁿ′hū taᵋ k·e′a mu′kusEx ī′ldistaī ī′mstE. K·-Līyaᵋ qāᵃ′tsE k·łis wī′lsEmts.” Temuⁿ′hū māᵃ′lk·sta ayaī′ tas xa′mnī. K·is muⁿ′hū ma′yExam as kwīⁿ′·ts!it. “Nī′sk·ik·siL aya′yusEmtsx.” Temi′LX muⁿ′hū k·e′a tsqūnkwaī′ nāk· ⁱk·as yā′tsx as xa′mnī.

Mūⁿ′łiLX yā′xau īs xa′mEt-s-pī′tskum. Qlaī′tsitxaūnx. Muⁿ′łiī īs xe′Lk·et-s-pī′tskum tem-axa xa′mEt-s-qē′s. Temi′LX muⁿ′hū wī′lx nāk· ⁱk·as mEk·!ī′lt s-le·wī′. Temuⁿ′hū yā′tsx tas xa′mnī mEqami′nt. Temuⁿ′hū ma′yExa tsimłana′stīyūk·iLX. “K·-muⁿ′hū k·!xautayū′Lī.” Te′młta k·im ma′yExa ata′s nEqa′txa ⁱk·as tsuwī′x. “ⁱLīyaᵋ. K·in ⁱLīyaᵋ nā′mk· k·!xautayūⁿ′Lī. Hauā′? Mis nī′sk·ik·s aya′yusEmtsx, tem k·in k·!xautayūⁿ′Lī? K·in ⁱLīyaᵋ nā′mk· k·!xautayūⁿ′Lī, sin anaī′s. K·in LXamna′a. Nī′sk·ik·s hī′k·e tsāᵃ′mE aya′yusEmtsx. Ī′mstE k·ins ⁱLīyaᵋ nā′mk· k·!xautayūⁿ′Lī.” K·is ī′mstE ītaᵋ īldī′m as kwīⁿ′·ts!it. Sa′siLX muⁿ′hū muā′txauxa, hī′k·e yūxē′tsx as tsau′wīyū. K·-Līyaᵋ qāᵃ′tsE sis Lqe′lhīyūsxam. Temi′LX muⁿ′hū wī′lx as k·!ī′lik·s. Temuⁿ′hū k·im māᵃ′lk·sta ayaī′. “K·in muⁿ′hū LXamna′a. Aī′sins[1] LXamnaī′dī, k·ins k·i′stī, mis tas hī′k·e tsāᵃ′mE nī′sk·ik·s aya′yusEmtsx.” Ts-īldī′sk·. Temi′LX muⁿ′hū k·īsk·aī′. Ī′mstE ts-qā′tsatisk·[2] ⁱLaLXīyaᵋ nū′nsitxa. Temi′LX muⁿ′hū LXamnaī′nx as xa′mnī. Temuⁿ′hū txwayū′łnx. Temuⁿ′hū mEyā′sauxa tsimłāna′stīyūk·iLX. “K·-Lamā′łn as tsuwī′x.” Temuⁿ′hū k·e′a Lamā′łnx.

Hī′k·eLX waᵋ ts-nū′nsumxtaīk· as hī′tsLEm. Temi′LX muⁿ′hū ilūi′xasxa. “Hak·Enī′k·eai ⁱk·ku′s mEpū′t!al kus pī′tskum, k·iL k·i′mhak·s aya′yEmxus. K·ił qaᵋ ⁱLīyaᵋ hī′tslEmk·s wīl?” LXats muⁿ′hū ī′mstE yō′la. “K·-auk· ⁱLīyaᵋ īlā′tstau pin k·a′ltsū. Lā′xs nā′k·eai łpildaī′-slō, łis k·!ē′tsik·s wī′lī, k·łilta′s-axa yālsaī′m k·!ē′tsaisī.” Ts-łilī′dausxamsk·iLX. Temi′LX muⁿ′hū k·e′a k·!ē′tsik·s wī′lx. ⁱLaLXīyaᵋ muⁿ′łiī hī′tsLEm Lowā′txayū as hī′tsLEm ⁱk·tsk·aī′sk·uxsk·iLX as hī′tsLEmiLX. Temi′LX muⁿ′hū wī′lx k·!ē′tsik·s. Temi′LX muⁿ′hū wī′lx haluwī′k·sīyūk·s-ukᵘ, k·ELXa′ts yō′latxa. Xa′mEt-s-hī′tslEm tem hī′k·e tsāᵃ′mE mEłā′nx hamstīᵋ intsk·ī′s. ⁱLīyaᵋ nā′mk· taᵋmuqwa. Qāᵃ′ltE hī′k·e ī′ldistaī. Nā′mk·siLX muⁿ′hū qaa′yEm ⁱk·as nā′tk·ⁱ, tas LEyā′tstiLX muⁿ′hū wī′lx. Temuⁿ′hū siLX wī′lx LEyā′tstik·s, temi′LX muⁿ′hū īlū′łnx. “Ma′aiLī xwe′nayat-s-hī′tsLEm.” Temi′LX muⁿ′hū ma′yExa. “Tsāᵃ′mEn-ū hī′k·e k·aī′sk·-

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[1] Contracted for *aīs misin*.

[2] A nominalized form of the adverb *qāᵃ′tsE* LONG TIME.

among themselves. (The rope) was pulled, whereupon (the seal) came close to the canoe. At then he was speared there, when he happened to come close. "The breakers have disappeared now," (were) the words of the one who held fast to the rope. Then at last, verily, they came close to where there was a rocky place. "Why! it is, truly, as thou didst say. It will not be long before he will stop with us." And now the seal was going slowly. Thereupon the steersman said, "He went with us far." Verily, they were at last close to where yon seal was living.

They had been going for perhaps one day. It was counted. It seemed (more) like two days and one night. And then they came to where that previously mentioned rocky place was. Not many seals were living (there). Then their chief said, "(The man with the rope) will now let go of it." But thereupon spoke he who held fast to the rope: "No! I will never let him loose. Why? After he went with me (so) far shall I let go of him? I will never let him loose, my friend. I am going to kill him. He simply went with me to a far place. For that reason I shall never let him loose." Then the steersman likewise said thus. Now as they kept on going, the breakers had simply disappeared. (Then) not long (afterward it seemed as if the seal) were going to become tired. So then they came to the rock. And (the seal) went slowly there. "Now I am going to kill him. After I shall have killed him I will leave him, because that one merely went with me to a far place." (Those were) his words. And now they were hungry. For such a (long) period they did not eat (anything). So then they finally killed the seal, whereupon he was pulled (close to the canoe). And then their chief kept on saying, "The rope shall be cut." Thereupon, indeed, it was cut.

The food of those people was simply gone. So then they began to talk among themselves: "From where the sun usually rises we will go in boats there. Are we then not going to come upon people?" Now thus they were talking continually: "Your hearts shall not be little. Even though (we may have come) somewhere (to) a bad place, we will nevertheless reach the shore and will go back along the shore." (Such was) their talk among themselves. Then finally, indeed, they reached the shore. Those people did not seem to look like people, because of their privations. Now they came to the shore. And then they came to the mouth of the river (and) they kept on talking. One man (especially) was there who knew everything very (well). He never kept quiet. He was talking all the time. Then after they came in their boats into that river, they arrived at people. And when they came to the village they were (thus) talked (about). "Perhaps (those are) people from across the ocean." And then they said (separately): "I am simply very hungry, my friend. For peritsxa, sin ītsaī′s. Mū^{n}′łiī īs xe′Lk·it-s-pī′tskum tem-axa īs xe′Lk·it-s-qamłī′s ỵā′tsxan-auk· kō′k^{u}. Aỵā′salyusEmtsx xas xa′mnī nī′sk·ik·s.” Temi′LX mu^{n}′hū ptī′łnx as nū′nsumxtELī. Temi′LX mu^{n}′hū nūnsaī′. K·Ets ī′ldistaī atsimłana′stīyūk·iLX. “Ł-axa k· !ē′tsaisī yālsaī′m.” Temi′LX-axa k·i′stnx ats-kwī′sk· nāk· ^{i}k·as LEỵā′tsit silī′kwEX. “Qanī′xax mEłā′nx sin le·wī′-slō ts-łā′nk·. Qtau′-slō ts-ła′nk· sin le·wī′. K·in-axa k·i′mhak·s ỵālsaī′m k· !ē′tsaisī, sin anaī′s. K·in-axa k·i′stī hak·ī^{n}′k·ī tEsi′n kwīᵋ, sin anaī′s. MEłī′lk·stan-ū īs hai^{n}ᵋ phīlkwīsaī′, sin anaī′s.” K·-ī′mstE ī′ldistaītxam ts-hī′tEqłnsk· atsimłāna′stīỵūk·iLX. Temi′LX-axa mu^{n}′hū ỵālsaī′ k· !ē′tsaisī. Hī^{n}sk· ts-mEqami′ntisk· tas pī′tskum sa′siLX aỵā′salỵEm kū′kwaisī, tem imstīᵋtit-s-pī′tskum siLX-axa ỵālsaī′ k· !ē′tsaisī. ^{i}LaLxīỵaᵋ qā^{a}′tsE LEỵalā′saut, temi′LX-axa mu^{n}′hū wī′lx. Hī′k·e hamstīᵋ waᵋ ts-Lō′sink· ats-hī′tsLEmk·iLX, siLX-axa mu^{n}′hū wī′lx. K·iLX mu^{n}′hū tqē′tqaīłītxa ats-hī′tsLEmk·iLX, siLX-axa wī′lx mu^{n}′hū. Hī′k·e hamstīᵋ waᵋ ts-Lō′sink· tas hī′tsLEm. Temi′LX-axa mu^{n}′hū wī′lx ts-ītsaī′sk·ik·s.

Temu^{n}′hū tsqa′mt!īỵū. Imī′staltxaLX kus Qtau′tEsLEm, qamī′ntit-s-hī′tsLEm. Ī′mstE taiᵋ mu^{n}′hū.

15. THE DREAMER

(Told by William Smith in 1910)

Xa′mEt-s-hī′tslEm tem sū^{n}′lhak· !ītxa īłEłī′ts. Nā′mk·Ets atsk·aī′xa, k·Ets hī′k·e qā^{a}′ltE k·i′mhak·s [1] sīlk· !ūi^{n}′xa. Hamstīᵋ hī′k·e tas intsk·ī′s sīlk· !ūi^{n}′x, nā′mk·Ets atsk·aī′. Nā′mk· mEsū^{n}′lhak· !ī ī′mstE, tem ^{i}Līỵaᵋ nā′mk· īlā′tstau ts-k·a′ltsūk·. Nā′mk·Ets atsk·aī′xa, k·is qā^{a}′ltE hī′k·e LEai′sī as nū′ns. “K·i′msxas [2] tqaia′ldī hamstīᵋ hī′k·e intsk·ī′s, xas hī′k·e qā^{a}′ltE Lhaỵā′nautEmts qwon, nā′mk· sxas ā′tsk·altxam. K·in qan ihī′ỵEm hamstīᵋ hī′k·e intsk·ī′s. Xa-hī′k·e hamstīᵋ intsk·ī′s LEmłā′ntī. Xa-^{i}Līyaᵋ ū′k·eai łīlī′dauwī, nā′mk· sxas ā′tsk·Exam [3] qwo′nhak·s.” Nā′mk·Ets atsk·aī′, k·is hī′k·e hamstīᵋ LEai′sī tas hī′tEslEm. Hamstīᵋ intsk·ī′s Lhīlkwaī′sūnx, nā′mk·Ets atsk·aī′xa. “Xa-xe′īłk·e łhayā′nausxam. Nā′mk· sins ihī′ỵEm antū′u qaqa′n, xas hamstīᵋ intsk·ī′s mEłā′nī.” Nā′mk·Ets īlā′tEX ^{i}k·as łt!awa′īt, k·is hī′k·e qā^{a}′ltE qō′tsE qauwaī′sEX. ^{i}Līyaᵋ ū′k·eai łīlī′daux. Lās mEqami′nt ts-hī′tsLEmk·; te′młta ^{i}Līỵaᵋ łīlī′daux ts-hī′tslEmk·. ^{i}Līỵaᵋ xū′sī īlā′tstau ts-hai^{n}′k·-auk·. Tsā^{a}′mauk· hī′k·e iLa aū′ł-auk· ts′hai^{n}k·.[4] “Mu^{n}′hū ā′ qwon was k·in hī′k·e hamstīᵋ intsk·ī′s LEmLā′ntī?”, ts-hai^{n}′k·-auk·. K·Ets ^{i}Līyaᵋ ū′k·eai łīlī′daux, nā′mk·Ets atsk·aī′xa. K·Ets mū^{n}′łiī hī′k·e kus hī′tslEm łīlī′daux, nā′mk·Ets atsk·aī′. I′Lauk· [5] Lauwa′Lxamt [6] ts-

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[1] Literally, “thereto, toward there.”

[2] *k·i′msis + -x.*

[3] Literally, “sleep.”

[4] Literally, “very near inside his mind.”

[5] Contracted for *i′La-auk·.*

[6] *aūL* NEAR; *iLa aūL-auk· īs hain*ᵋ TO BE EXCEEDINGLY GLAD.

haps two days and likewise two nights did I stay in the ocean. A seal went with me to a far place." Thereupon they were given some food. And then they began to eat. Their leader would say, "We will go home along the shore." Then they left their boat behind, where those people who were mentioned before were living. "Thou knowest the name of my place. The name of my home is Seal Rock. I am going to go back there along the shore, my friend. I am going to leave behind my canoe here, my friend. I met with bad luck, my friend." Thus their leader was telling what had befallen them. Then they went back along the shore. As many days as they traveled in their boats on the ocean, they (spent) the same (number of) days (upon) going back along the shore. They were not going back long when at last they arrived home. The hair of all their people was simply gone when they came home. Their people were crying when they came home. All those people had lost their hair. Now at last they came back to their home.

And now it ends. Thus the Seal Rock people always acted, the people (of) long ago. Thus only now (it ends).

15. THE DREAMER

Long ago one man was dreaming. Whenever he fell asleep, he would just always dream in a certain way. Of all sorts of things he dreamed whenever he fell asleep. Since he continually dreamed thus, his heart was never little. Whenever he fell asleep he would just always see an elk (in his dream), who was habitually telling him (thus): "Shouldst thou simply want all sorts of things, thou shalt continually look to me (for them) whenever thou wilt sleep. I will give thee all sorts of things. Thou shalt just come to know everything. Thou shalt not tell it to anybody when thou shalt be dreaming about me." Whenever he fell asleep, that person would just see everything. All sorts of things were being done whenever he slept. "Thou shalt always take good care of thyself. Since I am going to grant thee those (things), thou wilt come to know all things." Whenever he joined those who were playing, he was always first (among them). (However) he did not customarily tell anyone (how he obtained his prowess). Although his people were many, still he did not habitually tell it to his people. His spirit was not small (even) a little. He was merely very glad in his mind (as he thought). "Now am I (not) going to be the one who will just know all sorts of things?". (Such were) his thoughts. He never told anyone whenever he slept (and dreamed). (His guardian spirit) habitually spoke to him just as if it were a person whenever he fell asleep. His mind was exceedingly glad.

haiⁿk·. "Muⁿ'hū ā' qwon was k·in łimłā'ntī hamstīᵋ intsk·ī's."—"Nā'mk· sxas ʟimʟa'ntᴇmts qwon, k·is hamstīᵋ hī'k·e lāᵃ a'īt nī'xak·s. Āⁱˢ'qaỵū k·is hī'k·e a'īt nī'xak·s, nū'nsumxtᴇʟī k·is hī'k·e a'īt nī'xak·s. K·in qaqa'n ī''tᴇm. Hamstīᵋ hī'k·e intsk·ī's k·in qaqa'n ī''tᴇm. Xa-xe'īʟk·e ʟhaỵa'nausxam. Xa-ⁱʟīỵaᵋ ū'k·eai łilī'dauwī. K·in hī'k·e qāᵃ'ltᴇ ʟhaỵā'naudū qaqa'n." Nā'mk·ᴇts atsk·aī', k·is hī'k·e qāᵃ'ltᴇ ī'mstᴇ sūⁿ'lhak·!ētxam. Temuⁿ'hū k·e'a łhīlkwaī'sᴇx qas hī'tslᴇm. I'ʟauk· ʟauwa'ʟxamt ts-haiⁿk·, sas k·-hī'k·e hamstīᵋ intsk·ī's łimʟā'ntī. "Muⁿ'hū ā' qwon was k·in hī'k·e hamstīᵋ intsk·ī's ʟimʟa'ntī?"—"Xa-ⁱʟīỵaᵋ nā'mk· hā'ałqa p!ī'xamts, nā'k·eai k·in ỵā'tsx. Nā'mk· sins tqaia'ldū, k·xas ⁱk·ta'mᴇng·ink· aỵaī'm qwo'nhak·s." Nā'mk·ᴇts atsk·aī', k·is mūⁿ'łiī hī'k·e qas hī'tslᴇm łilī'dauwī. "K·in qāᵃ'ltᴇ hī'k·e ʟhaỵā'naudū qa'qan," tsimỵᴇaī'sk· qas sūⁿ'lhak·!īỵū. "Nā'mk·sins ihī'ỵᴇm qaqa'n, k·au'k·s hī'k·e tsāᵋ'mᴇ pilskwīᵋst xam k·a'ltsū. Xa-ⁱʟīỵaᵋ nā'mk· hāᵃ'łqa p!ē'xamts. K·-taiᵋ sins tqaia'ldū, xas muⁿ'hū ⁱk·ta'mᴇng·ink· p!ī'xamts." I'ʟauk· łauwa'łxamt ts-haiⁿk· as hī'tslᴇm. Nā'mk·ᴇts atsk·aī'xa, k·is mūⁿ'łiī hī'k·e ỵā'tsī k·im ʟhaỵā'nīỵaīsk·.[1] K·au'k·ᴇts łt!a'xsalx ts-haiⁿk· qas hī'tᴇslᴇm. "Lā'tqin ā' hā'ałqa k·i'mhak·s wīl?" Hamstīᵋ hī'k·e intsk·ī's k·is ʟhaỵā'nī, nā'mk·ᴇts atsk·aī'. K·-ʟīỵaᵋ qāᵃ'tsᴇ k·is muⁿ'hū tsqa'mt!īỵūsxam. Łlā'tqaīsxamst-auk· ts-haiⁿk· as hī'tᴇslᴇm.

Īs xa'mᴇt ts-atsk·aī'sk· tem haīⁿk· ⁱʟīyaᵋ ʟqōu'tsxa. K·-ʟīyaᵋ[2] qāᵃ'tsᴇ k·is[2] muⁿ'hū aỵaī'm. K·-muⁿ'hū tsqē'ỵᴇmxus ⁱʟīỵaᵋ qāᵃ'tsᴇ. K·-yāsauᵋya'a ts-hī'tslᴇmk·.[3] "K·-ʟīyaᵋ qāᵃ'tsᴇ pins[4] k·i'stū." Yuxwī'st hī'k·e ts-hī'tslᴇmk· tem ʟᴇyā'saux. "K·in ⁱʟīỵaᵋ qāᵃ'tsᴇ yā'tsī, k·i'pin k·i'stū. K·in ayaī'm pxami'nt."—"Xa-nā'k·s-ᴇ'n aỵaī'm?"—"Ā'a, k·in pxami'nt aỵaī'm. Lā'xins[5] pīhaī'mi, p-ʟīyaᵋ nā'mk· hā'nt!aīts." Tsimyᴇaī'sk· ts-hī'tslᴇmk·. "K·i'msins ⁱʟīyaᵋ hīlkwīsa'a, xas ⁱʟīyaᵋ ʟhayā'ntᴇmts ⁱk·ta's leᵋwī'." K·-ī'mstᴇ łilī'dauwī ats-hī'tslᴇmk·. "Xa-ⁱʟīỵaᵋ ū'k·eai łilī'dauwī, lā'xins qāᵃ'tsᴇ pīhaī'm." K·-ī'mstᴇ łilī'dauwī ats-hī'tslᴇmk·. Temuⁿ'hū qaiⁿhaī' pxami'nt.

K·-muⁿ'hū ayaī'mi. K·-ʟīyaᵋ lāᵃ ʟhayā'nī xū'sī, mis muⁿ'hū aỵaī'xa. K·-muⁿ'hū mᴇyā'xauxam. Nī'tsk·ᴇts[6] ʟᴇyā'saux ats-sūⁿ'lhak·!īk·,[7] tem mūⁿ'łiī hī'k·e qō'tsᴇ ʟhayā'nīx. Temuⁿ'hū mᴇyā'xauxa. Taiᵋ muⁿ'hū ʟahaiᵋt! temuⁿ'hū ʟhayā'nīx. Nā'mk·s minstaī'xa, temuⁿ'hū atsk·aī'xa. "Xa-ʟxū'yᴇmts muⁿ'hū ⁱk·anhū'u ⁱk·ta's pī'tskum." Temuⁿ'hū mis tk·ī' īs ʟqē'st, temuⁿ'hū aỵaī'xa

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[1] Literally, "his vision."

[2] The future elements do not impart here a strict future sense.

[3] Singular instead of plural.

[4] Simplified for *k·i'pins; k·is+-p+-ṇ*.

[5] *lāxs + -n* .

[6] Contracted for *nī'tsk· k·ᴇts*.

[7] Contracted for *sūn'lhak·!īyūk·*.

"Now am I (not) going to be the one who will know all sorts of things?" (His guardian spirit told him.) "After thou shalt come to know me, all things will simply be easy for thee. (The acquisition of) dentalia shells will just be easy for thee; (the obtaining of) food will just (come) easy to thee. I am going to grant thee (this power). I am going to grant thee all sorts of things. Thou shalt continually take good care of thyself. Thou shalt not customarily tell it to anybody. I will always look out for thee." Whenever he fell asleep, he would always be dreaming thus. Thereupon that man did as (the spirit told him). He was exceedingly glad because he was going to know everything. "Now am I (not) the one who will just know everything?" (Then the spirit told him): "Thou shalt never come to me right away where I am staying. When I shall want thee, at that time thou shalt come to me." Whenever he fell asleep, (his spirit) would continually speak to him just as if it were a person. "I shall always look out for thee," (those were) the words of the spirit. "After I shall have given thee (the power), thy heart will habitually be very strong. Thou shalt never come to me right away. Only if I should want thee, shalt thou come to me at that time." The man was exceedingly glad. Whenever he fell asleep, it seemed as if his guardian spirit were always staying with him there. That man was habitually revolving in his mind, "In what manner can I arrive there right away?" He habitually looked at all sorts of things whenever he fell asleep. Now not long (after this, his waiting) was going to come to an end. The man was glad in his own mind.

Once upon a time after he fell asleep he almost did not wake up. Then it was not long before he was going to go. (His waiting) was about to come to an end not long (afterward). (Then) he said to his people, "Not long (after this) I am going to leave you." To his own relatives he said then (thus): "I am not going to stay here long; I am going to leave you. I am going hunting."—"Where wilt thou go?"—"Oh! I shall go hunting. Even if I should be absent (for a long time), you shall never wait for me." (Thus was) his speech (to) his people. "If I should not do it, thou shalt not look for me in this world." Thus he constantly said to his people, "Thou shalt not tell this to anybody, even if I should be gone for a long time." Thus he continually spoke to his people. Thereupon he made ready to (go) hunting.

He was about to go now. He did not see anything at all as he started to go now. So he kept on going. Whatever his dream had been telling him, just these (things) he seemed to be perceiving. So then he kept on going. And then he saw deer only. Whenever he camped he fell asleep (dreaming that his spirit spoke to him thus), "Thou wilt at last find me on this here day." So after he awoke in the morning he went to bathe. And after he ceased ʟūⁿ′tsit. Temuⁿ′hū mis k·ā′tᴇx ʟnū′nst, temuⁿ′hū xē′tsuxᵘ, temuⁿ′hū ay̯aī′xa. Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ yā′xautxa, temuⁿ′hū tsqē′wɪʟx as nū′ns ts-y̯ai′xaītᴇxk·. Temuⁿ′hū ūstaī′nx. Ts-hamstīᵋt!atisk· as nū′ns ts-yai′xaītᴇxk·. Temuⁿ′hū wastauᵋyaī′nx. ‘‘K·-qaᵋ nā′mk· sins muⁿ′hū ʟqwa′mīʟī?’’ Temuⁿ′hū mᴇyā′xauxa. K·ᴇts hauwī′i hī′k·e saū′łta. K·-muⁿ′hū yāxauᵋya′a. K·ᴇts hauwī′i hī′k·e tī′k·sal. K·ᴇts muⁿ′hū tsqē′wᴜʟx. Xamᵋ taiᵋ as nū′ns, ts-haihay̯aᵋtisk· tas nū′ns. K·-muⁿ′hū y̯āxauᵋy̯a′a. Īs ʟxatōwaī′-slō k·is ⁱʟīy̯aᵋ haīⁿk· ʟxū′yuxᵘtaldū ts-yai′xaītᴇxk·. K·-muⁿ′hū yāxauᵋya′a.[1] K·ᴇts hī′k·e saū′łta mᴇłā′ntᴇʟī. ‘‘K·-qaᵋ iltqaᵋᵃt sins muⁿ′hū ʟᴇai′sī?,’’ ts-haiⁿ′k·-auk· as hī′tᴇslᴇm. Mūⁿ′łiī hī′k·e ʟhay̯ā′nīx as nū′ns. Temuⁿ′hū wastauᵋyaī′nx. Mᴇłā′nx muⁿ′hū nī′tsk· łīlī′daux. ‘‘Ta′mᴇ hī′k·e mᴇqami′ntit-s-hī′tslᴇm,’’ ts-mahaī′xasxamsk·-auk· ts-haiⁿk·. Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ mis muⁿ′hū tskway̯ū′ʟx as kū′xᵘ. K·-auk· txa′a ts-haiⁿk· qas hī′tslᴇm. ‘‘Mūⁿ′hū tsqwa tsqūnkwaī′.’’ K·-muⁿ′hū māᵃ′lk·sta mᴇyā′xauxam. K·au′k·ᴇts ī′mstᴇ ts-haiⁿk·. ‘‘K·-qaᵋ iltqaᵋᵃt sins muⁿ′hū ʟᴇai′sī?’’ Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ mis muⁿ′hū ʟᴇai′sx. K·-ʟhayā′nauw̯ī muⁿ′hū, mis ʟᴇai′sx as nū′ns. Hak·īⁿ′hī taiᵋ ts-k·ay̯ā′sīy̯ūk· ⁱk·as nū′ns. Temuⁿ′hū mis ʟᴇai′sx, ⁱʟauk·īy̯aᵋ t!xay̯ū′ʟx ⁱk·ts-haiⁿk·, k·-łtsī′k·!y̯aī.[2] Temuⁿ′hū ay̯aī′ as nū′ns. K·-spai′dī nā′k·s k·as sūⁿ′lhak·!ī.[3] K·-k·i′mhak·s spai′dī. K·-muⁿ′hū mᴇyā′xauxam. Temuⁿ′hū y̯ᴇkū′kwī[4] as pī′tskum, k·-muⁿ′hū qamk·!ī′yᴇmxus. Temuⁿ′hū minstaī′xa. Mᴇłā′nx muⁿ′hū k·-lāᵃ mᴇhīlkwaī′sī qas nū′ns. Temuⁿ′hū mis atsk·aī′xa, temuⁿ′hū silk·!ūi′. Mᴇłā′nx muⁿ′hū nī′i łīlī′dau qas nū′ns. ‘‘K·in spai′dū k·i′mhak·s nāk· kus łt!awa′īt silī′kwᴇx. K·in k·i′mhak·s spai′dū. Xa-ⁱʟīyaᵋ ʟxaa′yᴇxtay̯ᴇmts.[5] Lā′ns[6] nī′sk·ik·s ayaī′m, xa′ltas[7] hī′k·e qāᵃ′ltᴇ ʟowa′stautᴇmts. Tqaia′ldxax hī′k·e hamstīᵋ kus intsk·ī′s. K·in k·i′mhak·s spai′dū nāk· kus łt!awa′īt silī′kwᴇx.’’ Temuⁿ′hū mis qe′ī s-le‘wī′, k·-łtūi′mi. Łau′k·īy̯aᵋ t!a′xsalx ts-haiⁿk·. K·-hī′k·e taiᵋ qāᵃ′ltᴇ łk!wā′nītxam. Temuⁿ′hū k·e′a ī′mstᴇ phīlkwaī′sᴇx. Qāᵃ′ltᴇ hī′k·e ʟhay̯ā′nīx, mis qwā′mauwīʟx. Temuⁿ′hū qwamauy̯ū′ʟx. ‘‘K·in k·i′mhak·s spai′dū nāk· kus łt!awa′īt silī′kwᴇx.’’ Łlā′tqaīsxamst-auk· ts-haiⁿk· as hī′tᴇslᴇm, mis k·-hamstīᵋ intsk·ī′s ʟimʟā′ntī. Tem-auk· hī′k·e tsāᵃ′mᴇ lā′tqaīsx ts-haiⁿk·, mis k·-hamstīᵋ łimʟā′ntī tas intsk·ī′s.

Temuⁿ′hū k·i′mhak·s spai′tx qas nū′ns. Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ mi′saux muⁿ′hū tsqūnkwaī′. ‘‘K·-auk· ⁱʟīyaᵋ qē′lhya xam k·a′ltsū![8] Lā′xstis[9] ⁱʟīyaᵋ hā′ałqa wīl hī′tᴇslᴇmk·s, k·-auk· ⁱʟīyaᵋ bathing he started out and went on. But he was not going long when he came upon the tracks of an elk. Thereupon he followed them. (Those) were the tracks of a very large elk. So he continually followed them. "(I) wonder whether I am ever going to overtake him?" And then he kept on going. (The tracks) were still fresh. So he kept on going toward them. (The elk must have) just recently gotten up. And now he was coming nearer. (There was) only one elk, an elk of a (very) large size. So he kept on going after it. Sometimes he would almost not find the tracks (of the elk). Then he continually went after it. (Those tracks) were really fresh. "(I) wonder what (he will look like) when I will see him?" (were) the thoughts of the man. It just seemed as if he saw the elk. So then he kept on following him. He knew now what (his spirit) had been telling him. "It seems as if many people (are here)." (Such were) his own thoughts. Then (it was) not long when at last he heard some (noise in the) brush. The man was thinking in his mind, "He must be approaching now." So then he kept on going slowly. Thus (he thought in) his mind, "(I) wonder what (he will look like) when I should see him?" But (it was) not long before he perceived him. Then he kept on looking at him (carefully) after he espied the elk. That mentioned elk had a horn on one side only. So when he saw him he did not think in his mind that he was going to shoot at him. Thereupon the elk started to go. He was going to take him to the place of which (the man) had dreamed. He was going to take him there. Now he kept on going. And then the sun went west, and night was about to overtake him. Thereupon he camped. He knew now what the elk was going to do. So after he fell asleep he began to dream. He knew now what the elk had been telling him: "I will take thee there, where everybody is playing. I am going to take thee there. Thou shalt not cease (following) me. Even if I should go far, thou shalt nevertheless follow me continually. Thou desirest (to know) all sorts of things. I will take thee where everybody is playing." And then when daylight appeared, he began to bathe. He did not think (of anything) in his mind. He just kept on smoking. Now, verily, thus he acted. He just always looked (for the elk), as he kept on following him. And then he continued to follow him. "I shall take thee where everybody is playing." That man was glad because he was going to know everything. For that reason he was very glad, because he was going to learn all sorts of things.

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[1] Note the frequent use of the future tense in an aoristic sense.

[2] For *k·-łtsī′k·!ī*; *tsk·!-* TO SHOOT.

[3] Abbreviated from *sūⁿ′lhak·!ītxa*.

[4] Abbreviated from *yᴇkū′kwīxa*.

[5] Simplified from *ʟᴇʟxaa′yᴇxtayᴇmts*; *ʟxaa′yᴇx-* reduplicated stem *ʟxai-* TO GIVE UP.

[6] *lās* + *-n*.

[7] Abbreviated from *k·ᴇxa′ltas*; *k·is* + *ltā* + *-x*.

[8] Literally, “Shall inside not tire thy heart.”

[9] *lāxs* + *-st*.

And now the elk took him there. And not long (afterward) they two began to approach. "Thou shalt not let thy heart become impatient! Even if we two do not come to people right away, thy heart

qē'lhya xam k·a'ltsū!. K·in hī'k·e hamstīᵋ ihī'yᴇm intsk·ī's." K·au'k·ᴇts łt!a'xsalx ts-haiⁿ'k· qas hī'tᴇslᴇm. "Tsāᵃ'mᴇn tqaia'ltᴇx ī'mstᴇ. Te'min muⁿ'hū ʟxūi'nx imstīᵋtit-s-intsk·ī's." K·-muⁿ'hū ayaī'mi. Hata'mᴇ hī'k·e qas hī'tslᴇm łīlī'daux, lās qats-sūⁿ'lhak· !īk· ī'mstᴇ łīlī'daux. Ts-mahayaī'sk·-auk· ts-haiⁿk·. "K·i'msxas hī'k·e tqaia'ldī hamstīᵋ intsk·ī's sxas mᴇłā'nī, k·in spai'tū nā'k·eai kus łt!awa'īt silī'kwᴇx." Temuⁿ'hū mᴇỵā'xauxa. "K·i'msxas hī'k·e hamstīᵋ tqaia'ldī t!auỵaī's, k·xa's qwā'mauỵūts. K·in spai'dū k·i'mhak·s nāk· kusi'n ỵā'tsx." K·au'k·ᴇts ī'mstᴇ łt!a'xsalx ts-haiⁿk· qas hī'tᴇslᴇm. "Tem intsk·ī'sʟī k·in tqaia'ldᴇx."—"K·i'msxas hīla'yᴇmts[1] nī'tsk·in łīlī'dautuxᵘ, xa-ⁱʟīỵaᵋ sāᵃ'lsxam. Sxas ⁱʟīỵaᵋ hilkwīsa'a, nī'tsk·in łīlī'dauduxᵘ, xa-ⁱʟīyaᵋ sāᵃ'lsxam." K·ᴇts ta'mᴇ hī'k·e qa'hāns[2] łīlī'daułnx, nā'mk·ᴇts minstaī'xa, nā'mk·ᴇts atsk·aī'xa. K·ᴇts ta'mᴇ hī'k·e mᴇqami'nt ts-x·ā'mxasxamsk·. "Hā'łqan-a' wīl nā'k·s ku'sᴇx spā'yautᴇmtsx, hā'łqan-a' k·i'mhak·s wīl." K·au'k·ᴇts hata'mᴇ hī'k·e ītsxa'xa ts-k·a'ltsūk· as hī'tslᴇm. Łlā'tqaīsxamst-auk· ts-haiⁿ'k· mis k·-hamstīᵋ hī'k·e intsk·ī's łimʟā'ntī. "Lā'xaxs[3] ⁱʟīỵaᵋ hā'ałqa wīl hī'tslᴇmk·s, xa-ⁱʟīyaᵋ ʟxaa'ỵᴇxtaỵᴇmts, xa-hī'k·e qāᵃ'ltᴇ qwā'mauwīts." K·au'k·ᴇts łt!a'xsalx ts-haiⁿk· qas hī'tᴇslᴇm. "Tem intsk·ī'sʟī hī'k·en tqaia'ldᴇx. Ī'mstᴇn tqaia'ldᴇx." Nā'mk·ᴇts qe'ī s-leʻwī' nāk· ⁱk·as muā'txauxa, "Xaqāᵃ'ltᴇ hī'k·e ʟūⁿ'tsxam, k·-hī'k·e ai'ī aqāᵋᵃt xam ts!uū'x." K·au'k·ᴇts łt!a'xsalx ts-haiⁿk·. "Tem intsk·ī'sʟī hī'k·en tqaia'ldᴇx. Imstīᵋtit-s-intsk·ī's k·in tqaia'ldᴇx."—"K·in spai'dū nā'k·s hī'k·e hamstīᵋ kus intsk·ī's ʟhīlkwaī'sūnx. K·in k·i'mhak·s spai'dū." K·au'k·ᴇts łt!a'xsalx ts-haiⁿk· qas hī'tᴇslᴇm.[4] "Tem intsk·ī'sʟī hī'k·en tqaia'ldᴇx. Imstīᵋtit-s-intsk·ī's k·in tqaia'ldᴇx. Te'min muⁿ'hū mai'mx ʟxūi'nx." Tem-auk· ī'mstᴇ łt!a' xsalx ts-haiⁿk· qas hī'tᴇslᴇm. "Hak·i'mstis wīl hī'tslᴇmk·s, k·ᴇts ta'mᴇ hī'k·e qas hī'tslᴇm łīlī'dautuxᵘ." Ts-mahaī'xasxamsk·-auk· ts-haiⁿk·. Nā'mk·ᴇts qamk·!ī'yᴇmxa, ⁱʟīyaᵋ xūs mᴇłā'nx ts-qalhī'sk·. "K·in hī'k·e hamstīᵋ ihī'yᴇm intsk·ī's k·ᴇx tqaia'ldᴇx. Xa-mūⁿ'łiī hī'k·e qō'tsᴇ[5] sxas t!auwaī'txam. K·-ʟīyaᵋ nā'mk· qaū tsā'sīyū. Xaqāᵃ'ltᴇ hī'k·e hak·ᴇqau'x īs hī'tslᴇm, nā'mk· sxas mᴇłā'nīỵᴇmts qwon. K·-auk· ⁱʟīyaᵋ īlā'tstau xam k·a'ltsū, sxas tqaia'ldī hī'k·e hamstīᵋ t!auyaī's. K·in spai'dū nāk· kus łt!awa'īt silī'kwᴇx. K·in k·i'mhak·s spai'dū. Qāᵃ'tsᴇx-ū hī'k·e tsāᵃ'mᴇ mᴇłī'lk·sta īs haiⁿᵋ phīlkwaī'sᴇx."

K·-ʟīyaᵋ qāᵃ'tsᴇ nā'mk· sau'xus muⁿ'hū wīl nāk· kus łt!awa'īt silī'kwᴇx. "K·-ʟīyaᵋ qāᵃ'tsᴇ k·ins muⁿ'hū wī'lsū nāk·s ku[6] łk·a'xk·examt silī'kwᴇx. Tsqūnkwaī'xast muⁿ'hū." Hata'mᴇ hī'k·e qas

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[1] Literally, "If thou shouldst miss me."

[2] Supply *hī'tslᴇm*.

[3] *lāxs* + *-x*.

[4] Note the frequent repetition of this and the following sentence.

[5] Singular instead of plural.

[6] Instead of *kus*.

shall not become impatient. I will give thee all sorts of things." That man kept on thinking in his mind: "I like that very much. Now at last I have found such a thing." Then he went on. Just like a human being (the spirit) continually talked to him, although (it was) his dream (which) thus kept on speaking to him. His thoughts (were always upon what his spirit told him). "If thou shouldst want to know everything, I will take thee where everybody is having fun." So then he kept on going. "Since thou desirest all manner of fun, thou shalt always follow me. I am going to take thee to where I live." That man was continually thinking thus, "Now such a thing do I desire."—"If thou shouldst fail (to obey) me (in) what I have been telling thee, thou wilt not live. Shouldst thou not do what I have been telling thee, thou wilt not live any longer." He was just always spoken to by what seemed to be a human being, whenever he camped (and) whenever he fell asleep. He seemed (to be torn by) many feelings. "I wish to arrive quickly at the place thou art taking me; I wish to arrive there right away." That man seemed to have various (feelings) in his heart. He was glad because he was going to know all sorts of things. "Even if thou dost not come to people right away thou shalt not give me up; thou shalt just keep on following me." That man was always thinking in his mind: "Now just such a thing I like. Thus I want it." Whenever daylight appeared (and) wherever that mentioned (man) was going, (the spirit would tell him), "Thou shalt always bathe, so that thy skin shall be clean." He was always revolving in his mind: "Now this is what I like. Such a thing have I wanted."—"I shall take thee to where all sorts of things are being done. I shall take thee there." That man was continually thinking: "Now just such a thing do I want. Such a thing have I desired. And now at last I found it." Thus that man was always thinking. "Should we two come to people, he will always talk to thee like a human being." (Thus were) his own thoughts. Whenever darkness came upon him, he did not notice his tiredness (even) a little. "I will just give thee all the things which thou desirest. Just like those (other people wilt) thou (act) when thou wilt play. Nobody shall ever overcome thee. Thou shalt always (be) above the (other) people after thou shalt come to know me. Thy heart shall never be small when thou shalt desire all sorts of games. I am going to take thee where everybody is having fun. I shall take thee there. For a long time didst thou fare very poorly."

Then it was not going to be long before they two were going to arrive where everybody was having fun. "It will not be long before I shall arrive with thee at the place where everybody has assembled. We two are approaching now." Just like a human being he always

hī′tslᴇm łīlī′taux, lās qas sūⁿ′lhak· !īyū łīlī′daux. Ts-haiⁿ′k·-auk· as hī′tslᴇm. “Tem intsk·ī′sʟī hī′k·en tqaia′ldᴇx. Te′min muⁿ′hū ʟxūi′nx, qāᵃ′tsᴇn hī′k·e tqaia′ldᴇx imstīᵋtit-s-intsk·ī′s.”—“Stis[1] wīl hī′tslᴇmk·s, k·-auk· ⁱʟīyaᵋ īlā′tstau xam k·a′ltsū. Sxas tqaia′ldī hī′k·e hamstīᵋ intsk·ī′s, nāk·s kusi′n spā′ayauduxᵘ hamstīᵋ hī′k·e intsk·ī′s ʟhīlkwaī′sūnx.” K·au′k·ᴇts łt!a′xsalx ts-haiⁿk· qas hī′tslᴇm. “K·-qaᵋ iltqaᵋtit-s-le·wī′ k·is muⁿ′hū wī′lsᴇmts?” K·ᴇts łīlī′dausx, lā′k·ᴇts xamk·!. “Te′min intsk·ī′sʟī hī′k·e tqaia′ldᴇx. Imstīᵋtit-s-intsk·ī′s k·in tqaia′ldᴇx.”—“Hak·i′mstis tsqūnkwaī′m nāk· kus łk·a′xk·examt silī′kwᴇx, xa-hī′k·e hamstīᵋ intsk·ī′s ʟᴇai′sī. Hamstīᵋ hī′k·e tas intsk·ī′s ʟhīlkwaī′sūnx.” K·aux muⁿ′hū tsqūnkwaī′m. “K·ist ⁱʟīyaᵋ qāᵃ′tsᴇ k·i′stis muⁿ′hū wīl. Ī′mstᴇ muⁿ′hū ku′sin ʟᴇyā′sauduxᵘ. Xa-ʟᴇai′sī intsk·ī′s.” K·-qalpaī′m minstaī′m. Nā′mk·ᴇts minstaī′xa, k·ᴇts mūⁿ′łī hī′k·e qas hī′tslᴇm łīlī′taux, nā′mk·ᴇts atsk·aī′. Temuⁿ′hū mis qe′ī s-le·wī′, tem ʟōqwau′xasxaī[2] muⁿ′hū. “Tsqūnkwaī′xast muⁿ′hū. K·ist muⁿ′hū wīl ⁱk·antū′u ⁱk·ta′s pī′tskum.” Temuⁿ′hū ʟqūi′xasxa, k·-ayaī′m łūⁿ′tsit. Temuⁿ′hū k·e′a ʟtūiⁿ′xa. Lā′k·auk·ᴇts hauwī′i nī′i ts-haiⁿk· as hī′tslᴇm, sas ʟᴇyā′saułnx, ‘K·ist muⁿ′hū wīl ⁱk·anhū′u ⁱk·tas pī′tskum.’ “Muⁿ′hū ā′ qwon was k·in hī′k·e hamstīᵋ intsk·ī′s łimʟa′ntī.” K·-muⁿ′hū xē′tsū. Qāᵃ′ltᴇ hī′k·e aū′ł ʟhayā′naux as spā′yaux. Xamᵋ taiᵋ ts-k·ayā′sīyūk· as nū′ns. “Nā′mk· stis tsqūnkwaī′m nā′k·s k·ins wī′lsū, xas k·im tskwaī′toxs. K·in-axa k·im k·i′stū. Haaī′tsik·sin muⁿ′hū wī′lsusuxᵘ, xa-hak·īⁿ′k·ī tskwaī′toxs.” Hata′mᴇ hī′k·e iltqaᵋᵃt ts-haihayaᵋtisk·-slō. “Xa-ⁱʟīyaᵋ īs pī′tskum ayaī′m k·i′mhak·s. Xa-īs qamłī′s ayaī′m k·i′mhak·s. K·in-axa k·i′stū hak·īⁿ′k·ī. K·ᴇx-auk· hī′k·e qāᵃ′ltᴇ łt!ᴇxaī′stᴇmts ⁱk·ham haiⁿᵋ, lā′xs qāᵃ′tsᴇ. K·in hī′k·e qāᵃ′ltᴇ ʟhayā′naudū qaqa′n. Xa-xe′īʟk·e ʟhayā′nausxam, nā′mk· sxas pxami′ntxam as nū′ns. K·ins hī′k·e qaqa′n ī′·tᴇm hamstīᵋ intsk·ī′s. K·-auk· ⁱʟīyaᵋ īlā′tstau xam k·a′ltsū. K·-auk· hī′k·e qāᵃ′ltᴇ qwo′nhak·s ham k·a′ltsū. K·in muⁿ′hū k·i′stū.” Nā′mk· mis muⁿ′hū k·i′stnx, temuⁿ′hū atsk·aī′xa. Nā′mk· mis muⁿ′hū atsk·aī′xa, tem muⁿ′hū hata′mᴇ hī′k·e qas hī′tslᴇm łīlī′taux. “Nā′mk· sins tsqē′witsū, k·xas hak·ta′mᴇng·ink· ayaī′m nā′k·s kus łk·a′xk·examt silī′kwᴇx.”

Temuⁿ′hū ʟqōu′tsxa. Hata‘mᴇ hak·ᴇnī′k·eai pī′ūsxaī tas hī′tᴇslᴇm ts-pī′ūsxamsk·, tsqaūwī′sk·[3] tas hī′tᴇslᴇm. K·-muⁿ′hū ʟpilā′tkwaxamt, te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ ʟᴇai′sx tas hī′tᴇslᴇm. “Qwo′nhak·s tsqwa muⁿ′hū kus hī′tslᴇm kwas aūłī′.” Temuⁿ′hū wī′lx. “Tsqē′wutsxun muⁿ′hū, sin anaī′s. Mᴇłā′nīyuxun. Nā′mk· mis ta′sᴇx haaī′ts wī′lx, mᴇłā′nīyuxun. K·-auk· ⁱʟīyaᵋ īlā′tstau xam k·a′ltsū.” Temau′x-axa muⁿ′hū ayaī′. Temau′x muⁿ′hū wī′lx ītsaī′sik·s. Tas hī′tslᴇm ts-pī′ūsxamsk· hī′k·e hak·ᴇnī′k·-slō pī′ūsxaī.

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[1] Simplified from *si′stis; sis + -st.*

[2] *ʟōqu-* TO WAKE UP.

[3] Simplified from *ts-tsqaūwī′sk·.*

talked to him, although (it was) the guardian spirit that was continually talking to him. That man's thoughts (were): "Now just (such) a thing do I like. At last I have found it. For a long time have I desired just such a thing."—"Should we two arrive at people, thy heart shall not be small. Since thou desirest all sorts of things, all these (different) things are being done (at the place) to where I here am taking thee." That man was continually revolving in his mind, "(I) wonder to what sort of a place will he come with me?" He was continually talking (to) himself, although he was alone: "Now just (this) thing do I want. Such a thing am I going to like."—"When we two shall arrive at where those many people have assembled, thou wilt just see all sorts of things. All sorts of things are being done." Then they two were coming nearer. "It will not be long before we two will arrive at last. (It will be) as I have been telling thee. Thou wilt see something." Then again he camped. Whenever he camped (and) whenever he fell asleep, (the spirit) would talk to him as if it were a human being. And then when daylight appeared all over he gradually woke himself up. "We two are approaching now. We will at last arrive on this here day." Thereupon he woke himself up, ready to go bathing. And then, verily, he bathed. Every once in a while that man's thoughts (were upon that) thing, which was said to him, "We two will at last arrive on this here day." (He thought to himself), "Now am I (not) going to be the one who will just know all sorts of things?" Then he started. He always watched closely the one who was taking him along. That elk had only one horn. "When we two will come close to where I am going with thee, thou wilt hear there (people). I shall leave thee there. I have now come with thee to this place; thou wilt listen from here." It looked like some sort of a big place. "Thou shalt not go there during daytime. Thou shalt go there at night. I am going to leave thee here. Thou shalt always think of me in thy own mind for ever so long a period. I will always watch over thee. Thou shalt always take good care of thyself whenever thou shalt hunt (for) elks. I will grant thee everything forever. Thy heart shall not be small. Thy heart shall always (be directed) toward me. I am going to leave thee now." Now after he left him he fell asleep. Then when he fell asleep, he kept on talking to him as if he were a human being. "When I shall come to thee (again), thou shalt go at that time to where many people have assembled."

And then he woke up. It seemed (to him) as if the noise made by people came from somewhere, the shouting of the people. Then he sat down, but (it was) not long before he saw a person. "To me it must be to whom that man is coming." At last (the man) came (to him). "I have come to thee now, my friend. I know thee. As soon as thou didst come here I knew thee. Thy heart shall not be small." Then they two went back. Then they two arrived at the house. The noise of the people sounded from somewhere.

"Xa-tas hūⁿ′k·i piltkwaī′mi. Mᴇłā′nłnxax sᴇx tas wī′lx haī′tsik·s. Xa-tas hak·īⁿ′k·ī tskwaī′xasxam. ⁱʟaxīỵaᵋ taiᵋ nīx sᴇx tas haīⁿ′ts wī′lx. Mᴇqami′nt hī′k·e tas hī′tslᴇm, tā′xtau tas hī′tslᴇm. Xa′mᴇʟī k·eaī′, k·is-axa ỵālsaī′m." K·-muⁿ′hū hayā′ntoxs as hī′tslᴇm. Hī′k·e hamstīᵋ intsk·ī′s ʟhīlkwaī′sūnx. "K·ᴇx hayā′ntoxs kwas ʟpū′pᴇnhaut." Temuⁿ′hū k·e′a hayā′ntᴇx. Nā′mk·ᴇts halqā′łnx as pū′pᴇnhaū, k·ᴇts hī′k·e hamstīᵋ tsqaūsī′ tas hī′tᴇslᴇm. Ts-haᵋpistisk·-ū tas hī′tslᴇm, tas ỵaī′tsxastit-s-hī′tslᴇm. Hī′k·e taiᵋ līqē′s as hī′tslᴇm. "Muⁿ′hū ā′ qwon was k·in łimʟa′ntī hamstīᵋ tas intsk·ī′s."—"Xa′mᴇt-s-qamłī′s nā′k·eai kus ʟᴇyāⁿ′hats!īt silī′kwᴇx xa-k·imhak·s qalpaī′m hayā′ntoxs. Tas mᴇłī′ūtstaỵū ʟhīlkwaī′sūnx. Tas hī′tᴇslᴇm ts-pī′ūsxamsk· tas łᴇyaⁿ′hats!īt. Xa-hī′k·e hamstīᵋ tas intsk·ī′s ʟᴇai′sī. Xa-hī′k·e qanī′x hamstīᵋ ʟhīlkwaī′sī. Ī′mstᴇ tem ta′sᴇx ha′aīts ayaī′.[1] Tas āⁿ′qaỵū tsimqami′ntisk· ʟqūxwā′ʟnx was łt!awa′īt, ts-mᴇqami′ntisk· tas āⁿ′qaỵū. Xa-qalpaī′m ayaī′m nāk· kus łqatᵋat silī′kwᴇx." Temuⁿ′hū ayaī′ k·i′mhak·s. Hamstīᵋ hī′k·e qauxa′nk·s hūỵūⁿ′kwᴇx tas hī′tslᴇm. K·-muⁿ′hū łhaldaī′m. "K·-auk· ⁱʟīỵaᵋ īlā′tstau xam k·a′ltsū, ⁱʟauk·īỵaᵋ ỵu′xwīst xam k·a′ltsū[2] sᴇx tas haī′ts ayaī′." Ts-hī′tᴇqłnsk· łīlī′daułnsk·. Īs qauwaī′-slō hī′k·e hamstīᵋ intsk·ī′s ʟhīlkwaī′sūnx. "K·-ʟīyaᵋ qāᵃ′tsᴇ xas-axa mᴇỵālsaī′m.[3] Hamstīᵋtᴇx intsk·ī′s muⁿ′hū ʟᴇai′sx. K·-ʟīyaᵋ qāᵃ′tsᴇ xas-axȧ muⁿ′hū yālsaī′m. ⁱʟīyaᵋ īlā′tstaut-s-intsk·ī′s was k·ᴇx ʟimʟa′ntī. Xa-hī′k·e hamstīᵋ lāᵃ ʟimʟa′ntī. K·-sa′wītsū qaxa′m sūⁿ′lhak·!īyū. Xa-axa ỵālsaī′m a′ng·ī." Hamstīᵋ hī′k·e yaī′tsxa tᴇmā′sx tas łimk·i′lhīxamt. K·au′k·ᴇts ta′mᴇ hī′k·e nā′k·eai ts-haiⁿk·[4] as hī′tslᴇm. "Muⁿ′hū ā qwon wa′sin hī′k·e łimłā′ntᴇx hamstīᵋ kus intsk·ī′s."—"Xa-qanī′x ʟhīlkwaī′sī sin anaī′s, was ʟhīlkwaī′sūnx tas hūⁿ′k·i. Hamstīᵋtᴇx hī′k·e ʟᴇai′sx tas t!auyaī′s tas hūⁿ′k·i, xa-qanī′x ʟhīlkwaī′sī. Nā′mk· sxas-axa wīl xam ītsaī′sik·s, xas hī′k·e qanī′x ʟhīlkwaī′sī hamstīᵋ." Ts-łīlī′daułnsk· as hī′tslᴇm. "K·i‘ʟ ʟhaya′naudū, nā′mk· sxas ʟhīlkwaī′sī, wa′si‘ʟ ihī′ỵᴇmuxᵘ. Xa-hī′k·e hamstīᵋ tas hī′tslᴇm tsā′sī. Ī′mstᴇ muⁿ′hū tem ta′sᴇx haī′ts ayaī′. Lā′xaxs mᴇha′īt ʟowā′txayūsxam, k·au′k·iłtas[5] qāᵃ′ltᴇ hī′k·e pilskwīᵋtst xam k·a′ltsū. Xa-axa muⁿ′hū yālsaī′mi. K·-qāᵃ′ltᴇ hī′k·e ī′mstᴇ tᴇmā′sī xam pā′xt!īyū, nā′mk· sxas pū′pᴇnhautxam. Xaqa′nha‘ʟ ihī′yᴇmuxᵘ. Xa-axa muⁿ′hū yālsaī′m. K·-auk· hī′k·e qāᵃ′ltᴇ qwo′nhak·s ham k·a′ltsū."

K·-axa muⁿ′hū yālsaī′m. Haīⁿk· ⁱʟaxayaᵋ yālsaī′ as hī′tᴇslᴇm. Hī′k·axa muā′txauxa. Ts-mᴇqami′ntisk· tas nū′ns nāk· ⁱk·-ạxa

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[1] *wīlx* would have been more proper.

[2] Literally, "not inside (thy) own it is thy heart."

[3] Contracted from *muⁿ′hū yālsaī′m*.

[4] Literally, "just as if his inner thoughts were somewhere (else)."

[5] *k·is* + *łtā* + *-auk·*.

"Thou shalt sit down right here. It is known that thou didst arrive here. Thou shalt hear from right here. Thou art not (the) only (one) who has come here. (There are) just many people here; the people are constantly taking turns. One (person) quits (and) goes back home." Now he was watching the people. All sorts of things were being done. "Thou shalt see a shinny game." Then, verily, he looked. Whenever the shinny ball was put into play, all the people would simply shout. The people were swift runners, the people were different (from those he knew at home). The people (had) only feathers (in their hair). "Am I (not) going to be the one who will now know all sorts of things?"—"(After) one night thou shalt again watch there, where many people are playing the guessing game. Enjoyable things are being enacted. Those people who play the guessing game make (loud) noises. Thou shalt see all sorts of things. Thou shalt be the one who (after a while) will do everything. For that reason hast thou come here. A large number of dentalia shells are bet by those who play, a large number of dentalia shells. (Then) in turn thou shalt go where everybody is shooting at the target." Thereupon he went there. All the people just tied their hair on top (of their heads). Now he began to look on. "Thy heart shall not be small; thou art not the same person (as before), after thou hast come here." This much he was told continually. In every house all sorts of things were being done. "It is not going to be long before thou wilt go home. Now thou hast seen all sorts of things. It is not a very small matter which thou hast come to know. Thou wilt just know everything. Thy guardian spirit will help thee. Thou shalt go home to-morrow." All those who were dancing had painted (themselves) in various ways. That man was rather glad. "Now am I (not) going to be the one who will just know all these things?"—"Thou shalt be the one, my friend, who will do what is being done right here. All the games (which) thou seest right here thou shalt enact (also). When thou shalt come back to thy home, thou wilt do all (these things)." (Thus) that man was told continually. "We will always watch thee, when thou wilt do it, what we are giving thee (here). Thou wilt just beat all the people. For that reason hast thou come here now. Even if thou shalt become old, nevertheless thy heart will always be strong. Now thou shalt go home. Thy shinny club (thou) shalt always paint thus whenever thou wilt play shinny. We are the ones who grant (this) to thee. Thou shalt go home now. Thy heart shall always (be directed) toward me."

Now he was about to go home. That man almost did not go back. (But after a while) he kept on going. (He saw) a great number of mEyā′xauxa. K·-auk· mu^{n}′hū łk·ts!ayū′tELī[1] ^{i}k·ts-hai^{n}′k·. "Mu^{n}′hū tsqwa k·e′a ī′mstE te′min tas mu^{n}′hū LEai′sx mEqami′nt tas nū′ns." Tem-axa mu^{n}′hū tsqūnkwaī′ ts-ītsaī′sk·ik·s. Tem-axa mu^{n}′hū wī′lx hak·nī′k·eai ^{i}k·as ayā′saltxa. Tem-axa mu^{n}′hū wī′lx ts-ītsaī′sk·ik·s. Hamstī^{ε} hī′k·e tqē′tqaīLī ats-hī′tslEmk·, mis-axa mu^{n}′hū wī′lx. "P-Līya^{ε} tqē′tqaīLīxam. ^{i}Lanīya^{ε} yuwī′xsal, hī′k·en ayā′sal nāk· kus łt!awa′īt silī′kwEx. K·i′mhak·s spaya′salyEmtsx xas nū′ns. Hak·i′min-axa wī′lx. Hamstī^{ε}tin hī′k·e intsk·ī′s LEai′sx k·im." Nā′mk· mis-axa mu^{n}′hū wī′lx, tem-axa mu^{n}′hū yāsau^{ε}yaī′nx ts-mū′tsk·ak·. "Hak·i′msłis[2] LEhīlkwaī′sī antū′u tas intsk·ī′s, k·-łiłīya^{ε} qaū tsā′sīyEmts. Sin pā′xt!īyū k·ins tEmā′sī, nā′mk· słis pū′pEnhautxam. K·-łiłīya^{ε} nā′mk· qaū tsā′sīyEmts." Temi′Lx mu^{n}′hū k·e′a ī′mstE phīlkwīsaī′. "K·-łiłīya^{ε} ī′mstE Lhīlkwaī′sī īs yu′xwīs Lin k·inā′xaīt!. K·-tai^{ε} īs tsā′msit-s-milhūdaī′s k·łis mu^{n}′hū ī′mstE mEhīlkwa′yasī.[3] K·-Līya^{ε} yu′xwīs sin k·inā′xaīt! ī′mstE mEhīlkwa′yasī." Ts-hī′tEqłnsk· ts-łīlī′daułnsk· ats-mū′tsk·ūk·aux. K·iLx mu^{n}′hū LEā′lauwī atsimłana′stīyūk·. Tem mEyā′sauxa ts-mElanā′stīyūk·iLx. "Mis intsk·ī′s mEłā′nī qas xam^{ε}, k·is hī′k·e tsā^{a}′mE aqā^{εa}t. K·in mū^{n}′łiī qau′x sin x·ā′mxasxam. Nā′mk· sins ayā′ltxam tsā′msik·s is milhūdaī′s, k·-Līya^{ε} nā′mk· qaū tsā′sīyEmts." Ts-īldī′sk· atsimłana′stīyūk·iLx. "Tsā^{a}′mE hī′k·e aqā^{εa}t sips xam^{ε} intsk·ī′s mEłā′nī. K·in mu^{n}′łiī hī′k·e qau′x qwo̓n." Ts-īldī′sk· atsi′młana′stīyūk·iLx. "Qā^{a}′ltEn hī′k·e tsā′stūnx. Nā′mk·Ents[4] ayaī′ qaha′lk·s īs milhūdaī′s, k·ins hī′k·e qā^{a}′ltE tsā′sī. Tem tsa^{ε}tī sip mEłā′nx xas xam^{ε} intsk·ī′s t!auyaī′s. Lā′xs nī′sk·ik·s łi′łtas[5] āyā′ltxam łt!auwa′īt." Ts-īldī′sk· atsimłana′stīyūk·iLx.

Tai^{ε} mu^{n}′hū.

16. QAS QĀ′ALT MUKŪSLĪYAĪ′NX AS KUSŪ^{ε}TSĪ[6]

THE MAN MARRIED HER THE BEAR

(Told by William Smith in 1910)

Temau′x mu^{n}′hū yāsau^{ε}yaī′nx ats-tā′ak·. "K·-xan mu^{n}′hū ayaī′m. Xan-ayaī′m Lxwē′Lxwat is tsūdaī′s, sxans[7] k·eaī′m łnū′nst." Temu^{n}′hū mEyā′saux ats-Lī′yak·aux. "K·-tsa^{ε}tī si′pstis ayaī′m Lxwē′Lxwat. Tsā^{a}′mEn hī′k·e tqaia′ldEx tsūdaī′s sūłtā^{ε}stELī."

Temau′x mu^{n}′hū ayaī′, temau′x mu^{n}′hū wī′lx īs nā′tk·auk·s. Temau′x mu^{n}′hū muq!wē′laux[8] ^{i}k·as nā′tk·au. Temau′x k·i′stnx ats-kwī′sk·, k·au′x hī′k·e tskwā′hal ayaī′m. Temau′x mu^{n}′hū k·e′a ayaī′. ^{i}Lauxīya^{ε} lā^{a} Lhayā′nīx, mi′saux mu^{n}′hū muq!wē′lauxa ^{i}k·as nā′tk·au. Temau′x mu^{n}′hū mEyā′xauxa. K·Ets hī′k·e saū′łt

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[1] *k·ts!- . . . -auk·* īs *hai^{ε}* TO BELIEVE.

[2] *hak·i′msis* + *-ł*.

[3] That is to say, "Use the tamanamous shinny sticks."

[4] Contracted for *nāmk· k·Ents*.

[5] Abbreviated from *k·liltas*. Consists of *k·is* + *-ł* + *łtā*.

Foot notes continued on p. 185.

elks where he was going back. Then his mind believed in (what he saw). "Verily, it must be so, since I see now many elks." So then he came closer to his house. Now he came back (to the place) from where, as was told previously, he had started out. Now he came back to his house. All his people were just crying when he arrived home. "You shall not cry. I have not died; I just went to where those many people were having fun. An elk went with me there. I have (now) come back from there. I have seen there all sorts of things." Now as soon as he came back he began to talk to his younger brother. "Should we do those things (which I learned), no one is ever going to beat us. I shall always paint my shinny stick (as I was told) whenever we will play shinny ball. Nobody is ever going to beat us." Then, verily, they did so. "We will not act thus toward our own neighbors. Only against an (entirely) different tribe will we act thus. We will not act thus against our own neighbors." This much his two younger brothers were told (by him). So then they told their chief about it. Thereupon their chief kept on saying: "Since one (of us) knows (those) things, it will just be very good. My spirits will be rather high. Whenever I shall go to a different place, nobody will ever beat me." (Such was) the speech of their chief. "It is very good, that one of you knows something. I will be rather high (in the estimation of others)." (Those were) the words of their chief: ("Until now) I was always beaten. Whenever I went to a different place, I usually lost (in every contest). Now (I am) glad that one of you knows different contests. No matter how far (we may have to travel), we will nevertheless habitually go to play (against other tribes)." (Those were) the words of their chief.

Only now (it ends).

16. The Man Who Married the Bear-Woman

So then they two said to their father: "We two are going to start now. We two will go to spear salmon after we two shall finish eating." Thereupon their (dual) mother kept on saying: "(I) shall be glad if you two will go spearing. I like very (much) fresh salmon."

Then they two started, and soon they two came to a small river. So then they two kept going upstream along that mentioned creek. And (soon) they two left their canoe (because) they two intended to go on foot. So, verily, they two started. They two did not see anything while they two were going upstream along that mentioned creek. Then they two kept on going. The spawning grounds of the

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[6] The marriage between a human being and a female bear seems to be a popular theme in the folklore o certain tribes of the Northwest. See, for example, Frachtenberg, Coos Texts, p. 171; Farrand, Traditions of the Chilcotin Indians, p. 23.

[7] *sis+-xan.*

[8] *q!ul-* TO GO UPSTREAM.

is tsūdaī's ts-wā'lt!ᴇxk·.[1] K·au'xuts muⁿ'hū yō'la. "Hatō'qwī tsqwa yā'tsx tas tsūdaī's. Ī'mstᴇ tem tas waᵋna' tas halī'yū." K·au'xuts ī'mstᴇ yū'la, k·au'x muⁿ'hū mᴇyā'xauxam. K·ᴇts hī'k·e saū'łta tas tsūdaī's ts-wā'lt!ᴇxk·. Temau'x muⁿ'hū hatō'qwīxa, temau'x ʟᴇai'sx as łkeᵋyāᵋtīyū ⁱk·ītsaī'x. Temuⁿ'hū mᴇyā'saux tas xamᵋ. "Hī'k·e tsaᵋ hūⁿts sā'anqa, ⁱʟīyaᵋ aqāᵋᵃt. Xa-hī'k·e alak·ū'wī, xa-ⁱʟīyaᵋ ʟxwē'yai!" Ts-yū'lk·aux. "Hatō'qwī tsqwa yā'tsx tas tsūdaī's." Temau'x muⁿ'hū mᴇyā'xaux. K·ᴇts hī'k·e saū'łta tas tsūdaī's ts-wā'ltᴇxk·, mi'saux muⁿ'hū muq!wī'lauxa. Te'młta ⁱʟīyaᵋ qāᵃ'tsᴇ temau'x ʟᴇai'sx as tsūdaī's ⁱk·ītsaī'x. Temuⁿ'hu ʟxwī'tsinx, te'ṁłta ⁱʟīyaᵋ ʟimk·!ē'ntᴇx. Hīlaī'nx. Temau'x muⁿ'hū mᴇyā'xauxa, te'młta ⁱʟīyaᵋ qāᵃ'tsᴇ temau'x qalpaī'nx ʟᴇai'sx as tsūdaī's xe'ʟk·aux. K·au'x muⁿ'hū ʟxwē'tsī, te'młtaux hī'k·e hīlaī'nx hamstīᵋ. Temau'x muⁿ'hū ayaī' ⁱk·as ʟqwē' s-le'wī'. K·au'xuts hāᵃ'tsᴇ ʟhayā'nīx nā'k·s ⁱk·as ayaī' as tsūdaī's. Temau'x muⁿ'hū mᴇyā'sauxa. "St-xē'tsū." Temau'x muⁿ'hū xē'tsuxᵘ. K·ᴇts hī'k·e saū'łta tas tsūdaī's ts-wā'lt!ᴇxk·. Te'młta ⁱʟīyaᵋ qāᵃ'tsᴇ mi'saux ʟxū'yuxᵘ as kusūᵋtsī ts-yai'xaītᴇxk·. Temau'x muⁿ'hū k·im mᴇyā'sauxa. "Qas ī'stᴇkwal tsqwa łō'tsitxanx[2] tem tas waᵋna' tas tsūdaī's." Temau'x muⁿ'hū mᴇhatō'qwīyauxa. Te'młta ⁱʟīyaᵋ qāᵃ'tsᴇ mi'saux qalpaī'nx ʟxūi'nx as kusūᵋtsī ts-yai'xaītᴇxk·, saū'łta hī'k·e tsāᵃ'mᴇ. Yu'xū k·aᵋqst s-leʿwī' ⁱk·as-aū k·!a'qᴇsal ⁱk·as nā'tk·ⁱ. Te'młta ⁱʟīyaᵋ qāᵃ'tsᴇ temau'x ʟᴇai'sx as tsūdaī's, psi'nʟxat-s-tsūdaī's, ⁱk·ītsaī'x, hī'k·e tsāᵃ'mᴇ ā'qatsuxt as tsūdaī's. Temau'x muⁿ'hū ʟxwē'tsinx, temau'x xe'ʟk· ʟxu'ntitᴇx. Temau'x k·!ē'tsik·s kulᵋaī'nx ⁱk·as nā'tk·au, temau'x k·im īlūi'xa. "K·ist muⁿ'hū tsqwa ʟxūi' tas tsūdaī's. K·ist muq!wē'lauxam." K·ᴇts hī'k·e saū'łta as kusūᵋtsī ts-yai'xaītᴇxk·, sau'x muⁿ'hū muq!wī'lauxa ⁱk·as nā'tk·au. Tsāᵃ'mᴇ hī'k·e mᴇqami'nt as tsūdaī's ts-yā'tst!ᴇxk·, ts[3] hī'k·e saū'łta. ⁱʟauxīyaᵋ qāᵃ'tsᴇ ʟᴇyā'xaut, temau'x muⁿ'hū ʟᴇai'sx as tsūdaī's mᴇqami'nt hī'k·e. Hau'k·s kumū'kwalyᴇm as tsūdaī's ⁱk·as nā'tk·au. K·ᴇts ta'mᴇ xū'pa as k·i'lū k·!ē'tsik·s ⁱk·as nā'tk·au. Tas tsūdaī's ts-mᴇqami'ntisk·. Te'młta ⁱʟīyaᵋ qāᵃ'tsᴇ mi'saux ʟᴇai'sx as hī'tsʟᴇm k·a'łal hatō'qwīyū ⁱk·as nā'tk·au. Temuⁿ'hū mi'saux ʟᴇai'sx hak·ta'mink·ink· temau'x muⁿ'hiī łtsā'msīyū. K·au'k·ᴇts hī'k·e qāᵃ'ltᴇ łt!xaī'sx ⁱk·ts-haiⁿ'k· ats-tā'ak· qas tas xamᵋ. Temuⁿ'hū mi'saux squlī', tem yāsauᵋyaī'nx ats-mū'tsk·ak·. "Xa-tas hūⁿ'k·i yā'tsī, k·in-ukᵘ k·aᵋ tō'qwīs ayaī'm nī'sk·ik·saᵋt."

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[1] *walt!* SPAWNING GROUNDS.

[2] *iltu-* TO SCARE, TO DRIVE AWAY.

[3] Abbreviated from *k·ᴇts*.

salmon were just fresh. Then they two were talking: "The salmon must stay upstream. For that reason are there none here below." Thus they two were talking while they kept on going. The spawning place of the salmon was just fresh. So they two kept on going upstream when (suddenly) they two saw some old salmon, where it lay (in the sand). Thereupon one (of them) said: "This is probably very bad; it is not good. Thou shalt just leave him alone; thou shalt not spear him!" (Such was) their (dual) talk. "The (good) salmon must stay upstream." And then they two kept on going. The spawning place of the salmon was just fresh as they kept on going upstream. However, not long (afterward) they saw a salmon where it lay (in the sand). Thereupon (one of them) speared him, but did not hit him. He missed him. So they two kept on going, but (it was) not long before they two saw again two salmon. Then they speared (them), but both of them missed. Thereupon they two went to a deep place. In vain they two looked (in order to find out) where those mentioned salmon had gone. So then they two kept on saying, "We two will depart." Then they two departed. The spawning places of the salmon were simply fresh. Suddenly not long (afterward) they two came upon the tracks of a bear. Thereupon they two kept on saying there, "This thing must have scared them away, so that there are no salmon here." Then they two kept on going upstream. But (it was) not long before they two found again the footprints of a bear, just very fresh. The ground was still wet where that referred-to (bear) came ashore in the river. But not long (afterward) they two saw salmon—three salmon—where they lay; just very good (were) the several salmon. Then they two speared them and caught two. So they two laid them down on the bank of that river, whereupon they two began to talk there. "Now we two must have come upon the salmon. We two will keep on going upstream." The footprints of the bear were just fresh, as they two continued to go upstream along that mentioned creek. (They two saw) very many signs of the salmon, (and they) were always just fresh. They two were not going long when they two saw many salmon. The salmon were running around in different directions in that creek. (There was) a large number of the salmon. But (it was) not long before they two espied a person upstream wading around in the small river. Then when they two saw (that person), from that time on they seemed to have become different. One of (them) was always thinking of his father. So as they two stood (there), he (the elder boy) said to his younger brother: "Thou shalt stay right here. I will go farther upstream for a little while."

Temuⁿ′hū k·e′a ayaī′. Te′młta LEai′sx as mukwaᵋstELī, te′młta Lōhau′′wīx[1] qas mukwaᵋstELī. Temuⁿ′hū ayaī′ k·i′mhak·s. Temuⁿ′hū mis tsqwa′nkutEx, temuⁿ′hū yūxē′. Temuⁿ′hū mis-axa łts!aū′wītEx s-le·wī′,[2] tem hī′k·e aqāᵋtit-xū′mstan pilā′tqwax hak·īⁿ′hī. Temuⁿ′hū īldī′nx qas xū′mstan. “Qa′nhan hī′k·e wī′lyuxᵘ, tem ta′sEx ha′aīts ayaī′.”—“K·in ⁱLīyaᵋ nā′mk· mukūsLīya′a[3] kusūᵋtsī,” k·-ī′mstE ma′yExam. “ⁱLanīyaᵋ kusūᵋtsī,” k·-ī′mstE yāsauᵋyaī′ qas xū′mstan. “K·in-axa spai′dū sin ītsaī′sik·s, k·in sidīya′yū.”[4] Tem-axa muⁿ′hū k·e′a spai′tx ts-ītsaī′sk·ik·s. Temau′x muⁿ′hū yālsaī′. “K·-Līyaᵋ imstīᵋt xam hā′ldEmxus, k·Ex łtsā′msīyūsxam.” TsimyEaī′sk·, mi′saux-axa muā′txauxa. Aqāᵋtit-s-mukwaᵋstELī qas-axa spai′tx. Temau′x-axa muⁿ′hū wī′lx ītsaī′sik·s. “Imstīᵋt-slō k·in tas yā′tsx. K·ist pła′mxadōwaī′m tas hūⁿ′k·i. Xa-ⁱLīyaᵋ imstīᵋt xam hā′ldEmxus. K·in sidīya′yū, k·ist tas hūⁿ′k·i ītsaī′m.” TsimyEaī′sk· ats-sī′tEk· qas mukwaᵋstELī. Temau′x muⁿ′hū ītsaī′. Te′młta ⁱLīyaᵋ qāᵃ′tsE hak·LEyā′tsit, temuⁿ′hū pamhatsaī′ kus mukwaᵋstELī. ⁱLauk·īyaᵋ xū′sī łt!xaī′sx-axa ⁱk·ts-haiⁿ′k· ats-tā′ak· qas hī′tslEm, temuⁿ′hū k·im ītsaī′. Temau′x muⁿ′hū pła′mxadōwaī′ k·im. K·au′x-auk·Ets muⁿ′hū wī′lyEm s-le·wī′, k·au′xuts muⁿ′hū mEqami′nxam ts-ła′mxadōok·, sa′saux muⁿ′hū ītsaī′. ⁱLīyaᵋ qāᵃ′tsE LEyā′tstaux, te′młtaux nā′mk· mEqami′nxa ts-ła′mxadōok·. Yā′tsxaux mūⁿ′hī saū′dist wulī′sauk· tem-axa xe′Lk·, tem ītaᵋ imstīᵋt ts-mEqami′ntisk· ats-ła′mxadōk·aux. Temuⁿ′hū īs ī′mstE tem kus LEyā′saułnx, mis hī′tslEm kus kusūᵋtsī, lā′ł̣ta mis sī′tEsal is hī′tslEm. K·i′mhak·s muⁿ′hū taiᵋ wulī′tsx.[5]

Hak·Enī′k·eai ⁱk·as k·ī′stnx ats-mū′tsk·ak·, tem-axa hī′k·e yālsaī′ hak·i′m. Tsāᵃ′mE hī′k·e łts!i′lxūyū yaī′x-auk· īs haiⁿᵋ, temuⁿ′hū īs ī′mstE tem ⁱLīyaᵋ qūmīyū′Lx ats-hā′at!ak·. Tem-axa hī′k·e k·im yālsaī′ hak·i′m. Nā′mk· mis-axa yālsaī′, tem hī′k·e ā′nīyuxᵘ. ⁱLaxayaᵋ spaitx as tsū̇daī′s ats-Lxwē′k·aux, tem-axa hī′k·e yālsaī′. Ā′nīyuxᵘ sas-axa yālā′sau. Tem-axa muⁿ′hū wī′lx ats-kwī′sk·ik·saux, tem-axa muⁿ′hū hak·i′m mukwē′sta yālsaī′. Temuⁿ′hū aū′L īs qamłī′s mis-axa wī′lx. Temuⁿ′hū tskwayū′Lx qats-tā′ak·. Ā′nīyuxᵘ sas-axa aūk·!ī′yEm. K·-k·im yāsauᵋya′a ts-mukwaᵋstELīk·. “Qailā′ hī′tE tsaᵋtī tem kus ā′nīyuxᵘ ku′stin ma′hats mu′kus-axa awī′Lau?”—“Ā′a, qas lā′tEq tsqwa iltqaī′nx.” Temau′x muⁿ′hū tskwaī′Lx nī′tsk· tk·entk·i′ntxanx ats-hā′at!ak·. Temau′x muⁿ′hū łkūi′ kō′kᵘs ats-tā′ak· tem-axa ats-Lī′yak·. Temau′x muⁿ′hū tsqē′wULx ats-ma′hatsEḱ·. “Qas kusūᵋtsī Lōqudī′nx a′sin hāᵋᵃt!. ⁱLanīyaᵋ tslaī′qa mEłā′nx qas lā′tEq hī′tE iltqaī′nx

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[1] *wahau‘-* TO INVITE, TO BECKON.

[2] Literally, “When again he watched all over”; *ts!ō- . . . -slō* TO WATCH.

[3] For *mukwaᵋstELīya′a*.

[4] Literally, “I will make thee (my) husband”; *sīᵋt* HUSBAND.

[5] That is to say, that part of the story which concerns the man who married the Bear-Woman.

Then, verily, he went. But (soon) he saw a woman, and that woman beckoned to him. Thereupon he went there. But when he approached she disappeared. And then when he came again to his senses a pretty girl was sitting beside him. Then the girl addressed him, "I am the one who just caused thee to come, so that thou didst go here."—"I shall never take a bear as a wife"; thus he spoke. "I am not a bear"; thus spoke the girl. "I shall take thee back into my house. I will marry thee." Thereupon she took him, indeed, into her house. Then they two came home. "Thy appearance will not (remain the) same; thou wilt become different." (Such was) her speech as they two kept on going home. It was a pretty woman who was taking him home. Finally, they two arrived at her house. "(In) such a place do I live. We two are going to have children right here. Thy appearance will not remain the same. I will marry thee; we two will live right here." (Such was) the speech of that woman to her husband. And then they two stayed (there). But they two did not live there long when the woman gave birth to a child. That man did not think in his own mind (even) a little of his father, while he lived there. And then they two had (more) children there. As the seasons of the year kept on changing, their (dual) children were gradually multiplying, while they two lived (there). They two were not living (there) long, when their (dual) children kept on multiplying. They two lived (there) for perhaps ten years and two, and similarly such was the number of their (dual) children. Now for that reason is it always said that the bear is a human being, because she took a human being as a husband. Now only thus far (this part of the story) has reached.

From where that mentioned (man) left his younger brother, (that younger brother) started to go home from there. He was exceedingly afraid; so for that reason he did not follow his elder brother. He just went home from there. As he was going back he just continually cried. He did not take back (with him) the salmon, the object of their (dual) spearing (trip), but he just went home (alone). He was continually crying as he kept on going home. And then he arrived again at their (dual) canoe, whereupon he went home from there by boat. (It was) close to evening when he came back. And then his father heard him. He was continually crying as he was coming nearer. (Then) his wife spoke to him there, "(I) wonder greatly why our (dual) boy is continually crying and why is he coming back (alone)?"—"Oh! something must have happened to him." And then they two heard as he kept on calling the name of his elder brother. So they two went down to the shore, his father and his mother. And they two came close to their child. "A bear has taken away my elder brother. I don't know for sure what happened to my elder brother. In vain I

a'sin hāᵋᵃt!. Hāᵃ'tsᴇn ha'nt!iʟx nāk· k·i'stᴇmtsx. Yā'sauyᴇmtsx, mis k·i'stᴇmtsx. 'Xa-tas hūⁿ'k·i yā'tsī, k·in k·aᵋ phainsaī'm tō'qwēs-ukᵘ.' Ī'mstᴇ yā'sauyᴇmtsx, mis k·i'stᴇmtsx. Qas kusūᵋtsī hī'tᴇ ʟōqudī'nx, ⁱʟanīyaᵋ ʟhayā'nīx tslaī'qa." Temau'x muⁿ'hū ainaī' as mᴇhaī'dōo. K·im mᴇyā'saux muⁿ'hū ats-tā'ak·. "K·in a'ng·ī phainsaī'm hak·ᴇnī'k·eai ⁱk·ku's k·ī'stalyuxᵘ." Temi'ʟx muⁿ'hū ayaī'; mūⁿ'łiī psi'nʟxat-s-hī'tslᴇm tem-axa as ma'hats. Hī'k·eʟx mᴇtsī'tsk·!it. Temi'ʟx muⁿ'hū wī'lx nā'k·s ⁱk·as k·ī'stanx. "Tas hak·īⁿ'k·ī mis k·ī'stᴇmtsx." Temi'ʟx muⁿ'hū xē'tsuxᵘ hak·i'm. K·iʟx muⁿ'hū wusta'yū ts-yai'xaītᴇxk·. K·ᴇts xū'sī hī'k·e istī'k·ī īs qau'waī s-leʻwī' ats-yai'xaītᴇxk·. Te'młta xa'mᴇt-s-hī'tslᴇm tem ma'yᴇxa. "Hī'k·e ā' muk!wā'łnīsla mis tas ī'mstᴇ philkwīsaī'." Ts-yū'lk·iʟx. "K·łis lāᵃ nā'k·s wasitala'a." Temi'ʟx muⁿ'hū k·e'a ī'mstᴇ īlūi'. Temi'ʟx-axa muⁿ'hū yālsaī'. Temi'ʟx ītaᵋ ts!ilō'xwēʟx paū'sitalīst[1] as kusūᵋtsī, lā'łta mis hī'k·e qāᵃ'ltᴇ ʟōqudī'nx hī'tᴇslᴇm qas kusūᵋtsī. Temi'ʟx-axa k·im yālsaī', temi'ʟx-axa muⁿ'hū wī'lx ītsaī'sik·s. K·iʟx muⁿ'hū k·exk·aī'm k·i'mhak·s tas hī'tslᴇm. "ⁱʟīyaᵋ xū'sī nā'k·s ʟxūi'muxᵘ ts-yai'xaītᴇxk·." ʟx-muⁿ'hū ī'mstᴇ mᴇā'lauxam, nā'mk·siʟx-axa wī'lx ītsaī'sik·s. K·-muⁿ'hū īldī'łn as hī'tslᴇm a'tas yūxē'tsx ts-ma'hatsk·. "K·ił hī'tᴇ lāᵃ iltqa'a? K·łau'k·is[2] łt!xaī'sī ⁱk·łi'n haiⁿᵋ."

Ī'mstᴇ taiᵋ muⁿ'hū.

17. Coyote in a Hollow Tree[3]

(Told by Thomas Jackson in 1913)

Īs xa'mᴇt-s-pī'tskum tem yaī'x-auk· īs haiⁿᵋ t!iłxusaī'txaī. K·-ʟīyaᵋ xū'sī nā'k·s ayaī'mi. Te'młta ʟᴇai'sx as wāł k·u'kᵘ[4] spaᵋt qē'xan. Temuⁿ'hū k·i'mhak·s ayaī'. Temuⁿ'hū k·im ītsaī'. ⁱʟīyaᵋ tsāᵃ'mᴇ qāᵃ'tsᴇ qaaī'x, te'młta hī'k·e mᴇpuū'waux tas t!i'łxus. Tem yāsauᵋyaī'nx as wāł. "K·ī'hīk·sxasxai!" Temuⁿ'hū k·e'a k·ī'k·saī'; te'młta halā'tsī hak·i'm qalpaī' xūdūi', tem k·ᴇts muⁿ'hū qalpaī' mᴇpuū'waux as t!i'łxus. Tem yāsauᵋyaī'nx as wāł. "Łti'msīyūsxaya'!"[5] Te'młta muⁿ'hū k·e'a łti'msīyū. ⁱʟīyaᵋ-axa nā'k·eai xū'sī spaī'x. Tem k·ᴇts muⁿ'hū tsīqūi'xa. "Haha', ⁱʟīyaᵋ nāmk· łtsā'sīyūtᴇmts sūwī't. A'yᴇx a' łᴇwa'hayayū'sxai!"[6] Tem k·ᴇts muⁿ'hū k·e'a łowa'hayayū. "Łti'msīyūsxaya' axa!" Tem k·ᴇts muⁿ'hū qalpaī' łti'msīyū.

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[1] *ūst-* TO FOLLOW.

[2] *k·is* + *-ł* + *-auk·*.

[3] This story is probably a continuation of a narrative omitted from this volume. According to the Kalapuya version the Frog-Women, enraged at a trick played on them by Coyote, cause a snowstorm to come up. Coyote seeks safety in flight; but seeing that he can not elude the swift wind he crawls into a cedar tree. This type of "Disintegration" motif has been found thus far only in northern California and Oregon. See Dixon, Maidu Texts, pp. 37-38; Sapir, Takelma Texts, pp. 91 et seq. A similar story was recorded also among the Molala.

[4] *k·-* adverbial; *-uku* suffixed particle .

[5] Contracted from *łtimsī'yūsxai+a'*.

[6] Literally, "Go on, please, become open!"

waited for him where he left me. He told me when he left me, 'Thou shalt stay right here; I am going upstream for a little while.' Thus he told me when he left me. A bear, indeed, seized him! I did not see it well." Then the two old people began to cry. Then his father said there, "The next day I will go to see from where he left thee." So (the next day) they went, perhaps three people and the boy. They just had (bows and) arrows. Then they came to where he had left (his younger brother). "From here (it was) that he left me." So they started out from there. They were now following his footprints. His footprints were showing just a little on several places. So one man said, "(Do you believe that) just without reason did he do this here?" (Such was) their talk. "How are we going to track him anywhere?" Now, verily, thus they talked. Then they went home. They were also afraid to follow the bear, because (it was known that) a bear always takes away the people. Then they went home (from) there, and then they came back into the house. The people were beginning to assemble there. "His tracks were not found at all anywhere." Thus they kept on speaking after they came back to the house. Now the man whose son had disappeared was told. "What, indeed, can we do for him? We shall always think of him in our inner minds."

Now thus only (it ends).

17. Coyote in a Hollow Tree

One day it snowed exceedingly hard. (Coyote) could not go anywhere at all. Then he saw a cedar tree which had a hole below. So he went (into that hole) there and stayed there. He was not inside very long when the snow simply began to fill up gradually (the hole). Then (Coyote) said to the cedar tree, "Turn thyself around!" And then, verily, it turned around; however, the wind blew again from there as before, and once more the snow gradually filled up (the hole). So he said to the cedar tree again, "Pray, close up!" Thereupon it closed up, indeed. Nowhere was there another hole at all. Then (Coyote) began to laugh. "Ha ha! the wind will never beat me. Pray, open up again!" Then, verily, (the tree) became open. "Pray, close up again!" And (the tree) would close once more.

Ts-sūdāᵃ′stk·emyuk· te′mɫta ⁱʟīyaᵋ ɫowa′hayayū′sxa-axa. Hāᵃ′tsᴇ muⁿ′hū yāsauwalᵋyaī′nx, "Łowa′hayayū′sxai!" Waᵋ tas lāᵃ. ⁱʟīyaᵋ mᴇɫā′nxasx k·-lāᵃ muⁿ′hū iltqaī′m. Qauwāᵋᵃ lāᵃ wahau′hīnx, te′mɫta k·-ʟīyaᵋ lāᵃ iltqā′ln. Temuⁿ′hū wahau′hīnx mᴇhaya′dau k·aⁿ′ɫits!. Temuⁿ′hū k·e′a tsqē′wuʟx, temuⁿ′hū qaltsīxwaī′ hapᴇ′nk·. Te′mɫta ⁱʟīyaᵋ lāᵃ iltqa′a, tem yāsauᵋyaī′nx. "K·eaī′xan, k·in ⁱʟīyaᵋ lāᵃ iltqa′yū." Temuⁿ′hū yāsauᵋyaī′nx. "X-aū qasūwa′a as k·aᵋk·." Temuⁿ′hū k·e′a tsqē′wuʟx, temuⁿ′hū qaltsīxwaī′ hapᴇ′nk·. ⁱʟīyaᵋ qāᵃ′tsᴇ qaltsī′yuxᵘ, temuⁿ′hū spa′yūsxa. Tem k·ᴇts muⁿ′hū ʟᴇai′sx xas Mō′luptsinī′sla. Temuⁿ′hū yaī′x-auk· īs haiⁿᵋ kuntaī′nx temuⁿ′hū yāsauᵋyaī′nx. "X-aū ts!aᵋwa ɫqā′alsxam[1] nīsk·." Temuⁿ′hū yāsauᵋyaī′nx. "Aī′s xū′sī ɫᴇha′yayūsxam, k·i′nukᵘs[2] muⁿ′hū nī′sk· qā′alsxaīmi." Tem mis muⁿ′hū ɫᴇha′yayū, tem yāsauᵋyaī′nx. "Qā′axasxai wa′ qa′lpᴇx!." Temuⁿ′hū k·e′a hīlkwaīsaī′nx, temuⁿ′hū ɫō′qutī′yutxa hak·aītsaī′s-ū. Temau′x muⁿ′hū tsxūdaī′xa. ⁱʟauxīyaᵋ qāᵃ′tsᴇ tsxwatī′, te′mɫta-axa muⁿ′hū tslīkūi′nx, tem-axa muⁿ′hū tsk·ūi′dīyū. Hāᵃ′tsᴇ-axa wahau′hīnx. Waᵋ tas lāᵃ. Ītsxalsxaī′ muⁿ′hū hāᵃ′tsᴇ. ⁱʟīyaᵋ mᴇɫā′nxasx k·-lāᵃ muⁿ′hū iltqaī′xasxam.

Temuⁿ′hū taā′xtī tsilpaī′xasx. Tem hī′k·e yᴇli′nt![3] ʟxuūi′nx pᴇnk·ī′sik·s qauwāᵋᵃ hī′k·e ts-tᴇ′xk·. Yu′xū ⁱʟīyaᵋ ā′mta k·!ila′hasal, te′mɫta wī′lx qwula′xt. Tem yāsauᵋyaī′nx. "Qa′l′k·ᴇxai! Hūⁿ′tsk·ᴇx siñ tᴇq k·instī′yᴇmtsū." Temuⁿ′hū mis ā′mta ʟk·!a′lhīxasx, tem hau′k·s mᴇhayā′nīx. Waᵋna′ ū′k·eai nā′k·eai. Tem k·ᴇts muⁿ′hū qalpalsxaī′, tem-axa muⁿ′hū ɫk·a′xk·īyūsxa. Temuⁿ′hū mᴇpū′ɫalxa,[4] tem hau′k·s mᴇhayā′nīxa. Te′mɫta ⁱʟīyaᵋ xe′īɫk·e hā′nx nī′sk·ik·s. Tem-auk· muⁿ′hū paksalᵋyaī′nx tatsk·!ī′k·ik·. Te′mɫta waᵋna′ hata′hak·. Tem k·ᴇts muⁿ′hū ma′yᴇxa. "Xas qūla′xt tsqwa k·īnstī′nx xamᵋ kusi′ns k·!ī′k·s." ⁱʟīyaᵋ lāᵃ iltqa′a. Tem k·ᴇts muⁿ′hū ayaī′. ⁱʟīyaᵋ qāᵃ′tsᴇ yā′xau, tem ɫᴇyā′xaīʟx qami′nt tas tsimaᵋma′. Tem k·ᴇts muⁿ′hū pkūtsūi′nx, tem tsimaī′nx nūnsaī′nx. Mᴇqēⁿ′xat.[5] Temuⁿ′hū mᴇyā′xaux. ⁱʟīyaᵋ qāᵃ′tsᴇ yā′xau, te′mɫta ʟᴇai′sx as ɫᴇyā′tsit, tem k·i′mhak·s ayaī′xa.

Temuⁿ′hū mis wī′lx ītsaī′sik·s, temuⁿ′hū qaaī′xa. Waᵋna′ hī′tslᴇm, xa′mᴇt taiᵋ mukwaᵋslītsʟō yā′tsx. Tem pxēltsūsaī′nx xa′kus mukwaᵋslītsʟō. "Hanī′k·ᴇx-ᴇ′n?"—"Hak·i′nsk·in[6] wī′lx."—"Te′mᴇx-ᴇ′n nā′k·sau?"—"Hī′k·en hau′k·s x·ū′lamtxa. K·in xadīya′yᴇm tᴇsi′n miʟx." Temuⁿ′hū k·e′a ihī′yuxᵘ. "Lā-ᴇ′n?" ts-yᴇaī′sk·

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[1] *qaa-* TO ENTER.

[2] *k·is* + *-n* + *-uku*.

[3] *īl-* TO BE SMALL; *-ᴇnt!* distributive.

[4] *pɫu-* TO STAND.

[5] Literally, "It has an odor"; *qēⁿx* SCENT, ODOR.

[6] Transposed for *hak·nī′sk·in*.

However, upon his fifth (command) it would not come open again. In vain (Coyote) kept on speaking to (the tree). "Come open!" There was not any (compliance with his request). He did not know what he was going to do (for) himself. He called all beings, but nothing was going to be done. Thereupon he hailed the little old man Sap-Sucker. And then he came to him, indeed, and began to peck from the outside. But he could not accomplish anything, whereupon he said to (Coyote), "I quit; I can not do anything for thee." So then (Coyote) told him, "Thou shalt send the Woodpecker here." And then he came to him, indeed, and began to peck from the outside. He was not pecking long when a hole began to appear. And then (Coyote) saw (the Woodpecker). Thereupon he took a great fancy to him and said, "Thou shalt put thyself farther in this way." But (the Woodpecker) told him, "After (the hole) shall become bigger a little, I will put myself farther in." And then after it became bigger (Coyote) said to him, "I wish thou wouldst put thyself in again!" So then he did it, indeed, whereupon (Coyote) took hold of him quickly from the inside. And then they two began to fight. They two did not fight long when (Coyote) lost his hold on him, whereupon (the Woodpecker) escaped. In vain he called him back. There was no answer (to his pleadings). Then (Coyote) did various things to himself in vain. He did not know how he was going to help himself.

So necessarily he dismembered himself. Just a little at a time he forced all parts of his (body) outside. He had not yet come out entirely when the Raven arrived. But he said to him: "Run away! Perchance thou mayest steal of me (some of) my (body) parts." And after he had put himself out entirely he began to look around everywhere. There was nobody in sight anywhere. So then he rolled himself around and began to reassemble (his parts). Then he stood for a long time and looked around. However, he could not see well far off. Thereupon he began to feel of his eyes. Verily, on one side (of his face his eye) was gone. So he said, "The Raven must have stolen one of my eyes." He could not do anything. So he went on. He was not going long when he came upon many grasshoppers. So he gathered (some) and tried to eat them. They tasted good. Then he kept on going. He was not going long when he saw a house, whereupon he went there.

And when he arrived at the house he went in. The people were gone; only one old woman stayed (there). Then that old woman asked him, "Whence art thou (coming)?"—"I have come from afar."—"And where art thou going?"—"I just travel all over. I am going to show thee my lunch." Thereupon he gave it to her, indeed. "What is it?" (were the) words of the old woman. "Oh!

as mukwaᵋslītsʟō. "Ā′a, tsimaᵋma′. Nū′nsit!." Temuⁿ′hū k·e′a nūnsaī′nx. "Hanī′k·t-ᴇ′n ham lā′tqa?"[1]—"Ā′a, qami′nt tas hūⁿ′k·i ⁱk·ta′s ʟxaya′ts."—"Ī′mstᴇ taᵋ? Tem k·in aū′ʟ pkūtsū′u."—"ⁱʟīỵaᵋ. Xa-ⁱʟīỵaᵋ lāᵃ ʟxu′ndidī. Taiᵋ kwas tka′hītist hī′tslᴇm qas xunū′dinx. Sxas tqaia′ldī pkū′tsitxaīst, k·i′nauks[2] yūxa′yᴇm xamᵋ kuha′ms k·!īk·s."—"K·eai′sa." Temuⁿ′hū k·e′a imstī′nx. Temauk· muⁿ′hū k·ts!a′yuxᵘ ats-k·!ī′k·ik· tem-axa muⁿ′hū tsk·ūi′dīỵū.[3]

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[1] Literally, "Whence is thy somethingness?"

[2] *k·is* + *-n* + *-auk·*.

[3] Jackson was of the opinion that the story contained additional episodes which, however, he did not remember.

grasshoppers. Eat it!" Then, verily, she began to eat some. "Whence didst thou obtain them?"—"Oh! there are many right here on that prairie."—"Is that so? Then I shall (be able to) gather them close by."—"No. Thou wilt not be able to obtain any. Only those people who are one-eyed (can) catch them. If thou desirest to obtain them, I will take off thee one of thy eyes."—"All right." Then, verily, he did this. Then he put her eye inside (his socket); whereupon he escaped.

CUSTOMS AND HISTORICAL NARRATIVES

18. Games of the Alsea Indians [1]

(Told by William Smith in 1910)

I. LPŪ′PENHAŪT [2]

SHINNY

Nā′mk·auk·ᴇts-axa wī′lyᴇm s-le·wī′, hak·au′k·-auk· yā′tsx kwas nā′tk·ⁱ tas hī′tslᴇm, temuⁿ′hū k·i′ʟxats tqaia′ldᴇx ʟt!awa′īt. Temau′x xe′ʟk· tsimłāna′stīyūk· temuⁿ′hū qō′tsᴇ k·au′xuts īlūi′. “K·ił hak·ta′ming·ink· k·ʟis t!au′txaīm.” Ts-yū′lk·aux ats-mᴇłāna′stīyūk·iʟx as milhūdaī′s. Nā′mk·iʟxas tqaia′ldᴇx łt!awa′īt, k·au′xus īlūi′m kuts-mᴇłāna′stīyūk·iʟx qau′wīs. “K·is ta′mᴇng·ink·it-s-pī′tskum k·ʟiš pū′pᴇnhaūtxaī′m. Ł-qau′wīs k·aū′k·s ʟpū′pᴇnhaūt.” Ts-yō′lk·aux atsimłāna′stīyūk·. Hamstīᵋ hī′k·e tas lāᵃ k·ᴇts tī′ūt!hūna′ʟnx. K·is-axa tī′ūt!hūna′ʟn tas pā′xt!īyū. K·ᴇts qlīta′łnx as pī′tskum. “Nā′mk·s tsqa′mt!īyūsxam sūdāᵃ′stit-s-pī′tskum, k·is hak·ta′ming·ink· k·łis muⁿ′hū k·exk·aī′m, k·łis muⁿ′hū t!autxaī′m.” Łlā′tqaīsxamst-auk· ts-haiⁿ′k· tas ʟa′mxadōt-s-hī′tslᴇm.[3] “Hā′ałqa łpū′pᴇnhaūtxaī′m.”

K·is muⁿ′hū k·e′a ⁱʟīyaᵋ qāᵃ′tsᴇ k·ᴇts muⁿ′hū tsqa′mt!īyū as pī′tskum, k·is muⁿ′hū ʟq!aī′m-slō ts-hī′tᴇk· k·aū′k·s, k·is muⁿ′hū ayaī′m-slō ts-hī′tᴇk· nā′k·s k·is ʟpū′pᴇnhaūt si′lkustoxs. K·ᴇts qau′wīs ayaī′ as hak·aū′k·it, k·ᴇts k·i′mhak·s qau′wīs k·exk·aī′ as hak·aū′k·it. K·is ⁱʟīyaᵋ qāᵃ′tsᴇ k·ᴇts muⁿ′hū wī′lx as ʟᴇyā′tsit as hak·aū′k·itauk·slᴇm.[4] K·is muⁿ′hū k·exk·ai′m-slō ts-hī′tᴇk·. K·is muⁿ′hū tsimā′ʟn as puxwaᵋyaī′t!xautoxs,[5] k·is muⁿ′hū pk·!a′ʟn as kō′xᵘ hak·auᵋ. K·is muⁿ′hū ʟqūxwaī′łt!xamt si′lkustoxs. K·au′-

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[1] This narrative has again all the earmarks of Smith's faulty style of narration. Some descriptions are, incomplete and at times hopelessly confused.

[2] Was played by men exclusively. For a full description of this almost universal game, see Stewart Culin American Indian Games, Twenty-fourth Rept. Bur. Amer. Ethn., pp. 616 et seq.

[3] Literally, "the children people."

[4] Consists of *hak·*; *k·aūk·* ACROSS; *-t*; *-auk·*; *-slᴇm*.

[5] *xwaᵋyaīt!* GOAL.

CUSTOMS AND HISTORICAL NARRATIVES

18. Games of the Alsea Indians

I. SHINNY BALL

Whenever spring came unto (this) region, (and wherever) the people lived on (both) sides of the river, they would customarily want to have (some) fun. So the two chiefs would be the ones who would begin to talk. "We shall commence to play at that time." (Such was) the talk of the chiefs of the two tribes. Whenever they desired to have fun, their two chiefs would habitually first begin to talk. "On such a day will we begin to play shinny ball. We will first (go over) to the other side for the purpose of playing shinny." (Such were) the words of the two chiefs. (Then) all sorts of things would be prepared. The shinny clubs would be fixed over. The days would be counted. "After five days shall come to an end, we will then assemble at that time, and we will commence to play." The young people (especially) were glad in their own minds. "Soon we shall begin to play shinny ball.

Then, verily, not long (afterward) the (allotted) days came to an end, (and) now all the people were going to go across in a body, all the people were about to go in a body (to the place) where shinny playing was to be indulged in by all. First would come the people from the other side; there the people from across would assemble. Then (it was) not going to be long before the villagers, the people from the other side (of the river), would arrive. At last the people would assemble in a body. Then (the space between) the intended goals would be measured, whereupon sticks would be put (into the ground) on both sides (of the field). Then mutual betting would be xuts qau′wīs ʟqū′łquxwaī′łt!xa kus łimłāna′stīyūsxamstaux.[1] “Xa-sūdāᵃ′stk·em łtsā′sīyūtᴇmts,” k·is muⁿ′hū mᴇyā′sauxam xa′mᴇʟī. “K·-ītaᵋ ī′mstᴇ tᴇqwo′n sin ʟqū′xwa.”

K·is muⁿ′hū k·exk·aī′m-slō ts-hī′tᴇk·. Hak·īⁿ′hīʟīyauk· k·ᴇts saū′dist k·is-axa xamᵋ, temuⁿ′hū ītaᵋ ī′mstᴇ as hak·aū′k·it saū′tist tem-axa xamᵋ.[2] K·is muⁿ′hū tsīnī′ʟn as pū′pᴇnhaū. K·-ʟīyaᵋ qāᵃ′tsᴇ k·is muⁿ′hū ʟpū′pᴇnhaut si′lkustoxs. K·au′xus muⁿ′hū īlūi′m atsimłana′stīyūk·iʟx as ʟpū′pᴇnhaūxamt. “Xa-xe′īłk·e łhayā′nauwī kuxa′m hī′tslᴇm. K·-ʟīyaᵋ pa′xt!aīłt!oxs tas hī′tslᴇm.” K·is muⁿ′hū ī′mstᴇ ma′yᴇxam tsimłāna′stīyūk· kwas xamᵋ. K·is muⁿ′hū ī′mstᴇ hamstīᵋ īlūi′m tas hī′tslᴇm. “Łiłīyaᵋ pā′xt!aīłt!oxs. P-taiᵋ kus pū′pᴇnhaū ʟpā′xt!aī. ʟ-hī′k·e xe′īłk·e t!auwaī′txam, łiłīyaᵋ tsxwā′ta, k·-ʟīyaᵋ łtsī′xudᴇta′łn[3] hī′tslᴇm.” K·is muⁿ′hū tsīnī′ʟn as pū′pᴇnhaū. Sis ū′k·eai hī′k·e tsāᵃ′mᴇ ʟpā′xt!aʟn, k·is ʟpī′talʟn.[4] K·is hī′k·e hamstīᵋ haᵋpistᴇʟī. Hak·auᵋ yā′tsī ⁱk·as ʟpū′pᴇnhaūxamt.

K·-ʟīyaᵋ qāᵃ′tsᴇ k·is muⁿ′hū halqā′łn as pū′pᴇnhaū. K·ᴇts muⁿ′hū sqūlē′-slō ts-hī′tᴇk·. K·is muⁿ′hū wustalᵋyā′ʟn. K·ᴇts hau′k·s wastalᵋyā′łnx. K·ᴇts ⁱʟīyaᵋ nī′sk·ik·s xū′sī ʟᴇyai′xayū. K·ᴇts hī′k·e xe′īʟk·e hayā′nauwīłt!xa tas łimhi′mhaxasxamst.[5] Tem-axa ītaᵋ pūnˁwā′łnx. Ts-mᴇqami′ntisk· tas hī′tslᴇm. Temuⁿ′hū ʟpū′pᴇnhaūt si′lkustᴇx. Hamstīᵋ hī′k·e mukumū′kwalyaᵋtˁᴇʟī. K·ᴇts ⁱʟīyaᵋ qāᵃ′tsᴇ ʟkumū′kwalīłt!xamt silī′kwᴇx, k·is k·im muⁿ′hū łō′qutistoxs. K·is muⁿ′hū sqūlī′m-slō ts-hī′tᴇk· tas łtsūⁿ′xūiłt!xamt. Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ k·ᴇts muⁿ′hū ˁwa′ītsxa.[6]

K·is-axa muⁿ′hū ayaī′m-slō ts-hī′tᴇk· nāk· ⁱk·as łtsīnā′ʟnx as pū′pᴇnhaū. K·au′xus muⁿ′hū īlūi′m atsimłāna′stīyūk·iʟx. “P-ʟīyaᵋ pā′xt!aīłt!oxs ʟā′mxadōo.” K·is muⁿ′hū ma′yᴇxam atsimłāna′stīyūk·iʟx tas xamᵋ. “Ā′a, ī′mstauk· ītaᵋ sin haiⁿᵋ tᴇqwo′n. P-xe′īʟk·e ʟhayā′nauwī.” K·is muⁿ′hū halqā′łn as pū′pᴇnhaū, k·is muⁿ′hū wastalᵋyā′łn hau′k·s. Tas łimhi′mhaxasxamst ⁱk·silī′kwᴇx. K·ᴇts pī′ūsxaī atsimłāna′stīyūk·iʟx. “Xe′īʟk·ep ʟhayā′nauwī. K·ip ⁱʟīyaᵋ haxūⁿ′ts płūi′[7] ⁱk·pi′n ts!ī′nīyū. P-hī′k·e k·a′axk·e sī′qultxam.” K·iʟxa′s muⁿ′hū tsqē′wuʟī qas pū′pᴇnhaū. Tas łimhi′mhaxasxamst tem-axa tas łtsūiⁿ′xwaīłt!xamt. “Xe′īʟk·ep ʟhayā′nauwī pin ts!ī′nīyū.” K·ᴇts muⁿ′hū hau′k·s wastalᵋyā′łnx as pū′pᴇnhaū. K·ᴇts muⁿ′hū tsūiⁿxwē′łt!xa as ʟpū′pᴇnhaūt. “Pū′nˁwaxatᴇp!” Łtsūiⁿxwē′łt!xamt as ʟpū′pᴇnhaūt ī′mstᴇ. Hau′k·s ʟowa′stałnx as pū′pᴇnhaū. K·ᴇts hī′k·e hak·ᴇnī′k·eai pī′ūsxaī tas started by all. First the two chiefs would bet (against) each other. "Thou shalt win off me five times," kept on saying one (of the chiefs). "Similarly, (of) such a (value) shall be my bet."

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[1] *mᴇłāna′stīyū* CHIEF, LEADER.

[2] The number of players on each side was not necessarily restricted to 11.

[3] *tsīxut-* TO PUSH.

[4] *pt-* TO GIVE, TO PAY BLOOD MONEY.

Now all the people were assembled in a body. (On) one side (there) would be ten and one players, and likewise thus (on) the other side (there) would be ten and one (players). Then the shinny ball would be put on the ground. It was not going to be long before shinny playing would be done by all. Then the two chiefs of the shinny players would begin to talk. "Thou shalt watch thy people well. The people shall not strike one another." Thus one of their chiefs would say. Now all the people would talk thus: "We will not strike one another. You shall only hit the shinny ball. We will play carefully; we will not fight; no person will be often pushed." At last the ball would be placed on the ground. If any (of the players) was hit very hard, he was usually given blood money. All (the players) were usually fast people. (The shinny players would usually) stand on both sides (of the ball).

Now not long (afterward) the shinny ball would be uncovered. All (the players) would stand (arranged in two groups). Now (the ball) would be pursued. It would be followed all over (the field). (It would be hit back and forth, so that) it would not go far anywhere. Those that did the hitting would usually watch one another carefully. Now (the ball) is again shoved back (with a club). The number of the people was (usually) great. Now shinny playing is done by all. All are simply (good) runners. They would not run after one another for a long time, when the ball would be finally picked up. Now those who are coaching one another would stand (together) in a body. And not long (afterward) a tally would be made.

Then all (the players) would go back in a body where the shinny ball was (again) placed on the ground. Now their two chiefs would begin to talk. "You shall not strike one another, children." And then (the other) one of their chiefs would say: "Yes, such is likewise my opinion. You shall pay strict attention to (the game)." Then the ball would be declared free, whereupon it would be pursued everywhere. Everybody is trying to hit (the ball) himself. Their chiefs would warn (them): "You shall watch it carefully. You shall not stand behind your opponents. You shall just stand together." Then the ball would come near. (The players) are trying to hit it themselves and are likewise encouraging one another, "You shall always watch your opponents well." Now the ball would be followed all over (the field). The shinny players would be encouraging one another, "Do you shove it!" Thus the shinny players are encouraging one another. The ball is all the time followed everywhere. The

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[5] *mᴇhimh-* reduplicated form of *mᴇh-* TO STRIKE.

[6] *hū-* TO SCORE, TO TALLY.

[7] The plural form *sī′qul-* should have been used here.

hī'tslᴇm tsqauwī'sk·. K·ᴇts muⁿ'hū kumū'kwalīłt!xa as ʟpū'pᴇnhaut. K·ᴇts xū'sī hī'k·e minaī'x xwaᵋyaī't!xak·s. "Xe-'īʟk·ep ʟhayā'nausxai!" K·is muⁿ'hū k·e'a xe'īʟk·e ʟhayā'naułn tas łtsūiⁿ'xūiłt!xamt. K·ᴇts ⁱʟīyaᵋ qāᵃ'tsᴇ k·ᴇts muⁿ'hū ʻwa'ītsxa.

K·ᴇts ī'mstᴇ ʟpū'pᴇnhaūt silī'kwᴇx. Īs ʟxatōwaī'-slō k·ᴇts sūdāᵃ'stk·em kus pū'pᴇnhaūyaī's. K·ᴇts ʟqūxwaī'łt!xa tas hī'tslᴇm ⁱk·tsū'lquk·,[1] k·is-axa ts-qā'qāt!ᴇxk·, k·is-axa āⁿ'qayū. K·ᴇts qaī'tsk·it tsimaī's xa'mᴇt-s-ʟqū'xwa. K·is-axa ītaᵋ k·ī'yaī ts-ʟqū'xwak·. K·ᴇts-axa ītaᵋ kumtūi's ʟqūxwā'łnx, k·is-axa ītaᵋ ʟqūxwā'łn tsī'tsik·!, qauwāᵋᵃ lāᵃ k·is ʟqūxwa'łn.

II. LQATᵋAT [2]

TARGET-SHOOTING

Nā'mk·s muⁿ'hū ʟqatᵋat si'lkustoxs, k·i'ʟxas muⁿ'hū ïlūi'xasxam tsimłāna'stīyūk·iʟx. "Ł-qatᵋatxaī'm, k·ił ī'mstᴇ t!au'txaīm." K·is muⁿ'hū ma'yᴇxam atsimłāna'stīyūk·iʟx. "Ā'a, k·ił k·exk·aī'm īs xa'mᴇt-s-pī'tskum, k·ił qatᵋatxaī'm. K·is hak·ta'ming·ink· k·łis k·exk·aī'mi." K·i'ʟxas muⁿ'hū k·exk·aī'm. K·ᴇts k·exk·a'yusłnx tas tsī'tsik·!. K·ᴇts muⁿ'hū k·exk·aī'-slō ts-hī'tᴇk·. "K·-auk· ⁱʟīyaᵋ tsāᵃ'mᴇ nī'sk·ᴇnt! stin qatᵋa." Ts-łūi'lxasxamsk·[3] atsimłāna'stīyūk·iʟx. K·is muⁿ'hū tī'ūt!hūna'łn as qatᵋa. K·ᴇts łkunkwī'łnx kus sū'lhaᵋk·, tsaai'ts! ts-łā'nk·, kus qatᵋa. Imstīᵋtit-s-sū'lhaᵋk· ts-łā'nk· k·ᴇts łkunkwī'łnx pqataᵋtxus, kus tsaai'ts!. K·is muⁿ'hū qalī'łn īs kō'xᵘ hak·au'wauk·[4] kus qatᵋa, ⁱʟīyaᵋ tsāᵃ'mᴇ qau'x kus leʻwī'. Nā'mk·ᴇts ʟᴇmk·!ī'nłnx, k·is mᴇtsiyā'xwēxam[5] kus qatᵋa. K·is muⁿ'hū tsīnīyū'łn hak·au'wauk·. K·ᴇts muⁿ'hū ʟqūxwaī'łt!xamt si'lkustᴇx; tas āⁿ'qayū k·ᴇts ʟqūxwaᵋyā'łnx, tas tsī'tsik·! k·ᴇts ʟqūxwaᵋyā'łnx. K·i'ʟxas muⁿ'hū ʻqaiⁿhaī'm.

Hak·īⁿ'ʻyauk· tem łaqaī'stit-s-hī'tslᴇm as ʟqatᵋaxamt, tem ītaᵋ ī'mstᴇ hak·īⁿ'ʻyauk·-slō. K·iʟx muⁿ'hū wīl nāᵋk·s ⁱk·as k·iʟx qatᵋatxaī'm. K·i'ʟxas muⁿ'hū ʟqū'ʟqūxwaī'łt!oxs. K·i'ʟxas muⁿ'hū squlī'mi. K·is muⁿ'hū łtsī'tsk·!at si'lkustoxs. K·is muⁿ'hū tsitsk·!ayū'łn kus qatᵋa. K·ᴇts qau'wīs tsī'tsk·!atxaī kus hak·īⁿ'ʻyauk· s-leʻwī'. Xa'mᴇt-s-hī'tslᴇm tem sūdāᵃ'st tsī'tsk·!ik·. Hamstīᵋʟx hī'k·e ī'mstᴇ tsī'tsk·!ik· ts-mᴇqami'ntisk· as ʟqatᵋaxamtiʟx. Temi'ʟx muⁿ'hū squlī'. "K·-ū'k·-ᴇ'n qau'wīs tsk·!ī'txam? Ā'a, xanī'x." Temi'ʟx muⁿ'hū k·e'a tsitsk·!atxaī'. K·ᴇts xa'mᴇt-s-hī'tslᴇm k·eaī', k·is xa'mᴇt-s-hī'tslᴇm qalpaī'm. Nā'mk· k·ᴇts łimk·!ī'nłnx, k·is tsqaūsīyū'łn. Temuⁿ'hū tsitsk·!ayū'łnx. Xa'mᴇt-

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[1] Simplified for *k·its-tsū'lquk·*; *k·-*; *ts- . . . k·*; *tsū'lqu* BLANKET.

[2] Played by men only.

[3] Contracted for *ts-łᴇyū'lxasxamsk·*.

[4] Consists of *hak·-*; *hauᵋ* EVERYWHERE; *-auk·*.

[5] *tsīxu-* TO SHAKE, TO TREMBLE.

shouts of the people would just sound from everywhere. Then the shinny players would run after one another. (Then the ball) would fall just a little short within the goal. "Do you watch yourselves carefully!" Then, verily, (the ball) would be carefully watched by those who were encouraging one another. (But) not long (afterward another) tally would be made.

Thus they would be playing shinny ball. Sometimes the shinny game would (have to be played) five times. The people usually bet against one another their blankets and their shirts and also dentalia shells. One yard (of dentalia shells) would (make) one bet. Their bets likewise (consisted of) knives. Also bead money was bet; arrows were likewise bet; all sorts of things were usually bet.

II. SHOOTING AT TARGET WITH ARROWS

Before they were about to shoot at the target, their chiefs would commence to talk, "We will shoot at the target; thus we will play." Then the chief of (the other people) would say, "Yes, we will assemble on one day; we will shoot at the target. At such a time will we come together." Then they would assemble. The arrows would be brought together. Then all would assemble in a body. "Our (dual) targets shall not be very far apart." (Those) would be the own words of their chiefs. Then the targets would be arranged. Some grass would be tied (together) for a target; its name (was) swamp grass. The swamp grass, the grass (known by) such a name, would be tied (as an) intended target. Then the target would be tied from all sides to a stick not very high (from) the ground. Whenever the target was hit, it would continue to shake. Then (such a stick with a target on it) would be buried on both sides (of the field). Then mutual betting would be done; dentalia shells would be bet; arrows were bet repeatedly. Then they would be ready.

Six people were shooting at the target on one side, and likewise (the same number) on the other side. Then they would arrive at where those mentioned (people) were going to shoot at the target. Then they would begin to bet with one another. Then they would stand (ready). Shooting would now be done by all. The target was shot at now. First (a man) from this side would begin to shoot. One man had five arrows. All the target shooters had the same number of arrows. So they stood (ready). "Who shall be shooting first? Yes, thou." Then, indeed, they began to shoot. Whenever one man finished, another man would begin again. Whenever (the target) was hit, (the man who hit it) would be cheered. And now (the target)

s-hī′tslEm k·is muⁿ′hū tsitsk·!ayū′LĪ, k·Ets ⁱLĪyaᵋ Limk·!ē′ntEX. K·is muⁿ′hū qalpaī′m qas xa′mELĪ. Qlaī′tsītxaūnx muⁿ′hū hīⁿsk· ts-mEqami′ntisk· tas aili′k·ī tsī′tsk·!a. Tem taiᵋ qas xa′mELĪ łimk·!ē′ntEX as qatᵋa.

Temi′LX muⁿ′hū qalpaī′ as hak·īⁿ′hīLX-auk· tsitsk·!ayū′LX as qatᵋa, te′młta ⁱLĪyaᵋ Limk·!ē′ntEX xū′sī. Temuⁿ′hū qalpaī′nx qas xa′mELĪ. Nā′mk·Ets Limk·!ī′nLnx, k·is tsqaūsīyū′Ln. K·is muⁿ′hū qalpa′a qas xa′mELĪ. K·is muⁿ′hū mEyā′saux xa′mELĪ. "Xanī′x xūnā′." K·is muⁿ′hū k·e′a tsitsk·!atxaī′m. Xa′mEt-s-hī′tslEm tem hī′k·e tskwaī′LX łtsī′tsk·!at īs tsī′tsik·!. K·Ets Lxā ts!um łEmk·!ē′ntEX as qatᵋa qas hī′tslEm sas muⁿ′hū tsitsk·!ayū′LX. K·is muⁿ′hū qalpa′a qas xa′mELĪ k·is muⁿ′hū tsitsk·!atxaī′m. Nā′mk· k·Ets łimk·!ē′ntEX, k·is tsqaūsīyū′łn. Temuⁿ′hū mEyā′xaux ī′mstE. K·Ets qlaī′tsitxaūnx muⁿ′hū. Qaū′k·eai hī′k·e tsāᵃ′mE tskwaī′LX łtsī′tsk·!at īs tsī′tsik·!, tem hī′k·e qāᵃ′ltE Limk·!ē′naux as qatᵋa. K·is muⁿ′hū taxtaī′m xa′mELĪ qalpaī′m, k·is muⁿ′hū tsitsk·!atxaī′m.[1]

Ī′mstE qamī′n phīlkwaī′sEX tas hī′tslEm. Ī′mstE t!auwaī′ tas hī′tslEm hak·Eqamī′n. Nā′mk· mis mEqami′nxa tas hī′tslEm, tem ī′mstE t!auwaī′, temi′LX qatᵋa īs tsī′tsik·!.

III. ŁTSĪ′TSQAŪT[2]

SPEAR THROWING

K·Ets łqinqē′łnx kus sū′lhaᵋk·, nā′mk· k·i′Lxats muⁿ′hū k·exk·aī′. K·i′Lxas muⁿ′hū īlūi′xasxam. "S[3] ū′k·eai hī′k·e tsāᵃ′mE mEk·!ī′nt[4] is tsūdaī′s, k·is qāᵃ′ltE hī′k·e łimk·!ē′nauwī qaqa′tsE kus tsī′tsqaū." K·Ets muⁿ′hū LXwē′łnx kus tsī′tsqaū. K·Ets qau′xank·s LXauwaī′stEX kus tsī′tsqaū, k·Ets k·i′mhak·s k·!xwīk·!xwaī′łt!xayūsłnx.[5] S qaū′k·eai hī′k·e tsāᵃ′mE tskwaī′LĪ LXwē′LXwat is tsūdaī′s, k·is hī′k·e qāᵃ′ltE łimk·!ī′nauwī. K·i′Lxats muⁿ′hū tsītsqaūtxaī′. K·Ets muⁿ′hū LXauwaī′stEX qau′xank·s as tsī′tsqaū. K·Ets qlaī′tsitxaūnx hīⁿsk· tas hī′tslEm ts-mEqami′ntisk· qas łimk·!ē′naux as tsī′tsqaū. K·i′Lxats muⁿ′hū ī′mstE phīlkwaī′sEX. Sūdāᵃ′st-auk· hak·īⁿ′hī temuⁿ′hū ītaᵋ sūdāᵃ′st hak·īⁿ′′yauk·; tem saū′tist ts-mEqami′ntisk·iLX. ⁱLaLxīyaᵋ mELqū′xwat.

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[1] And thus the game went on until both sides had spent their arrows.

[2] Played by men only. In this kind of archery the target is not stationary, and the players use spears instead of arrows.

[3] For *sis*.

[4] Abbreviated from *mEk·!ī′ntxa*.

[5] *LXwē-* TO SPEAR: *-łt!x* reciprocal; *-aī* inchoative; *-ūsx* accelerative; *-łnx* passive.

was shot at. One man would shoot at it, (but) he would not hit it. So in turn the other man would begin. Then it was counted how many times that one already shot. But only one man had hit the target.

Now in turn those from the other side would begin to shoot at the target, but (the first man) did not hit it (even) a little. Then again another man began. Whenever (the target) was hit, (the man who hit it) would be cheered. Now another man was going (to shoot) again. Then one man kept on saying, "Now thou in turn (shalt shoot)." Then, indeed, he would begin to shoot. One man knew (well) how to shoot with arrows. (And) that man sometimes hit the target twice, as he kept on shooting at it. And then in turn another man would begin to shoot. Whenever (the target) was hit, (the man who hit it) would be cheered. Then thus it kept on going. It would be counted. He who knew how to shoot well with arrows would always keep on hitting the target. Then again another man would exchange (his place); he would now begin to shoot.

Thus the people acted long ago. Thus the people from the early (days) had fun. Whenever many people (came together), then (they would) thus play; they (would) shoot at the target with arrows.

III. SPEAR THROWING

Some grass would be tied (together), whenever they came together. Then they would begin to talk. "If anybody (knows) well how to spear the salmon, he will be the one who will always hit the target." Then that target would be speared. The target would be thrown up high (and) would be speared there with (spears). If anybody knew well how to spear the salmon, he would always hit it. Then they would throw the spears (at the target). The target would be thrown up high. It was usually counted how much was the number of the people who were hitting the target. Now thus they would act. Five (people would be) on one side and likewise five (people) on the other side; and ten (was) their (entire) number. They did not (place any) bets.

IV. ŁTSĪ′TSIQHANAŪT[1]

CUP-AND-PIN GAME

Nā′mk·ᴇts-axa tsqē′wyᴇm kus ō′xun,[2] k·is mu^{n}′hū łtsī′tsiqhanaūt si′łkustoxs. K·ᴇts hī′k·e k·exk·aī′ tas hī′tslᴇm. K·ᴇts qā^{a}′ltᴇ hī′k·e mis qamłī′s k·ᴇts ʟhīlkwaī′sūnx. K·ᴇts qlaī′tsitxaūnx mu^{n}′hū. K·ᴇts qas xa′mᴇt-s-hī′tslᴇm tsā^{a}′mᴇ tskwaī′ʟx łtsī′tsiqhanaūt. K·ᴇʟxa′ts mu^{n}′hū k·exk·aī′. "Tsā^{a}′mᴇ hī′k·e haihaya$^{\varepsilon}$tit-s-intsk·ī′s ^{i}k·qwo′nha‘ʟ ʟin t!auyaī′s." Nā′mk·auk·ᴇts-axa wī′lyᴇm xa′mᴇt-s-ō′xun, k·is ī′mstᴇ łt!auwa′īt si′łkustoxs, lā′łta mis qē′k·īyū tem hī′k·e tsā^{a}′mᴇ lā^{a}, nā′mk·ᴇts łt!auyaī′słnx ī′mstᴇ, lā′łta mis hī′k·e hamstī$^{\varepsilon}$ qas hī′tslᴇm k·a′ts!īʟx-auk· ts-hai^{n}′k·. Xa′mᴇt-s-hī′tslᴇm k·ᴇts hī′k·e tsā^{a}′mᴇ tskwaī′ʟx. K·ᴇts qlaī′tsitxaūnx. Nāmk· k·i′ʟxats mu^{n}′hū k·exk·aī′, k·ᴇts qas xa′mᴇt-s-hī′tslᴇm qlaī′tsitxanx. ^{i}ʟīya$^{\varepsilon}$ tsā^{a}′mᴇ mᴇqami′nt tskwaī′ʟx a łtsī′tsiqhanaūt. K·is mu^{n}′hū qō′tsᴇ ʟᴇyā′saułn tsā^{a}′mᴇ hī′k·e ʟqē′tk·īx a łtsī′tsiqhanaūt. Sūtā^{a}′stit-s-hī′tslᴇm k·i′ʟxats pilaī′x, k·is-axa īta$^{\varepsilon}$ sūdā^{a}′st hak·ī^{n}′‘yauk·. K·i′ʟxats mu^{n}′hū tsī′tsiqhanaūtxaī′. K·ᴇts mu^{n}′hū tī′ūt!hūnā′łnx kus tsī′tsiqhanaū, kus q!ayūl$^{\varepsilon}$ ts-ła′mxadōok·. K·au′k·ᴇts qlītū′łnx kō′k^{u} īs kō′x^{u}, k·is hak·i′m qalī′ īs tsk·exē′yū. Hī′k·e hamstī$^{\varepsilon}$ ī′mstᴇ tīwī′t !hūntᴇx kuts-tsī′tsiqhanaū.-k·iʟx.

V. LEYA^{N}′HATS!ĪT[3]

GUESSING GAME

Mū^{n}′łīyaux xe′ʟk·it-s-hī′tslᴇm mᴇłāna′tstīyū. Nā′mk· k·i′ʟxas tqaia′ldᴇx ʟᴇya^{n}′hats!īt, k·au′xus mu^{n}′hū īlūi′m. "K·ił ya^{n}‘ts!aī′m ta′mᴇnk·ink·." K·i′ʟxas mu^{n}′hū k·exk·aī′m, k·i′ʟxas mu^{n}′hū ʟqū′ʟqūxwaī′łt!oxs. K·au′xuts mu^{n}′hū mᴇyā′sauxa as mᴇłāna′stīyū. "St-xe′īʟk·e hī′k·e hayā′nauwīłt!oxs, hī′k·e xe′īʟk·e t!awa′ītxam." K·i′ʟxas mu^{n}′hū ʟqū′ʟqūxwaī′łt!xam. Tas ā^{n}′qayū k·ᴇts ʟqū′xwa$^{\varepsilon}$yāłnx, k·is-axa tas k·ī′yaī, k·is-axa tsī′tsk· !īyust!, k·is-axa īta$^{\varepsilon}$ tsī′tsik· !, k·is-axa k·im ts-mū′kuts!ūk·. K·i′ʟxas mu^{n}′hū ya^{n}‘ts!aī′m tas łūi′lat.[4] "P-ʟīya$^{\varepsilon}$ yaī′tsxawī′łt!oxs, p-hī′k·e xe′īʟk·e t!awaī′txam. ^{i}ʟīya$^{\varepsilon}$ ū′k·eai tsā′msit-s-hī′tslᴇm, xa′mtᴇł s-milhūdaī′s. Ī′mstᴇ k·łis hī′k·e xe′īłk·e t!awaī′txam." K·i′ʟxas mu^{n}′hū ya^{n}‘ts!aī′m. Temu^{n}′hū łkwī′ntsinst[5] ats-qā^{a}′alt-auk·. Tem-auk·

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[1] No clear conception of the nature of this game can be gained from Smith's description, nor was he able to describe it to me clearly in English. It seems to have been a variety of the cup-and-pin game.

[2] That is to say, the month for playing this game. The Alsea divided the year into periods corresponding more or less to our months. The name of each month was usually determined by the particular berries picked or by the varieties of games played during the period. Thus, February was called "the month for spearing"; March was known as "the month for top spinning"; April was referred to as "the month for rolling hoops"; May was called "the month for picking salmonberries"; July was indicated as the "month for picking salal-berries," etc.

[3] Played by men only. Smith's description of this game is lacking in clearness and completeness. See Culin, op. cit., pp. 239 et seq.

[4] Transposed for *łᴇyō′lat.*

[5] Should have been *łkaīnū′tsant.*

IV. THE CUP-AND-PIN GAME

Whenever the (appointed) month came again, the cup-and-pin game would be played by all. The people would just come together. Usually when night (came, this game) would be played. Then (the score) would be counted. One man usually knew well how to play the cup-and-pin game. Then they would assemble. "Our game is a very big thing to us." Whenever (that) one month would come again, such a fun would be had by all, because (according to) tradition it was a very (big) thing whenever fun was had with such (a game), since simply all the people believed in it. One man usually knew it very (well). (The score) would be counted. Whenever (the players) came together, one man would usually count (the score). Not very many (people) knew (about) the cup-and-pin game. So he was always spoken of (who) understood well the cup-and-pin game. Five people would usually sit down (on one side) and likewise five on the other side. Then they would begin to play the cup-and-pin game. Now (first) the cup would be fixed; (it consisted of) the blossoms of skunk cabbage. (These) were pierced in the middle with a stick and were tied there with a string. All (the people) made their cups thus.

V. THE GUESSING GAME

Suppose two men are chiefs. (So) whenever they would want to play the guessing game they two would begin to talk (first). "We will play the guessing game at such a time." Then they would assemble and would begin to bet against one another. Then the two chiefs would be saying, "We two will watch each other well; (we two) will play truthfully." Then they would place their mutual bets. Dentalia were habitually bet, and also knives; likewise guns, and also arrows; similarly (they would bet) their bows. Then those who had been talking would begin to play the guessing game. "You shall not (do) various (tricks) to each other; you shall just play truthfully. Nobody (here belongs to) a different tribe; we are (all from) one (and the same) place. For that reason we will play truthfully." Then they would begin to play the guessing game. Now (one side) has a black (painted) stick. And likewise (the people)

ītaᵋ hak·ī′m [1] ī′mstᴇ muⁿ′hū. K·ᴇts hī′k·e hamstīᵋ qlaī′tsitxaūnx ats-ʟqō′xwak·iʟx. “K·-imstīᵋt ts-mᴇqami′ntisk· sxas łtsa′sīyudī,” k·au′xuts ī′mstᴇ yō′łatxa a łts!ī′nīłt!ᴇnū′t. Saū′tist hī′k·e hamstīᵋ hak·īⁿ′hīʟīyauk· tem hak·īⁿ′hīʟīyauk· tem saū′tist ītaᵋ.[2] “K·-imstīᵋt ts-mᴇqami′ntisk· łis t!au′txaīm,” k·au′xuts yūlī′łt!xaux. “K·-imstīᵋt ts-mᴇqami′ntisk· āⁿ′qayū sxas łtsa′sīyudī.” K·au′xuts muⁿ′hū ʟqū′ʟqūxwaī′łt!xa. “Xa-łtsa′sīyudī sin tsī′tsik·!. K·-hī′k·e taiᵋ tsī′tsik·!stin ʟqū′xwa.” Temau′x muⁿ′hū xūtsā′ xe′ʟk·eʟī k·au′xus k·ī′yaī ts-ʟqū′xwak·. K·i′ʟxats muⁿ′hū yaⁿ‘ts!aī′. K·i′ʟxats muⁿ′hū tsā′tsasīłt!xa. Hamstīᵋ hī′k·e tas ʟimtsa′łhīxamt. K·ᴇts hī′k·e hak·ᴇnī′k·-slō pī′ūsxaī tas hī′tslᴇm ts-pī′ūsxamsk·. K·ᴇts saū′tist kus qo′īła k·is-axa xe′ʟk·. K·ᴇts imstīᵋt ts-mᴇqami′ntisk·.

K·is muⁿ′hū yaⁿ‘ts!aī′m xa′mᴇt-s-hī′tslᴇm. K·is muⁿ′hū tᴇsinā′łn. K·ᴇts muⁿ′hū qᴇlmī′xa. K·is muⁿ′hū łtā′sinłn. Xa′mᴇt-s-hī′tslᴇm k·ᴇts psi′nk·xek·em hīlaī′. K·is muⁿ′hū qalpaī′ hak·īⁿ′‘yauk· s-le‘wī′. K·ᴇts hīlaī′ tsū′nk·xek·em. K·ᴇts ta′ming·ink· k·ᴇts muⁿ′hū łimk·!ī′nłnx. K·ᴇts qlaī′tsitxaūnx muⁿ′hū. Xa′mᴇt-s-hī′tslᴇm k·ᴇts saūdāᵃ′stk·em hīlaī′. Qas hī′k·e tsāᵃ′mᴇ tskwaī′ʟx łᴇyaⁿ′hats!īt. K·is muⁿ′hū qalpaī′m qalmī′m hak·īⁿ′‘yauk·-slō. K·ᴇts ʟxā taiᵋ tsūm hīlaī′ kus hī′tslᴇm. Tas łimtsa′łhīxamt as łᴇyaⁿ′hats!īt. Taiᵋ muⁿ′hū.

VI. ŁTSAŪ′TSŪWA·ŪT [3]

DICE GAME

Nā′mk·auxauts muⁿ′hū qaiⁿhaī′, k·au′xuts tī′ūt!hūnaī′nx ats-pqo′īłatxusk·. K·au′xuts hī′k·e qas mᴇqami′nt qas hī′tslᴇm ʟhayā′naux. K·au′xuts muⁿ′hū k·!itsxa′yūsxa.[4] Temau′x hī′k·e mᴇłā′nx hamstīᵋ qas hī′tslᴇm, mi′saux hī′k·e tsāᵃ′mᴇ łqē′tk·ēx łtsaū′tsūwaūt. K·ᴇts hī′k·e hak·auᵋ k·exk·aī′ tas hī′tslᴇm, k·au′xaiī ʟhaldā′łn, lā′łtasaux hī′k·e tsāᵃ′mᴇ tskwaī′ʟx łtsaū′tsūwaūt. K·ᴇts xa′mᴇt-s-hī′tslᴇm k·ᴇts mᴇyā′saux. “K·in mᴇʟqū′xwaxam ⁱk·qō′tse.” K·ᴇts ī′mstᴇ łūi′lxasxamst si′lkustᴇx. “Tᴇqwo′n k·in xūtsā′ mᴇʟqū′xwaxam ⁱk·qō′tsᴇ.” Hamstīᵋ hī′k·e tas hī′tslᴇm k·ᴇts ī′mstᴇ īłūi′.

K·au′xuts muⁿ′hū qaiⁿhaī′. K·ᴇts hī′k·e k·a′axk·e kulᵋaī′x kus pᴇʟqū′xwatxus. K·au′xuts muⁿ′hū pilaī′. K·ᴇts qas xe′ʟk·it-s-hī′tslᴇm ʟqa′minx[5] kus qo′īła. K·au′xuts qaqa′tsᴇ qlaī′tsitxanx, nā′mk·auxuts muⁿ′hū tsaū′tsūwaūtxaī′. K·ᴇts hīlaī′ kus xa′mᴇʟī.

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[1] Contracted for *hak·ᴇk·īⁿ′hīyᴇm*.

[2] The number of players on each side is not definitely fixed, nor is it necessary that each side have the same number.

[3] One of the several varieties of dice games played by the North American Indians. It was played among the Alsea by two players, using four dice or cards. These dice were wooden sticks about 6 inches long, flat on one side while the other side was rounded and tapered somewhat toward both ends. The sticks were marked in sets of two, one called *qā′alt* MALE and the other *mᴇsha′lsla* or *mukwaᵋslī* FEMALE.

[4] *łatsx-* TO SPREAD.

[5] Literally, “make many.”

from the other side (have) such (a stick). All their bets are (first) counted. "It will be such an amount which thou shalt win," thus the two mutual opponents would talk. (The number of) all the (players) on one side would be 10, and likewise 10 people were usually on the other side. "(In) such numbers will we play (on each side)," they two would talk to each other. "Such an amount of dentalia shells shalt thou win." Then two (people) would bet each other: "Thou shalt win (of me) my arrows. Our (dual) bet shall (consist of) arrows only." Then in turn two (other) people would (place) knives as their bet. Then they would begin to play the guessing game. Then they would win from one another. All those (players were usually) singing. The noise of the people would sound all over. (They) would have ten and two tally sticks. Such would be their number.

Now one man would begin to play. (He would arrange the sticks in his hands behind his back and would then rest them on the ground.) Then he would be pointed at. (If his opponent made a correct guess, the other side) would obtain possession of the guessing sticks. Thereupon (the other player) would be guessed at. One man (who was doing all the guessing) would miss three times. Then another man from this side (would take up the guessing). (But) he would miss four times. At last (after) this (the fourth) time (the player who had possession of the guessing sticks) was hit. Then a tally would be kept. One man would five times (in succession) succeed in keeping possession of the sticks. He usually was an expert at the guessing game. Finally (a player) from the other side would in turn obtain possession of the guessing sticks. That man would sometimes only twice obtain tally sticks. During a guessing game the players were usually singing. Only here (it ends).

VI. THE DICE GAME

Whenever two (people) got ready (to play the dice game), they two (would first) make their future tally sticks. Many (would be) the people who would watch them two. Now they two spread (their) own (playing mats). All the people knew (of) those two that they knew well how to play the dice game. From everywhere the people would come together, so that they two might be watched, because they two simply knew well how to play the dice game. Then one man would keep on saying, "I shall bet on him." Thus they would be talking among themselves. "And I, on my part, will bet on him." All the people would speak thus.

Then they two would get ready. The intended bets would lay together. Then they two would sit down. Two people usually counted the tally sticks. They two were the ones who usually counted them whenever two (men) were playing the dice game.

K·ᴇts ʟxā taiᵋ xamᵋ pā'stᴇx kus qo'īła. K·ᴇts ʟᴇmk·!ī'nīyū. K·is muⁿ'hū qalpaī'm xa'mᴇʟī, k·ᴇts hīlaī' mūⁿ'łiī sūdāᵃ'stk·em. K·is-axa muⁿ'hū qalpaī'm xa'mᴇʟī. K·ᴇts hīlaī' mūⁿ'łiī łaqaī'stk·em. K·is-axa qalpaī'm as tas xamᵋ. K·ᴇts ʟxā hīlaī' psi'nk·!xek·em łaqaī'stk·em [1] as tas xamᵋ. K·au'xuts muⁿ'hū mᴇtsaū'tsūwaūtxaī'. K·au'xuts ʟhā'lditxaūnx. K·is-axa muⁿ'hū qalpaī'm tas xamᵋ; k·ᴇts hī'k·e tsāᵃ'mᴇ hīlaī' qāᵃ'tsᴇ. K·ᴇts ā'mtanx kus qo'īła.

Tsū'nk·xatsuxt ts-mᴇqami'ntisk· kus tsaū'tsūwaū, tem hī'k·e hamstīᵋ t!ᴇmā'sᴇx. Xe'ʟk·ᴇʟīyaux ʟᴇyā'saułnx qā'altsuxs temau'x-axa xe'ʟk·ᴇʟī tem ʟᴇyā'saułnx tsā'sidūu. Temi'ʟx muⁿ'hū tsaū'tsūwaū kwas tsū'nk·xatsuxtit-s-tsaū'tsūwaū. Temuⁿ'hū qlaī'tsitxaūnx kus qo'īła. Saū'tist tem-axa xe'ʟk· ats-qo'īłak·iʟx kus łtsaū'tsūwaūt. Qāᵃ'ltᴇ hī'k·e nū'ns ts-ʟa'qusink· k·au'xuts ła'tsxax, nā'mk·auxuts tsaū'tsūwaū. Nā'mk·ᴇts qauxa'nk·s tqwaī'xk·ilīyū kus qā'altsuxs, k·ᴇts xe'ʟk· ihī'łnx kus qo'īła. Nā'mk·ᴇts xe'ʟk· ʟpīⁿ'tqayū, k·is ihī'łn xe'ʟk· kus qo'īła. K·ᴇts ʟtqwaya'xk·iltxa kwas xamᵋ, k·ᴇts xamᵋ pīⁿ'tqax, k·ᴇts ⁱʟīyaᵋ ihī'yᴇmuxᵘ kus qo'īła. Nā'mk·ᴇts hī'k·e hamstīᵋ ʟpīⁿ'qayūt!ᴇm, k·is tsū'nk·xatsuxtit-s-qo'īła ihī'łn. Temuⁿ'hū k·ᴇts tqwaī'xk·ilī'yūt!ᴇm, k·is tsū'nk·xatsuxtit-s-qo'īła ihī'łn. K·ᴇts łaā'mtīyū kus qo'īła, k·is łtsa'sīyūsxam kus hī'tslᴇm.

VII. LXĀ'LXAŪYAŪT[2]

WHIPPING-TOP

K·i'ʟxats muⁿ'hū k·exk·aī', k·iʟxats muⁿ'hū ilūi'. "K·ił ʟxā'ʟxaūyaūtxaī'm." K·i'ʟxats muⁿ'hū mᴇʟxā'ʟxaūyaūtxaī'. Wāł ts-t!ē'xk· ʟtīwī't!'wansxamsk· tem łtīwī't!'wanłnx ʟxā'ʟxaūyaū, lā'łta mis hī'k·e tsāᵃ'mᴇ tskwaī'ʟx łimkwaī'txamt [3] qas wāł ts-t!ē'xk·. Īs ī'mstᴇ tem hī'k·e hamstīᵋ qas hī'tslᴇm ʟtīwī't!'wanx, lā'łta mis hī'k·̈e tsāᵃ'mᴇ aqāᵋᵃt ʟxā'ʟxaūyaūsxamsk·. Kus ī'stᴇkwal ʟxā'ʟxaūyaūsxamsk·, wāł ts-t!ē'xk·. Ī'mstᴇ tem hī'k·e qas hī'tslᴇm qas hamstīᵋ ʟxā'ʟxaūyaūx. ⁱʟaʟxīyaᵋ mᴇʟqū'xwat. K·i'mhak·s muⁿ'hū wulī'tsx.

VIII. ŁOWA'SAT

SPINNING-TOP

K·ᴇts ʟowa'sat silī'kwᴇx. Hī'k·e hamstīᵋ tas hī'tslᴇm tem-axa ītaᵋ ʟa'mxadōo k·i'ʟxats muⁿ'hū wa'satxaī. K·ᴇts hī'k·e mᴇqami'nt k·a'xk·ex tas hī'tslᴇm, k·ᴇts ʟowa'sat silī'kwᴇx. Nā'mk·ᴇts-axa mamā'taux [4] kus ō'xun, k·is muⁿ'hū łowa'sat silī'kwᴇx. Tem

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[1] The compound numeral has been dismembered here into its component elements; it should have been *psi'nʟx łaqaī'stk·em.*

[2] The tops used in this particular game were made of cedar knots and were round, not unlike the whipping tops used by the Crow and Cheyenne Indians. They were kept in motion by whipping with a small quirt.

[3] Literally, "How to dance"; *kūit-* TO DANCE.

[4] For *mᴇā'mataux*; *ā'mta* ENTIRELY.

Then one of the players would lose. Sometimes only one tally stick would be left. He would be hit (too often). Then in turn (the other) one would lose about five times (in succession). So again the (other) one (player) would commence (to play). He would probably lose six times. Then the other one would (resume) again. That one would sometimes lose eight times. (Still) they two would keep on playing the dice game. They two would be watched continually. Now again this one would begin to (play); he would just be losing for a very long time. (At last) he took away all the tally sticks (from his opponent).

The dice were four in number, and each was painted. Two of them (painted similarly) were spoken of as males, while, on the other hand, two were spoken of as females. Now they always played the dice game with four dice. And the tally sticks were always counted (by some one not playing). The dice players had ten and two tally sticks. The two (dice players) always spread out (in front of them) hides of elk whenever they two played the dice game. Whenever the two male (dice) happened to fall with marks up (the player who threw them) would be given two tally sticks. Whenever two (dice) happened to fall with (their mark) turned down, he would be given two tally sticks. Whenever one (die) would fall with face down while the other one fell with face up, he would not be given any tally sticks. Whenever all (the dice) fell with face up, he would be given four tally sticks. And when (they) fell with face down, he would be given four tally sticks. When all the tally sticks (of one player) were gone, that man would lose (the game).

VII. WHIPPING TOP

Now they would assemble; whereupon they would talk. "We will whip tops." Then they would begin to whip the tops. The tops were fixed, being made of cedar knots, because the cedar knots had the property of whirling well. For that reason all the people made them (out of cedar knots), because tops made out of (cedar knots) were very good. (For that reason they used) tops made out of such (material, namely) of cedar knots. Thus, then, all the people were whirling tops. They did not bet. Now here it ends.

VIII. SPINNING TOP

Everybody was spinning tops. All the (grown-up) people and also the children would spin tops. Whenever many people came together they would all spin tops. As long as the (appointed) month (had not yet) gone entirely, everybody would spin tops. Now the tops were

łtīwī′t!ʻwanłnx kus wa′sa, kus kuxwaā′tū ts-łō′xłōk· tem-axa ītaᵋ qalxāᵋtsit! ts-łō′xłōxk· tem-axa ītaᵋ kus pō′qᵘ ts-łō′xłōxk·. K·ᴇts łō′pałłnx [1] kus wa′sa, k·is muⁿ′hū kūidaī′m kus wa′sa. Ī′mstᴇ łt!auyaī′słnx kus wa′sa.

IX. LPĀ′PESXAŪT

CAT'S CRADLE

K·ᴇts qau′wīs kus ła′mxadōo pā′pᴇsxaūtxaī′. K·is muⁿ′hū yāsauᵋyā′łn kus ma′hats. “ⁱʟaxīyaᵋ tskwaī′ʟx. Xa-ʟhayā′nauwī, k·in pā′pᴇsxaūtxaī′m.” Tsimyᴇā′łnsk· as ma′hats. “Xa-ʟhayā′nauwī k·in tī′ūt!hūna′a kus mᴇk·iłaᵋtʻ. Xa-ʟhayā′nauwī k·in tī′ūt!hūna′a kus ītsaī′s tem-axa ītaᵋ kus k!ūi′ tem-axa ītaᵋ kus mᴇxū′n.” K·ᴇts muⁿ′hū pā′pᴇsxaūtxaī′ hī′k·e hamstīᵋ kus hī′tslᴇm. K·ᴇts hī′k·e hamstīᵋ tsiyā′sᴇx [2] kus hī′tslᴇm ts-pā′pᴇsxaūk·. Tsqalī′m ts-ʟa′qusink· ī′stᴇkwal łpā′pᴇsxaūsxamsk·. Nā′mk·ᴇts ʟpā′pᴇsxaūt si′lkustᴇx, k·ᴇts hamstīᵋ hī′k·e qauwāᵋᵃ lāᵃ łtīwī′t!ʻwanłnx: k·eaⁿ′k·ełaū tem ītaᵋ łtīwī′t!ʻwanłnx kus qōⁿ′qᵘ tem ītaᵋ kus pitskulī′nīᵋ, hamstīᵋ hī′k·e kus kakā′yaᵋ; łtīwī′t!ʻwanłnx kus mukwa′ltsīᵋtʻ tem ītaᵋ kus mī′q!ᵘ tem ītaᵋ kus ʻwāʻwāᵋ. Hamstīᵋ hī′k·e tas lāᵃ łtīwī′t!ʻwanłnx, k·ᴇts muⁿ′hū ʟqā′pᴇsxaūt si′lkustᴇx.

X. LXĒ′XELTAŪT [3]

GRACE STICKS

K·ᴇts qē′ltᴇx [4] qau′xakᵘ [5] hak·auᵋ. K·ᴇts muⁿ′hū qaiⁿhaī′-slō ts-hī′tᴇk·. K·ᴇts muⁿ′hū k·exk·aī′ tas tsā′sidōo, k·ᴇts muⁿ′hū ʟxē′xᴇltaūt si′lkustᴇx. K·ᴇts muⁿ′hū halqā′łnx, k·ᴇts muⁿ′hū hau′k·s ūstalᵋyā′łnx. K·ᴇts muⁿ′hū kumū′kwalᵋyā′łnx. Nā′mk·ᴇts xeldī′łnx nī′sk·ik·s, k·is ʟᴇyai′xayūsxam nī′sk·ik·s, k·is k·i′mhak·s wusitā′łn. K·i′ʟxats ī′mstᴇ tsā′sīłt!xa. K·ᴇts ⁱʟīyaᵋ hamstīᵋ pilskwī′tsit kus hak·īⁿ′ʻyauk· s-leʻwī′. K·i′ʟxats muⁿ′hū xē′xeltaūtxaī′. Tsā′sidōo ts-t!auyaī′sk· xūtsā′. Ī′mstᴇ taiᵋ kus tsā′sidō ts-t!auyaī′sk· xūtsā′. [6]

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[1] *lpū-* TO RUB BETWEEN HANDS.

[2] *tsīs-* TO OBTAIN, TO SUPPLY.

[3] Smith forgot again the real object of this narration and failed to describe the game. Judging from a description obtained from him in English, this game may be best compared to the game of "grace-sticks" or "grace-hoops" played by the children in some parts of the United States. Two short sticks are linked together by means of a string about 4 inches long. These sticks are thrown up high into the air and as they descend the player tries to catch them on the string and toss them up again. This game was played by women exclusively.

[4] *qal-* TO TIE.

[5] Dissimilated for *qaux-uku*.

[6] This narrative by no means exhausts all the games known to the Alsea Indians. Among those that Smith failed to enumerate may be mentioned stilt-walking, hoop-rolling, etc.

made (of) spruce bark and also (of) alder bark and likewise of fir bark. The top was usually rubbed between the hands, whereupon it would begin to whirl. Thus fun was had with a spinning top.

IX. CAT'S CRADLE

First the children would play the game of cat's cradle. Then a child would be told: "Thou dost not know it. Thou shalt watch; I will amuse (myself) with the game of cat's cradle." (Thus) a child would be told: "Thou shalt watch (while) I am going to make a crane. Thou shalt watch (as) I will make a house and also dead timber and likewise a salmon trap." Now all the people would (amuse themselves with) the game of cat's cradle. All the people would supply (themselves with) their (own) cat's cradles. Such cradles were made out of willow bark. Whenever all the people were playing the game of cat's cradle, all sorts of things would be made (by them): Fish traps; also swans would be made, and sand-hill cranes; all (sorts of) birds; eagles were made and also vultures and likewise owls. All sorts of things were made whenever the game of cat's cradle was indulged in by all the people.

X. GRACE STICKS

(The people) would tie (two sticks) on both ends. Then they would be ready. Now the women would assemble, and the game of grace sticks would be played by all. (The sticks) would now be declared free; whereupon they would be followed everywhere. They would be run after repeatedly. Whenever they were thrown far (and) whenever they would go far, they would be followed there. Thus they would win from one another. The players on one side would not all be strong. Then they would play the game with the grace sticks. (This) was a game on the part of the women. This was a game on the part of the women only.

19. THE BIG FIRE[1]

(Told by William Smith in 1910)

Te′ma·L-axa yālā′sau hak·iKwa′s, mis qamī′n tkE′lłts!ī s-le‘wī′; sin tā$^{\varepsilon a}$ tem-axa sin Lī$^{\varepsilon}$ tem-axa sin hā$^{\varepsilon a}$t!, tem sin tā$^{\varepsilon a}$ ts-Lī′yak· tem mu^{n}′hū sin tā$^{\varepsilon a}$ ts-mū′tsk·ak· tem ts-łā′qask·[2]—psi′nLX ts-mukwa$^{\varepsilon}$stELīk·—tem-axa xa′mELī tsumkwa$^{\varepsilon}$stELīk· xam ma′hatsk·, tem-axa xa′mELī ts-mukwa$^{\varepsilon}$stELīk· xe′Lk· ts-ma′hatsk·,[3] tem-axa xa′mELī tsumkwa$^{\varepsilon}$stELīk· tem psi′nLX ts-ma′hatsk·; tai$^{\varepsilon}$ mu^{n}′hū ts-mEqami′ntisk·. Tem mū^{n}′łiī mEqē^{n}′‘yaux s-le‘wī′. Te′min ma′hats īs ta′ming·ink·.[4] Tema′‘L mu^{n}′hū mEyā′xauxa. Lās qau′x as pī′tskum,[5] te′młta qamłīsūwītxaī′. Temi′LX mu^{n}′hū mEyā′sauxa. "K·-łiłīya$^{\varepsilon}$ nā′k·s nī′sk·ik·s ayaī′m. Intsk·ī′s hī′tE tsa$^{\varepsilon}$tī k·is hīlkwīsa′a qas le·wī′?" K·i′LXats ī′mstE yō′la. "K·iL hī′k·e qxenk·saī′m Łtōwai′sk·ik·s,[6] Lis k·im tkElłts!ī′yūsxam." Temi′LX mu^{n}′hū k·e′a tkElłts!ī′yūsxa k·im. Temu^{n}′hū qamłī′ s-le‘wī′. Hī′k·e mEpa′halauxa ts-hainaī′sk· as pī′tskum. ^{i}Līya$^{\varepsilon}$ aqā$^{\varepsilon}$tit-s-intsk·ī′s k·is hīlkwīsa′a qas le·wī′; Lk·ilī′t!a k·is aūłī′m. Temu^{n}′hū qamłī′ s-le·wī′. Hata′mE hī′k·e ya′łal tas Lk·ilī′t!a, mis mu^{n}′hū qamłī′-slō. TkElłts!ī′s ^{i}k·aūLī′. Lqē^{n}′hīyū s-le·wī′, hata′mE hī′k·e Lpa′halīyū s-le‘wī′. K·Ets LEyai′xayū kus Lk·ilī′t!a. Nāk· k·Ets sipū′yū, k·is k·im tkElłts!ī′m. Hata′mE hī′k·e ya′łal ta[7] Lk·ilī′t!a, hata′mE hī′k·e tskō′la ts-pī′ūsxamsk·. "K·-łiłīya$^{\varepsilon}$ nā′k·s ayaī′mi, k·iL hī′k·e tas hū^{n}′k·i ītsaī′m ā′lik·an." Tem mEyā′sauxa sin tā$^{\varepsilon a}$. "K·-łiłīya$^{\varepsilon}$ nā′mk· nā′k·s ayaī′m. TkE′lłts!axa is le‘wī′."

Wī′lx mu^{n}′hū kus yai′xaītxak·s ku Lk·ilī′t!a. Temu^{n}′hū hī′k·e Lqē^{n}′hīyū s-le‘wī′, hata′mE hī′k·e Lpa′halīyū s-le‘wī′. Te′młta ^{i}Līya$^{\varepsilon}$ qā^{a}′tsE mis LEai′sūnx as nū′ns haluwī′k·sautxau ^{i}k·as nā′tk·^{i}. Temu^{n}′hū k·!ō′qudīyū′LX tsī′tsk·!īyust!Exk· qa′sin tā$^{\varepsilon a}$. Temu^{n}′hū qa′sin tā$^{\varepsilon a}$ ts-mū′tsk·ak· tem k·!ōqudī′yūLX xūtsā′ tsī′tsk·!īyust!Exk·. Tem hī′k·e k·im płūi′ ā′lik·an as nū′ns. Te′maux mu^{n}′hū k·i′mhak·s ayaī′, temau′x mu^{n}′hū tsī′tsk·!ayūLX, temau′x mu^{n}′hū LXamnaī′nx k·im. TkElłts!ī$^{\varepsilon}$st as nū′ns ts-pElū′‘pElūk·, tem-axa īta$^{\varepsilon}$ ts-sī′yak· tkE′lłts!ītsit. Temu^{n}′hū Luū′łnx tem tsīsā′łnx hamstī$^{\varepsilon}$ hīk·e ts-hats!ī′lālk; temu^{n}′hū haīhaītsau$^{\varepsilon}$yā′łnx[8] Lk·ilt!ī′sik·s. ^{i}Līya$^{\varepsilon}$ aū′ł īs kō′x^{u} LEyā′tsit silī′kwEX. Kō′k^{u} hī′k·e LEyā′tsit silī′kwEX īs ī′naīs. Hata′mE hī′k·e tas kakā′ya$^{\varepsilon}$ ya′łal tas Lk·ilī′t!a. Hī′k·e Lqē^{n}′hīyū s-le‘wī′. Wa$^{\varepsilon}$na′ hī′k·e as pī′tskum. Hī′k·e hamstī$^{\varepsilon}$ tkE′lłts!axa

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[1] It is interesting to note that the same story was obtained among the Coos as a Creation myth. See Frachtenberg, Coos Texts, p. 52. This fire, which raged over a large part of Oregon, took place some sixty years ago, and traces of it can still be seen.

[2] The plural form *ts-tsā′sidūk·* would have been more proper.

[3] The plural form *ts-lī′mxadōok·* would have been more proper.

[4] He was about 14 years old.

[5] Literally, "the sun was high."

[6] The present site of the Cape Ceteha lighthouse.

[7] For *tas*.

[8] Reduplicated stem *haīts-* TO CARRY, TO BRING.

19. The Big Fire

We were coming back from Siuslaw, when, long ago, the world was in flames. (The party consisted of) my father and my mother and also my elder brother, and my father's mother and my father's younger brother and his wives—he had three wives—and also one child of one of his wives, and likewise two children of (the other) one of his wives and, moreover, three children of (another) one of his wives; (such) only was the number of (the party). Then it seemed to be getting dark all over. And I was young at that time. We kept on going. Although the sun stood high, nevertheless it threatened to get dark. Then they kept on saying: "We will not go far anywhere. What on earth is nature going to do?" Thus they would talk. "We will just go down to Łtōwai′sk·, (and) we will build our own fire there." Then, verily, they built their own fire there. And then darkness fell all over the world. The surface of the sun just kept on getting red. The universe was not going to enact a good thing; (a) fire was beginning to approach. Then it got dark all over. The fire seemed to be flying in all directions as soon as darkness enveloped the world. That spoken-of big fire was coming. It became dark all over; the world seemed to be getting red. The fire was falling (all around us). Wherever it would drop (another) fire would start there. The fire seemed to be flying in all directions; its crackling just seemed to make a roaring noise. "We will not go anywhere; we will just stay motionless right here." Then my father kept on saying: "We will never go anywhere. The world is on fire."

Then the fire came to the trail. It was just dark all over; the world just seemed to be getting red. But (it was) not long before some elks were seen coming downstream along that river. Thereupon my father took his gun for them. Then, on his part, my father's younger brother reached for his gun (also). But the elks just stood there motionless. So they two went there and began to shoot at them, whereupon they two killed one (elk) there. The elk's hair was partially burned and also his legs were partially burned. Then (the elk) was skinned and all his flesh was distributed, whereupon it was carried to the fire. The people did not remain near the woods. Everybody was staying (near) the ocean on the beach. The fire was flying around just like the birds. It was just dark all over. The sun had disappeared. All the hills were on fire. Even the hills

kus tsk·īⁿ'tsī. Lās kō'kᵘ kus tsk·īⁿ'tsī, te'młta tkᴇ'lłts!axa, mis muⁿ'hū wī'lx kū'kᵘs a ʟk·ilī't!a. Hī'k·e naᵋ ts-qau'xatisk· tas kōts ts-k·!ē'pauk· tkᴇlłts!ī'sk·.[1] "K·ił lāᵃ hī'tᴇ tsaᵋtī iltqaī'xasxamᵋ? K·-ū'k·-ᴇ'n haī'ts wī'lī, k·łis qaū ʟᴇā'lautᴇmts?"—"Ā'a, ū'k·eai hī'tᴇ tsaᵋtī k·au'k·s[2] waᵋ ts-k·a'ltsūk·, k·is ⁱʟīyaᵋ ayaī'm k·i'lūk·s?" K·i'ʟxats ī'mstᴇ yō'latxa, nā'mk·ᴇts qamłī' is leʻwī'. Hata'mᴇ hī'k·e tskō'la s-leʻwī' ʟk·ilī't!a ts-pī'ūsxamsk·. "Tem k·iʟ hī'k·e muⁿ'hū ītsaī'mi. K·ił hī'tᴇ lāᵃ muⁿ'hū na'k·s ayaī'mi?"

K·ᴇts ā'nīyuxᵘ a'sin tī'k·ext. Ts-hī'tslᴇmk· ⁱk·ayā'niʟx. "K·-hī'k·e tsqwa tkᴇlłts!ī'm hamstīᵋ sin hī'tslᴇm." K·is k·im yāsauᵋya'a qats-ma'hatsk·. "Xa-ⁱʟīyaᵋ ā'nīyuxs, k·-auk· īlā'tstau sin k·a'ltsū łowā'txayūsxam. ⁱʟīyaᵋ lā'tᴇq sxans qwon taiᵋ sā'lsxam-axa ku'sin mū'tsk·ᴇxan." K·ᴇts ī'mstᴇ yāsauᵋyaī'nx ats-ʟī'yak· qa'sin tāᵋᵃ. Hamstīᵋ hī'k·e tas lāᵃ kō'kᵘs ayaī'xa: tas nū'ns, kusūᵋtsī, tem mᴇqalpaᵋtʻ, tkᴇlłts!ī'tsit hī'k·e hamstīᵋ ts-pᴇlū'ʻpᴇlūk·. Łimtsa'lhīxamt a'sin tī'k·ext. "Intsk·ī's hī'tᴇ tsaᵋtī k·is hīlkwīsa'a qas leʻwī'." Nā'mk· mi'sin ā'tsk·ᴇxa, k·-łiłīyaᵋ nā'mk· qas ʟk·ilī't!a tsqē'wuts. K·ᴇts ī'mstᴇ īldī' a'sin tī'k·ext. "K·-auk· ⁱʟīyaᵋ īlā'tstau pstin k·a'ltsū. Hī'k·e ʟqēⁿhī'yū s-leʻwī'. K·-hī'tᴇ tsaᵋtī nāmk·s-axa ʟqaī'yūsxam s-leʻwī'. Mūⁿ'łiī sūdāᵃ'stit-s-qamłī's mis tkᴇlłts!a'xa s-leʻwī'." Tas ʟk·ilī't!a ts-pī'ūsxamsk·. Nā'k·ᴇts[3] tsk·īx kus kōts kwas ī'naīs, k·ᴇts k·i'mhak·s sipū'yū ku ʟk·ilī't!a, k·is k·im tkᴇlłts!ī'm.

Te'młta-axa hata'mᴇ mᴇtsā'laux ats-pī'ūsxamsk· a ʟk·ilī't!a. K·ᴇts ta'mᴇ hī'k·e tas kakā'yaᵋ ts-ha'haink·.[4] ʟk·ilī't!a hau'k·s ya'łal. K·ᴇts ta'mᴇ hī'k·e iltqaᵋᵃt ts-haihayaᵋtisk· ku ʟk·ilī't!a. K·ᴇts hī'k·e aū'ʟ sipwī'yū ku ʟk·ilī't!a nā'k·eai ku'siʻʟ yā'tsx. Xe'īlk·e[5] łhayā'nauwī kus ła'mxadōo, ⁱʟīyaᵋ nā'k·s k·ahaī' xamᵋ. Hī'k·e k·a'axk·e yā'tsī kus ʟa'mxadōo. K·au'xuts[6] muⁿ'hū ilwī'. "K·-łiłīyaᵋ nā'k·s iltqaī'm,[7] mᴇqami'nt łin nū'nsumxtᴇʟī." K·au'xuts muⁿ'hū ilwī'. "K·ist hī'tᴇ lāᵃ iltqaī'xasxam? Sā'nqat-s-intsk·ī's hilkwaīsaī'nx qas leʻwī'. K·ist hī'k·e tas hūⁿ'k·i ītsaī'm qāᵃ'tsᴇ. K·-taiᵋ s yūxē' ku ʟk·ilī't!a, k·i'stis-axa phainsaī'm hak·nī'k·eai wīlī'sal." K·au'xuts ī'mstᴇ łūi'lxasxa. K·i'ʟxats hī'k·e hamstīᵋ ī'mstᴇ īlūi'. "Łiłīyaᵋ sqa'tit nā'k·s ayaī'm, k·iʻʟ hī'k·e k·a'axk·e yā'tsī."

Hī'k·e t!ē'la yaī'x-auk· īs haiⁿᵋ as tkᴇlłts!ī's. Hī'k·e ʟpā'alta pqēⁿxsaī'-slō[8] tas xwēⁿ'sīyū ts-qēⁿ'xask·. ⁱʟīyaᵋ nī'sk·ik·s qē'tsx s-leʻwī'. Naᵋ ⁱk·as yā'xᴇx as yā'xalīᵋt!, tem hī'k·e hamstīᵋ tkᴇlłts!-

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[1] Simplified from *ts-tkᴇlłts!ī'sk·*. The exact sense of this sentence is as follows: "(Every) where (even) the blossoms of the highest trees burned down." Literally, "Just (everywhere) its height (of) the trees their blossoms its fire."

[2] *k·is + -auk·*.

[3] Contracted for *nāk· k·ᴇts*.

[4] *ha'hain* reduplicated stem *hain-* TO LOOK, used here nominally.

[5] Supply *k·is* before *xe'īlk·e*.

[6] For example, my father and his younger brother.

[7] Should have been *ayaī'm*.

[8] *qēnx* ODOR, SMELL.

(that were near the) sea were burning as soon as the fire arrived at the sea. Everywhere even the blossoms of the highest trees burned down. "What, indeed, can we do (to help ourselves)? Who is going to come here to tell us (of the conditions in other places)?"—"Yes, (I) wonder if anybody will be so void of sense that he will not (know enough to) go to the water?" Thus they would talk as soon as darkness fell over the world. The crackling of the fire just seemed to roar all over. "Now we are just going to stay (here). (I) wonder how we can go anywhere (else)?"

My grandmother was crying all the time. She was crying for her people. "All my people must have perished in the flames." Her child would there speak to her continually. "Thou shalt not cry all the time (or else) my heart will become small. It is nothing (even if) we two only (myself) and my younger brother have survived." Thus my father was continually speaking to his mother. All sorts of (animals) were coming to the sea: elks, black bears, and cougars—the hair of all (of them) was just partially burned. My grandmother was singing, "(I) wonder, indeed, what nature is going to do." When I slept, the fire never came to us. My grandmother would speak thus: "Your (dual) hearts shall not be small. It simply got dark all over. (I) wonder when it is going to get light again. Probably for five nights will the world be in flames." The crackling of the fire (was heard everywhere). Wherever a log lay on the beach (and) whenever the fire dropped there, it would (instantly) catch fire.

But (at last) the crackling of the fire seemed to be dying out. It seemed to have the appearance of birds. The fire was flying in all directions. The fire seemed to be of such a size. The fire was dropping close to where we were staying. (My mother) was watching the children carefully, she never allowed one (to go away from our camp). The children just (had to) stay together. Then they two began to talk: "We shall not go anywhere, we have plenty of food." Then they two spoke (again): "What are we two going to do (to help) ourselves? Something bad has happened to the universe. We two will just stay here for a long time. Only after the fire shall have disappeared will we two go to see whence it had started." Thus they two would talk among themselves. Then all would speak thus: "None of us will go anywhere; we will just stay together."

The fire was just terribly hot. The smell of the smoke made an awful odor all over. (But) not far away it was getting light. Where that trail was leading, the ground had burned entirely. All the

a′xa s-le‘wī′. Hamstīᵋ kō′kᵘs ayaī′ tas kusūᵋtsī, hamstīᵋ hī′k·e lā′tᴇq ʟahaiᵋt! tem kō′kᵘs ạyaī′xa. Tem-axa ītaᵋ mᴇqalpaᵋt‘, tem-axa ītaᵋ qatsī′lī, tem-axa ītaᵋ pā′yᴇm, tem-axa ītaᵋ ỵāⁿ′qᵘ; hamstīᵋ hī′k·e tkᴇlłts!ī′tsit ts-pᴇlū′‘pᴇlūk [1] tem-axa ītaᵋ ts-ỵūⁿ′salỵust!ᴇxk·. Ts-hī′tᴇqłnsk· tkᴇlłts!ī′tsit qōla′haỵuxᵘ hak· !ē′ts īs k·i′lū. “ⁱʟīỵaᵋ qaū łtsi′mxax, mᴇłi′lk·stiʟx-aū īs haiⁿᵋ. K·ist hī′k·e alā′k·ūwī.” K·au′xuts ī′mstᴇ ilwī′xasxa. “ⁱʟīyaᵋ nā′mk· iṃī′stal s-le‘wī′,” k·ᴇts ī′mstᴇ mᴇỵā′sauxa a′sin tī′k·ext. “Lās qāᵃ′tsᴇ te′młta ⁱʟīỵaᵋ imī′stal s-le‘wī′.” Nā′mk·auxuts tskwayū′ʟx ats-ła′mxadōok·, k·au′xuts yō′la. “K·ist hī′k·e muⁿ′hū tas hūⁿ′k·i ỵā′tsī. Nā′mk· sis yūxē′ ku ʟk·ilī′t!a, hak·ta′mink·ink· k·i′stis phainsaī′m.”

Qlaī′tsitxanxaux muⁿ′hū is hīⁿ′sk·it-s-pī′tskum mis qēⁿ′‘tsx s-le‘wī′. Mūⁿ′łiī saū′tistit-s-pī′tskum mis qēⁿ′‘tsx-slō. “K·-ʟīyaᵋ qāᵃ′tsᴇ k·is-axa ỵūxē′ ʟk·ilī′t!a, temuⁿ′hū k·e′a aīs a′ng·ī k·i′stis ạyaī′m phainaī′st.” Temi′ʟx muⁿ′hū k·e′a īlūi′m hī′k·e hamstīᵋ. “Xe′īʟk·e ʟhayā′nausxam, nā′mk· si′pstis muⁿ′hū ạyaī′m,” k·ᴇts ī′mstᴇ īldī′m sin tī′k·ext. Temuⁿ′hū mis-axa qamʟī′, yūxē′tsx muⁿ′hū ʟk·ilī′t!a tas hūⁿ′k·i. Temau′x muⁿ′hū mᴇỵā′sauxa. “K·ist muⁿ′hū a′ng·ī ayaī′m phainaī′st īs ʟqē′st.” Temau′x muⁿ′hū nūnsaī′ īs ʟqē′st. “Hak·i′msxans muⁿ′hū ayaī′mi, p-ʟīyaᵋ nī′sk·ik·s x·ū′lamtxam. P-hī′k·e ā′lik·an ỵā′tsī.” K·aux ī′mstᴇ łīlī′dauwī atsā′sidūk·aux. “K·-xan axa wīl a′ng·ī.”—“Pst-xe′īłk·e ʟhayā′nausxam,” k·ᴇts ī′mstᴇ ī′ldistaī sin tī′k·ext. Temau′x muⁿ′hū ạyaī′. Naᵋ ⁱk·as ʟowa′hayū, tem ⁱʟīyaᵋ tkᴇlłts!ī′-slō k·im. Temau′x muⁿ′hū mᴇyā′xaux ⁱk·as ỵā′xalīᵋt!, temau′x muⁿ′hū wī′lx nā′k·eai ⁱk·as mᴇsū′lhaᵋk·it-slō. Tem k·im taiᵋ tkalī′łts!al-slō. Temau′x-axa muⁿ′hū qxenk·saī′. Tem-axa muⁿ′hū māᵃ′lk·sta mᴇqē′ỵauxa s-le‘wī′; xū′ʟī hī′k·e istī′k·ī-slō nī′sk·ik·s. Temau′x muⁿ′hū wī′lx qxe′nk·s, temau′x muⁿ′hū ạyaī′ ⁱk·as nᴇqā′xamxt!. Temau′x muⁿ′hū nᴇqā′xamxt!īxwaī′. K·ᴇts hī′k·e naᵋ ts-qau′xadisk· tas kōts ts-k· !ē′pauk· tkᴇlłts!ī′sk·, mis k· !a′qalyususx k· !ē′tsik·s qas k·i′lū. Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ temau′x ʟᴇai′sx as kusūᵋtsī tskwa′hal hak· !ē′ts īs k·i′lō, tkᴇlłts!ī′tsit hī′k·e. Temau′x muⁿ′hū wī′lx haluwī′k·sīyūk·s-ukᵘ ⁱk·as Kwas. Tkᴇlłts!ī′tsit hī′k·e ā′mta as mōlā′xamīyū. Hī′k·axa taiᵋ pī′yāᵋ-slō, mis hī′k·e hamstīᵋ tkᴇlłts!ī′ as mōlā′xamīyū.

Temau′x muⁿ′hū wī′lx ʟᴇyā′tstik·s temau′x muⁿ′hū yāsauᵋyā′ʟnx. “Sā′lsxapst-ā′ muⁿ′hū?”—Ā′a, sā′lsxaxan, hī′k·exan ỵā′tsx Łtōwaī′sk·. Hak·i′mxan mis ta′sxan wī′lx, phainaī′stxan.”—“Ā′a, mᴇłī′lk·stił-ū īs haiⁿᵋ phīlkwīsaī′. Hī′k·e‘ʟ kū′kᵘ ỵā′tsx, hī′k·e‘ʟ kō′kᵘs haī′haītsauᵋyaī′nx ł-lā′tᴇqłāl.[2] Hamstīᵋ hī′k·e kō′kᵘ ītsaī′

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[1] Singular instead of plural.

[2] The prefixed personal pronoun is used here as a possessive form.

black bears went toward the sea; all kinds of deer went toward the ocean. And also cougars, likewise wolves, and, moreover, foxes and wildcats; the hair of all (of them) was partially burned and also their legs. (Such) of their number (as were) partially burned were coming to the water from the east. "No one shall touch (them); they fared poorly. We two will just leave them alone." Thus they two would talk among themselves. "Never did nature act thus," thus my grandmother kept on saying. "No matter how long (back I can remember), nature did not act like that." When her two children heard her (speak thus), they would say: "Now we two will just stay here. When the fire will disappear, at that time will we two depart."

Then they two were counting for how many days darkness prevailed all over. For probably ten days it was dark all over. "Not long (afterward) the fire is going to disappear; then, indeed, we two will go away to-morrow." Now, verily, all (the people) were speaking (thus). "(You two) shall watch yourselves carefully when you two will go now," thus my grandmother would speak. Then after it got dark again the fire disappeared right there. Then they two kept on saying, "Now we two will go to-morrow in the morning to have a look." Then in the morning they two ate. "After we two shall have gone, you shall not go far away. You shall just stay (here) motionless." Then they two were speaking to their (dual) wives. "We two are going to come back to-morrow"—"You two shall take good care of yourselves," thus said my grandmother. Then they started. Where there was a mountain, that place there did not burn. So they two kept on going on that trail, and they arrived at where there was a place (covered) with grass. And only there did the fire reach. Then they two ascended. Now it was gradually getting light all over; just a little (light) showed far away. At last they came below, whereupon they two started to walk on that beach. Then they two kept on going along the beach. Everywhere even the blossoms of the highest trees had burned down, (as could be seen) after the water came with them to the beach. Now not long (afterward) they two saw a bear walking along the edge of the water, just partially burned. At last they two arrived at the mouth of the Siuslaw River. All the pine trees (there) were partially burned. Only ashes (could be seen) all over, because all the pine trees had caught fire.

Then they came to a village; whereupon they two were spoken to. "Did you two survive?"—"Yes, we two survived; we just stayed at Łtōwai'sk·. (It is) from there that we two have arrived; we are on our way to have a look."—"Yes, we have fared (here) very poorly. We just stayed close to the sea; we brought all our belongings to the beach. All the people stayed close to the ocean. The people stayed tas ʟᴇyā'tsit. Mukwī'sta ītsaī' tas hī'tslᴇm kō'kᵘ īs k·i'lū. Ī'mstᴇʿʟ ītsaī'. Lās īs k·i'lū tsk·ī'x kus kōts, te'młta tkᴇłłts!ī'. Ī'mstaʿʟ phīlkwīsaī'. ⁱʟīyaᵋ ū'k·eai tkᴇłłts!ī', hī'k·e hamstīᵋ aqāᵋᵃt. Xe'ʟk·it-s-ts!aūwi'stᴇʟī-slō hī'k·aux hamstīᵋ īs qamłī's kūya'tᴇx. Lā'łta mis tqaia'ldᴇx sis ʟimʟā'ntī is leʿwī', ī'mstᴇ tem a'saux kūya'tᴇx as xe'ʟk· ts!ōya'tᴇʟī is leʿwī', hak·nī'k·eai mis aūʟī' kus ʟk·ilī't!a. Ī'mstaʿʟ philkwaī'sᴇx." K·aux ī'mstᴇ ts-hī'tᴇqʟnsk· ʟᴇā'lauʟn.

Tem-axa muⁿ'hū mᴇistī'k·aux-slō nī'sk·ik·s, tem-axa muⁿ'hū yūxē'tsx a ʟk·ilī't!a. Mūⁿ'łiī saū'tistit-s-pī'tskum mis ʟqeⁿhī'yū s-leʿwī'. K·au'x-axa muⁿ'hū yālsaī'm a'ng·ī. Lās haihayaᵋtit-s-leʿwī', te'młta hī'k·e tkᴇłłts!ī' as leʿwī', tkᴇłłts!ī' as ʟowa'hayū īs qau'waī-slō. Temau'x-axa muⁿ'hū yālsaī'. Temau'x-axa wī'lx naᵋ ⁱk·a'saux yā'tsx. Tem xe'ʟk·it-s-hī'tslᴇm yā'tsx. Hī'k·e hamstīᵋ kō'kᵘ ītsaī' tas hī'tslᴇm. "Phainaī'stxan tem ta'sxan wī'lx. ⁱʟīyaᵋ ū'k·eai tkᴇłłts!ī'; hī'k·e hamstīᵋ aqāᵋᵃt tas hī'tslᴇm. Ts-sā'nqatisk·intsk·ī's ⁱk·hilkwaīsaī'nx qas leʿwī'. ⁱʟīyaᵋ nā'mk· imī'stal s-leʿwī'." Temi'ʟx[1] muⁿ'hū xē'tsuxᵘ hak·i'm, temi'ʟx-axa mᴇyā'xauxa. Temi'ʟx muⁿ'hū ma'yᴇxa. "Ł-muⁿ'hū minstaī'mi." Hamstīᵋ hī'k·e tas lāᵃ ʟhayā'nīʟnx kō'kᵘ tkᴇłłts!ī'tsit, te'młta tskwa'hal. Temi'ʟx muⁿ'hū minstaī' k·im, Ts!āᵃm.[2] Temi'ʟx muⁿ'hū xē'tsuxᵘ hak·i'm, mis qe'ī s-leʿwī'. Hī'k·eʟx tsāᵃ'mᴇ tsōlā'qantxa. Temi'ʟx-axa mᴇyā'xauxa. "Ł-Yā'xaik·ik·s minstaī'm." Temuⁿ'hū k·e'a yikū'kwᴇx as pī'tskum, temi'ʟx minstaī' k·i'mhak·s, Yā'xaik·ik·s. Tem mis qeī'-slō, te'miʟx muⁿ'hū xē'tsuxᵘ. Temi'ʟx muⁿ'hū mᴇyā'xauxa ⁱk·as nᴇqā'xamxt!. Te'młta ⁱʟīyaᵋ qāᵃ'tsᴇʟx-axa muⁿ'hū wī'lx Wusīⁿ'k·s. Tem ʟᴇyā'tsit silī'kwᴇx īs haluwī'k·sīyūkᵘ, temi'ʟx-axa muⁿ'hū wī'lx.

Temuⁿ'hū tsqa'mt!īyū.

20. The Death of U. S. Grant, an Alsea Indian[3]

(Told by William Smith in 1910)

Temuⁿ'hū mi'sin-ū wīlī'sal hak·i*Rock Creek*,[4] temuⁿ'hū waᵋna' k·e'a as *Glant;*[5] ayā'sal *Tolē'do*k·s[6] "K·-axa hīⁿhūⁿ' īs ʟqamī'łaut wīl," k·-ī'mstᴇ yāsauyᴇ'mtsx qas mᴇłāna'tstīyū. "K·ᴇx-axa qalpaī'm a'ng·ī wīl." Te'min-axa yālsaī'.

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[1] The two people whom they found at the Siuslaw River joined them.

[2] A small creek, south of Yahach River, called at the present time Ten Mile Creek.

[3] From a linguistic point of view this narrative is the most important and interesting text in the present collection. It is a good example of colloquial Alsea and shows the beginnings of a disintegrating process that has taken place in the native tongue owing to the introduction of English. For the convenience of the reader all English words or parts of words have been italicized.

[4] A small creek about 10 miles north of the Siletz Agency.

Grant was Farrand's informant. Smith refers to him as "younger brother," although no actual relationship existed between the two. It was common among the Alsea to refer to members of the tribe as brothers and sisters.

[6] The county seat of Lincoln County, situated 9 miles east of the agency.

close to the water with (their) canoes (in readiness). Thus we stayed. Even the trees (that) lay in the water caught fire. Thus we did it. Nobody (from here) burned; everybody is well. There were two medicine men who were just dancing every night. For that reason those two medicine men were dancing, because they two wanted to find out (what happened) all over the world, (especially) whence the fire originated. Thus we acted." Thus they two were told by a number (of people).

Then it kept on clearing off far away, and the fire disappeared again. For probably ten days darkness prevailed all over. Then they two were going to return the next day. No matter how large a place was, nevertheless that place burned down (entirely); the mountains caught fire everywhere. Then they two went back. Then they arrived again at where they two were living. And (only) two people stayed (there). All (the other) people stayed near the ocean. "We two have come here to have a look (at our home). Nobody was burned; all the people are well. Nature (seems to have been) doing its worst thing. Never (before) did nature act like that." Then they started from there and kept on going back (to the place where we stayed). Then (after a long walk) they said, "We will camp here." All sorts of things were seen close to the water partly burned, but walking around. Then they camped there (at) Ts!āᵃm. Then, as soon as daylight appeared again, they started from there. They had very (heavy) packs. Then they kept on going back. "We will camp at Yahach." Then, verily (after) the sun set they camped there, at Yahach. And when daylight appeared they started out. Then they kept on going along the previously mentioned beach. And (it was) not long before they came back to the Alsea River. Then all settled down at the mouth of the river after they came back (there).

And now it comes to an end.

20. The Death of U. S. Grant, an Alsea Indian

Now (one day) after I had come back here from Rock Creek, Grant had, verily, disappeared; he had gone to Toledo. "He may come back in the evening," thus the agent told me. "Thou shalt come again to-morrow." Then I went home.

Te′min-axa wī′lx sin ītsaī′sik·s. “K·in qalpaī′m-axa ayaī′m a′ng·ī *Agency*k·s.” Temuⁿ′hū mis qaī′-slō, te′min yāsauᵋyaī′nx a′sin mukwaᵋstᴇʟī. “Xa-hāᵃ′łqa pᴇnūnsayaī′m, k·in-axa qalpaī′m ayaī′m *Agency*k·s.” Te′min muⁿ′hū nūnsaī′. Temuⁿ′hū sins k·ā′tx łnū′nst, te′min muⁿ′hū *li′dī*[1] sins ayaī′m. Te′min muⁿ′hū yāsauᵋyaī′nx a′sin mukwaᵋstᴇʟī. “K·in-axa ta′mni īs qamłī′s wīl.”

Te′min muⁿ′hū ayaī′. Te′min ⁱʟīyaᵋ qāᵃ′tsᴇ ʟᴇyā′xaut, te′min muⁿ′hū wī′lx *Agency*k·s. Te′min muⁿ′hū ʟᴇai′sx xe′ʟk·it-s-hī′tslᴇm sī′qultxaux. Temuⁿ′hū nāmk· mis ʟᴇai′stᴇmtsx qas *Tom Hollis*, “Mᴇłā′nxax-ā′ as *Glant* ʟxamā′nstᴇx ⁱk·as qamłī′s?”—“Nā′k·-ᴇ′n ⁱk·ʟxamā′nstᴇx?” Te′młta mᴇk·a′xk·aux-slō ts-hī′tᴇk·. Tema′ʿʟ muⁿ′hū ayaī′, nā′k·s ⁱk·as ʟxamā′nstᴇx. Hūⁿ′qusalłnx k·i′lūk·s. Tem hī′k·e isti′k·ī ts-pū′tstᴇxk·, nāk· kus hūⁿ′qusalłnx k·i′lūk·s. Tema′ʿʟ muⁿ′hū wī′lx k·i′mhak·s. Te′min muⁿ′hū ʟᴇai′sx nāk· ⁱk·as hūⁿ′qusalłnx as k·i′lūk·s. Hī′k·e taiᵋ pū′stᴇx s-leʿwī′, nāk· ⁱk·as ʟxamā′nłnx. Te′młta ⁱʟīyaᵋ qāᵃ′tsᴇ tem muⁿ′hū wī′lx tas hī′tslᴇm mᴇqami′nta. Tema′ʿʟ muⁿ′hū aya′yᴇm mᴇ*pū′t*ᴇta[2] halī′yūk·s. Temi′ʟx muⁿ′hū yō′la. “Sis ʟᴇai′tīyūsxam, k·is ⁱʟīyaᵋ nī′sk·ik·s.” Xū′siʿʟ hī′k·e halī′yūk·s aya′yᴇm, tem muⁿ′hū yāsauᵋyā′łnx. “Hūⁿ′k·i muⁿ′hū.” Temuⁿ′hū ʟōqutī′łnx k·i′mhak·s, tem-auk· muⁿ′hū kū′łnx as *pū′t*ik·s,[3] tema′ʿʟ muⁿ′hū wī′lsusx-axa nak· ⁱk·as hūⁿ′qusalłnx k·i′lūk·s.

Te′młta k·im wī′lx as *Agent* tem yāsauᵋyᴇ′mtsx, “Xa-ⁱʟīyaᵋ k·!ā′aqai nī′sk·ik·s! Xa-hī′k·e tas hūⁿ′k·i tsk·itxē′. K·in mᴇyā′saux muⁿ′hū īs īlī′dīyū *Tolēdo*′k·s. Tqaia′ltxan sis hā′ᵃłqa wīl as *qō′na*,[4] k·ai′ī qaqa′tsᴇ īłt!ī′i.” Tem muⁿ′hū yāsauᵋyᴇ′mtsx qas *Agent*. “Xa-xe′īʟk·e hī′k·e ʟhayā′nausxam.”

Aili′k·in mᴇłā′nx qaū′k·eai qas ʟxamnaī′nx: *Abe Logan* tem-axa *Albert Martin*. Īs k·!ī′laux mᴇk·ai′stxanx. Hī′k·e hamstīᵋ sā′pt!ist ats-ʟō′k·ik·. Te′min muⁿ′hū yāsauᵋyaī′nx as *Agent*. “Aili′k·in *li′dī* ⁱk·si′n tsī′tsk·!īyust!. K·inau′x tsitsk·!ayūⁿ′ʟī. Psi′nʟxat-s-hī′tslᴇm aili′k·ī *li′dī* īs tsī′tsk·!īyust!.” Temuⁿ′hū yāsauᵋyᴇ′mtsx qas Agent. “ⁱʟīyaᵋ. Xa-ⁱʟīyaᵋ ī′mstᴇ! Hak·i′msxas īmstī′, k·is hī′k·e tsā′mᴇ *tlo′bil*[5] ⁱk·nī′x. Ts-aqāᵋtisk·, sxas hī′k·e ʟhayā′nauwī kus *law* nī′i ī′ltistaī. Mᴇłā′nīyuxᵘ hī′k·e hamstīᵋ qas anᵋūⁿ′s. K·-sawa′yūtsū kus *law*.” K·-ī′mstᴇ yāsauᵋyᴇ′mtsx qas *Agent*. “Xa-hī′k·e mā′alk·sta, xa-xe′īʟk·e ʟhayā′nausxam. Tsāᵃ′mᴇn hī′k·e tqaia′lduxᵘ, lā′łta mi′sᴇx mᴇłā′nx qanī′x kus *law*. Tem-axa qanī′x *judge*[6] ⁱk·xa′m hī′tslᴇm.” Te′min muⁿ′hū ayaī′nx ītsaī′sik·s, te′min yāsauᵋyᴇ′mtsx qas *Agent*. “Xa-a′ng·ī tsīnī′i leʿwī′k·s.”

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[1] A corruption of the English word “ready.”

[2] *m-* prefix; *pūt* corrupted for English “boat”; *-t* auxiliary; *-a* modal.

[3] *pūt* corrupted for English “boat”; *-k·s* local of motion.

[4] Corrupted for English “coroner.”

[5] Corrupted for English “trouble.”

[6] In the early days of reservation life Smith was appointed police judge, in which capacity he served more than four years.

Then I came back to my house. "I will go back to the agency to-morrow." Then after daylight came I said to my wife, "Thou shalt prepare the food quickly; I am going to go back to the agency." Then I began to eat. And when I finished eating I was ready to start out. Then I said to my wife, "I shall come back late in the evening."

Then I started out. And I was not going long when I arrived at the agency at last. Then I perceived two people standing (in the road). And when Tom Hollis (who was one of those two men) saw me (he shouted), "Dost thou know (that) Grant was killed last night?"—"Where was he killed?" In the meanwhile people kept on assembling in a body. Then we went to (the place) where that previously mentioned (man) was killed. He had been dragged into the water. His blood just showed where he was dragged into the water. At last we arrived there. Then I saw where he was dragged into the water. There was only blood all over the place where he had been killed. In the meanwhile (it was) not long before many people arrived (there). Then we went in boats downstream. And now they spoke, "If (the body) should float, it (would) not (go) far away." We went in boats just a little downstream when it was said, "Now here (it is)." Thereupon (the body) was caught there and placed inside the boat, and then we went back with it (to) where it was dragged into the water.

In the meantime the agent arrived and said to me: "Do thou not go off far! Thou shalt just stay here. I am going to talk now to Toledo through the telephone. I want that the coroner should come right away, so that he may examine (the body)." And then the agent told me (quietly), "Thou shalt just take good care of thyself."

I knew already who killed (Grant): Abe Logan and Albert Martin. They two clubbed him (to death) with rocks. His head was just full of holes. So then I told the agent: "I am already prepared with my gun. I am going to shoot those two. Three (other) people are already prepared with their guns." And then the agent said to me: "No. Thou shalt not (do) this! Shouldst thou do this, much trouble will (come) upon thee. (It would be) best if thou shouldst pay attention to what the law will say. All the white people (around here) know thee. The law will assist thee." Thus the agent was saying to me: "Thou shalt just go slowly (about this affair); thou shalt take good care of thyself. I like thee very much, because thou knowest the law. Moreover, thou art judge over thy people." Then I took (the body) into the house, and the agent told me, "Thou shalt bury him in the ground to-morrow." And then, verily (I did so). But I

Temuⁿ′hū k·e′a. Tem-auk· hī′k·e tsāᵃ′mᴇ ʟqalī′tx sin k·a′ltsū. K·ᴇnts mūⁿ′łiī silō′qutsxa ⁱk·si′n ʟa′īsxam, ⁱk·si′n x·ā′ṃxasxam, sas yāsauᵋyᴇ′mtsx qas *Agent*, "Xa-ⁱʟīyaᵋ ʟō′qutai xam tsī′tsk·!īyust!, xa-ⁱʟīyaᵋ qas yuxwī′s *pō′nisī′*[1] kus xe′ʟk·itaux s-hī′tslᴇm. K·aux spaī′ʟn *Pū′ʟn*k·s,[2] k·au′xaiī īlū′łn."[3]

Temuⁿ′hū taiᵋ ī′mstᴇ nā′mk· mis ʟxamā′nłnx a′sin mū′tsik·. Mūⁿ′łiīn-auk· ⁱʟīyaᵋ mᴇłā′nx sin k·a′ltsū īs xa′mᴇt-s-silqwī′s.

Taiᵋ muⁿ′hū ī′mstᴇ.

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[1] English "punish"; -*ī* future.

[2] English "Portland"; -*k·s* local of motion.

[3] Literally, "shall be talked to."

was very sick in my heart. (Still) I rather cooled down in my indignation, in my feelings, when the agent kept on telling me: "Thou shalt not take thy gun! Thou shalt not punish (with) thy own (hands) those two people. They two will be taken to Portland, so that they two may be tried."

Now only thus (it happened) when my younger brother was killed. I did not know my (own) mind for probably one winter.

Only now thus (it ends).

SUPERSTITIOUS BELIEFS

21. Ā'sɪɴ[1]

The Monster-Girl

(Told by William Smith in 1910)

Hak·ᴇqamī'n. Nā'mk· mis qamī'n ītsaī' tas hī'tslᴇm, tem qāᵃ'ltᴇ hī'k·e mᴇłā'nīmuxᵘ[2] ts-łā'nk·.[3] Tsāᵃ'mᴇ hī'k·e ts!ilō'xwēłnx, łā'łta mis hī'k·e qāᵃ'ltᴇ ʟō'qudīnx hī'tslᴇm. Tem īs ī'msṭᴇ tem hī'k·e tsāᵃ'mᴇ ts!ilō'xwēłnx. Qāᵃ'ltᴇ hī'k·e ỵā'tsx hatsi'lkwauk·.[4] ⁱʟīỵaᵋ nā'mk· xamk·! ayā'sal nā'k·s kus ła'mxadōo nī'sk·ik·saᵋt, łā'łta mis mᴇłā'nłnx mis qāᵃ'ltᴇ hī'k·e ʟō'qudīnx ła'mxadō. Tem īs ī'mstᴇ tem hī'k·e xe'īlk·e ʟhaỵā'naułnx īs qau'waī-slō, łā'łta mis hī'k·e hamstīᵋ ʟqā'mtinx ła'mxadō īs qau'waī-slō. Ī'mstᴇ tem ⁱʟīỵaᵋ łk·ī'stałłnx ła'mxadō īs ītsaī's, mis qāᵃ'ltᴇ hī'k·e ʟqā'mtinx ła'mxadō taiᵋ.[5]

Muⁿ'hū mis mᴇłā'nłnx, tem ⁱʟīỵaᵋ mᴇnū'nsitxaūnst kus ʟī'k·in. Nā'mk·ᴇts nū'nsitxaūnx hị'k·e tsāᵃ'mᴇ mᴇqami'nta, k·au'k·ᴇts mūⁿ'łiī ỵūxē'tsx ts-k·a'ltsūk· kus hī'tslᴇm, k·au'k·is mūⁿ'łiī hatsi'lk·s[6] aỵaī'sūwītxaī'm. Lā'łta mis mᴇłā'nłnx, mis qaqa'tsᴇ tīwī't!hūnsanx kus ʟī'k·in. Temuⁿ'hū ītaᵋ kus ts!inī'x[7] nā'mk· mis łtsi'mxaīnx[8] īs qamłī's, k·au'k·is haīⁿk· yūxē'tsx ts-k·a'ltsūk· kus hī'tslᴇm; łā'łta mis Ā'sin ts-sū'lhaᵋk·ik·. Tem īs ī'mstᴇ tem ⁱʟīỵaᵋ łtsi'mxaīnx īs qamłī's kus ts!inī'x, łā'łta mis mᴇłā'nłnx, hak·i'ms łtsi'mxaūn īs qamłī's, k·-auk· yuwī'xaltxam ts-k·a'ltsūk· kus hī'tslᴇm. Hamstīᵋtin hī'k·e ʟhaỵā'naux nī'tsk·-auk· łt!a'xsalx ts-haiⁿ'k· qas hī'tslᴇm.[9] Īs ī'mstᴇ hak·ᴇqamī'n tem hī'k·e tsāᵃ'mᴇ ts!ilō'xwēʟnx, łā'łta mis ī'mstᴇ ilī'tᴇsal mis hawā'qsanx is le'wī':

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[1] Smith was not very certain about the power attributed to this girl. My other informant, Jackson, claimed that her exact name was *Lxalwaᵋna* A PERSON LIVING IN THE WOODS.

[2] Contracted from *mᴇłā'nīyᴇmuxu*.

[3] Smith evidently meant to state that her real name was known to the old people only.

[4] Contracted from *hatsi'lkᵘ* + *-auk·*.

[5] This habit of the Monster-Girl of stealing helpless children may prove her to be identical with the Giant Woman of Coos mythology. See Frachtenberg, Coos Texts, pp. 71, 77.

[6] Contracted from *hatsi'lkuk·s*.

[7] *Aspidium achrostichoides;* known also as Christmas fern.

[8] Literally, "he touches it."

[9] This is an interpolated sentence, in which Smith intended to state that he was familiar with all superstitious beliefs of his tribe.

SUPERSTITIOUS BELIEFS

21. The Monster-Girl of the Woods

(This happened) long ago. When in the early days the people lived, they always knew her (correct) name. She was held in fear (very) much because she always carried off people. And it was for that reason that she was feared very (much). She always lived in the woods. The children never went anywhere far alone, because it was known that she always carried off children. So for that reason she was watched everywhere carefully, because she obtained (by force) all the children everywhere. And for that reason children were usually not left (alone) in the house, because she always obtained (by force) children only.

Now since it was known (to be bad luck), the red huckleberries were not usually eaten. Whenever they were eaten (by a person) a very great deal, the reason of that person would probably disappear and he would probably attempt to go into the woods. (Therefore they were not eaten) because it was known that she was the one who created the red huckleberries. And now likewise the Oregon fern, whenever it was plucked (by a person) at night, the reason of that person would almost disappear, because (this was) the grass of Ā′sin. And for that reason (one) did not pluck Oregon fern at night, because it was known that if it were plucked at night (by a person) the reason of that person would invariably disappear. I always pay attention to all (beliefs) which the people usually thought of in their minds. For that reason she was feared very (much) long ago, because thus she said when she caused the world to grow: "If

“Hak·i′msins qaqa′n tqaia′ldī hī′tᴇslᴇm, k·au′k·is amī′ts!ī yuwī′xaltxam ts-k·a′ltsūk·.”

Tem hī′k·e qāᵃ′ltᴇ qau′x-ukᵘ yā′tsx īs nā′tk·ⁱ. Tem īs ī′mstᴇ tem tqē′lk·taułnx Ā′sin [1] ts-łā′nk·. Ī′mstᴇ tem hī′k·e tsāᵃ′mᴇ ts!ilō′xwēłnx hatsi′lkwal-auk· [2] qamī′ni, lā′łta mis tskwaī′łnx, mis ī′mstᴇ ts-īldī′sk·. Temuⁿ′hū qamī′ni tem ʟō′qutanx xe′ʟk·it-s-ła′mxadō. Īs ī′mstᴇ tem ⁱʟīyaᵋ mᴇk·ā′‘łnst [3] ła′mxadō pᴇnk·ī′sik·s īs qamłī′s, lā′łta mis hī′k·e īs qau′waī-slō yā′tsx. Īs ī′mstᴇ qamī′ni tem qāᵃ′ltᴇ hī′k·e mᴇqē′yat łtsāᵃ′nt īs qamłī′s. Īs ʟxatōwaī′-slō k·ᴇts tskwaī′łnx k·ᴇts pī′ūsxaītxa. Muⁿ′hū k·ᴇts tskwayū′łnx, k·is muⁿ′hū tqaīlk·ī′im ts-ła′nk·; “ⁱʟaxīyaᵋ lāᵃ, Ā′sin xam łān, qāᵃ′ltᴇx-auk· hī′k·e yā′tsx hatsi′lkᵘ.” Īs ī′mstᴇ tem hī′k·e tsāᵃ′mᴇ ts!ilō′xwēłnx.

Nā′mk· mis mᴇłā′nx [4] qas hī′tslᴇm, mis qaqa′tsᴇ łpī′talx is sūⁿ′lhak·!īyū, k·is hī′k·e tsāᵃ′mᴇ sāᵃ′nqa kus hī′tslᴇm, k·is hī′k·e ts!ōwiyaᵋtᴇʟī s-leʻwī′ ʟᴏwā′txayūsxam. Nā′mk·ᴇts qaqa′tsᴇ ihī′yuxᵘ kus ʟqalhī′sxam, k·is ʟq!aī′kūyūsxam kus mukwaᵋstᴇʟī. Lā′łta mis qaqa′tsᴇ ʟᴇī′‘yalduxᵘ [5] ī′mstᴇ kus ʟqaldīyaī′s, k·au′k·ᴇts ayaī′ hatsi′lk·s kus hī′tslᴇm. Hamstīᵋ hī′k·e qas hī′tslᴇm mᴇłā′nx, mis ī′mstᴇ ts-hīlkwaī′sk· as ts!ūwiyaᵋtᴇʟī s-leʻwī′. Īs ī′mstᴇ tem ī′mstᴇ ts-hīlkwaī′sk· tas hī′tslᴇm qamī′n, lā′łta mis hī′k·e qas hamstīᵋ qas hī′tslᴇm k·a′ts!iʟx-auk· ⁱk·ts-haiⁿ′k·. Nā′mk·ᴇts pᴇyū′xaᵋyaī′ [6] kus hī′tslᴇm, qa′k·ᴇts mᴇłā′nx, k·is amī′ts!ī tskwayū′łn kus Ā′sin ʟᴏwa′hayūk·s. K·ᴇts ā′nīyuxᵘ. Nā′mk·ᴇts pᴇyū′xaᵋyaī′, qa′k·ᴇts mᴇłā′nx. K·ᴇts tskwayū′łnx, k·ᴇts muⁿ′hū mukwaᵋstᴇʟī k·ᴇts ā′nīyuxᵘ: “Hēⁿ⁺, hēⁿ⁺, hēⁿ⁺.”

Taiᵋ muⁿ′hū.

22. Exorcisms During a Moon Eclipse

(Told by William Smith in 1910)

Nā′mk·siʟx yā′tsx, ⁱʟīyaᵋ nā′mk· xamᵋ taiᵋ ītsaī′s; k·ᴇts psi′nʟxat-s-ītsaī′s, nā′k·ᴇʟxats [7] yā′tsx. Nā′mk· k·ᴇ′ʟxats ʟᴇai′sx kus ō′xun, k·ᴇts qas xa′mᴇt-s-hī′tslᴇm qauwī′s ʟᴇai′sx īs qamʟī′s. K·is hī′k·e tsāᵃ′mᴇ pī′ūsxaᵋyaī′m. “K·!ilhī′yᴇxap-auk·, k·!ilhī′yᴇxap-auk·!, ʟxamā′nstᴇx k·ᴇts muⁿ′hū kus ō′xun.” Tem ʟᴇyā′saułnx, mis qas āł ʟxama′nalx kus ō′xun tem-axa ītaᵋ qas mukwaltsīᵋtʻ tem-axa ītaᵋ qas qoqō′mūs tem-axa ītaᵋ qas ʟamīⁿ′sū. Hīⁿsk· ts-mᴇqami′ntisk· te′miʟx hī′k·e hamstīᵋ k·a′hak·al [8] kus kakā′yaᵋ, nā′mk· mi′siʟx ʟxama′nalx kus ō′xun.

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[1] That is to say, “The one who lives in creeks.”

[2] *hatsi′lkᵘ* WOODS, FOREST; *-al* continuative; *-auk·* suffixed particle.

[3] *k·aʻ-* TO ALLOW.

[4] Literally, “knows.”

[5] *īʻ-* TO GIVE.

[6] *yūx-* TO DISAPPEAR, TO DIE.

[7] Contracted from *nāk·* + *k·ᴇts* + *-ʟɪ*.

[8] *k·cxk·-* TO ASSEMBLE.

I should want a person, (that person's) reason will invariably disappear without any apparent cause."

And she always lived up the river. So for that reason her name was habitually called Ā′sin. For that reason was it feared long ago to walk in the woods, because her words were always heard (there). And (also) she carried off two children long ago. For that reason were the children not allowed (to go) outside at night, because she just stayed everywhere. For that reason (those who) long ago went after water at night always had torchlights. Sometimes she would be heard as she was making noises. Now whenever she was heard, (a person) would call her name (speaking thus), "Thou art nothing; thy name is Ā′sin, thou shalt always live in the woods." For that reason she was feared very (much).

Whenever a person dreams of her, whenever she gives him power, that person is usually very bad; he habitually becomes a medicine-man. Whenever he is giving (to any woman) some sickness, that woman customarily becomes crazy. (A person also feared to go into the woods) because she was always the one who thus usually gave sickness whenever a person went into the woods. All the people know that such are the actions of a medicine-man. For that reason the people (of) the early days acted thus, because they all believed (this to be true). Whenever a person was going to die she always knew it, (and) the Ā′sin would suddenly be heard in the mountains. She would be crying. Whenever (a person) was about to die, she always knew it. She would be heard, she would be crying like a woman: Hē! hē^{n}! hē!

Only now (it ends).

22. EXORCISMS DURING A MOON ECLIPSE

When they lived (in a village), (they) never had one house only; there were usually three houses wherever they lived (in a village). Whenever they saw the moon (darkened), one man would usually see it first at night. He would just shout loud, "Do you come out (from) inside; do you come out (from) inside; the moon is now killed." And it is said that the crow usually kills the moon, and also the eagle, and likewise the chicken hawk and, moreover, the owl. In such a number all the birds habitually assemble whenever they kill the moon.

K·is muⁿ′hū k· !ilhaī′m hī′k·e hamstīᵋ kus LEyā′tsit. K·is muⁿ′hū Lhainaī′LN. K·is muⁿ′hū pī′ūsxaīm ts-īlī′dīyūk· kus hī′tsLEm. "P-hī′k·e hamstīᵋ tspuū′yūLī pin k·i′lū," ts[1] ī′mstE pī′ūsxaī ts-īlī′dīyūk· as hī′tslEm. K·is muⁿ′hū k·e′a imstī′łn. K·is muⁿ′hū quxwa′łn kus ītsaī′s, k·is muⁿ′hū hamstīᵋ hī′k·e imstī′LN as ītsaī′s, k·is muⁿ′hū īldī′im ats-mEłāna′stīyūk·iLX as LEyā′tsit. "K·-hī′tE tsaᵋtī intsk·ī′s hilkwīsa′a qas le‘wī′? ⁱLīyaᵋ nā′mk· muk!wā′łnīsla LXama′nłnx kus ō′xun. Taiᵋ k·Ets mEāᵋqaīt-s-hī′tslEm[2] pLXa′mnatxaūnx, k·is LXa′mnītxaūn kus ō′xun." Muⁿ′hū k·Ets k·eaī′ LEī′ldistaīt,[3] k·is muⁿ′hū mEyā′sauxam. "P-tsimaī′xasxam, p-hainᵋya′a s-le‘wī′, p-k·ilhī′mi." K·Ets muⁿ′hū quxwa′łnx as ītsaī′s. phayā′naułnst[4] muⁿ′hū as ō′xun. K·-Līyaᵋ qāᵃ′tsE k·is ła′mtīyūsxam,[5] k·Ets muⁿ′łiī mEqēⁿ′‘yaux-slō ts-hā′ldEmxusk·. K·Ets muⁿ′hū łimtsa′lhīxamt silī′kwEX. K·is muⁿ′hū ildī′i kus ts!ūyaᵋtELī-slō. "ⁱLīyaᵋ intsk·ī′s. Lā′xs yūxē′, k·iłta′s hī′k·e axa ī′mstE łtīwī′t!‘wanīyūsxam iltqaᵋtit ts-hā′ldEmxusk· kus ō′xun." Xa′mEt-s-hī′tslEm k·Ets ma′yExa. "ⁱLīyaᵋ intsk·ī′s, sā′nqat-s-intsk·ī′s waᵋna′; hī′k·e aqāᵋᵃt-s-le‘wī′. K·-auk· ⁱLīyaᵋ nī′i pin hainᵋ." K·i′LXas muⁿ′hū k·eaī′mi Lhayā′naułnst muⁿ′hū as ō′xun. Xa′mEt-s-hī′tslEm k·Ets mEyā′sauxa. "LXaī′łnx muⁿ′hū, k·ił-axa muⁿ′hū sī′yaīm ītsaī′sik·s." Temi′LX-axa muⁿ′hū sī′yaī ts-ītsaī′sk·ik·s as LEyā′tsit.

23. Exorcisms During a Sun Eclipse

(Told by William Smith in 1910)

Nā′mk·Ets LXamā′nstEX kus pī′tskum, k·is muⁿ′hū LEai′sūn. K·Ets ta′mE hī′k·e Lpa′halīyū ts-hainaī′sk· kus pī′tskum. K·is muⁿ′hū ilū′łn. "Lā′tqatit hī′tE tsaᵋtī s-intsk·ī′s k·is hilkwīsa′a qas le·wī′?" K·Ets ī′mstE ilūi′-slō ts-hī′tEk·. Lā′łta mis mūⁿ′łiī qau′xat-s-mEaᵋqaītit-s-hī′tslEm kus pī′tskum, tem hī′k·e tsāᵃ′mE łāᵃ, nā′mk· mis LEai′sūnx ī′mstE kus pī′tskum. Łtimū′axasxamst-auk· ts-haiⁿ′k· tas hī′tslEm, nā′mk·Ets LEai′sūnx ī′mstE kus pī′tskum, lā′łta mis hī′k·e hamstīᵋ qas hī′tslEm k·a′ts!īLX-auk· ⁱk·ts-haiⁿ′k·: lā′łta mis qaqa′tsE qe′īLX tas hī′tslEm hī′k·e hamstīᵋ īs qau′waī s-le‘wī′. Tem-au′k· hī′k·e hamstīᵋ qas hī′tslEm k·a′ts!īLX ⁱk·ts-haiⁿ′k· ī′mstE. Lā′łta mis ī′mstE, nā′mk·s yūxē′ kus pī′tskum, k·is hī′k·e hamstīᵋ ha′sk·ī tas hī′tsLEm, nā′mk· sis Lqēⁿhī′yūsxam s-le‘wī′. Tem-axa ītaᵋ Ltūwī‘ya′llnx[6] kus k·i′lū; k·Ets hī′k·e hamstīᵋ tspūt!a′łnx tas puūᵋya, lā′łta mis ⁱLīyaᵋ tqaia′ltłnx sis mEpū′stxaxam[7] kus k·i′lū, nā′mk·Ets LXamā′nstEX kus pī′tskum. Īs ī′mstE ts-kwā′łnk· k·is tspūt!a′łn kus puūᵋya.

Ī′mstE muⁿ′hū taiᵋ.

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[1] Abbreviated from *k·Ets*.

[2] Contracted from *mEaᵋqayūt-s-hī′tslEm* A PERSON HAVING DENTALIA SHELLS.

[3] *īldist-* TO SAY.

[4] *hain-* TO LOOK.

[5] *ā′mta* ENTIRELY.

[6] *tū‘-* TO SPILL, TO POUR.

[7] *pū′stEx* BLOOD.

Then all the people would come out now (from their houses). (The moon) would be now looked at. Then the words of a man would be heard, "You shall all spill your water;" thus the speech of a man would sound. Now thus, verily, it would be done. Then the houses would be hit with sticks, to all the houses it would be done thus, and the chief of these people would say: "(I) wonder greatly what is going to happen to the world? The moon is never killed without any cause. Only when a person having dentalia shells is about to be killed, is the moon murdered." Now after he would finish saying this he would keep on talking, "You shall try (to bring the moon back to life with your) own (exorcisms); you shall look all around the world; you shall dance." Then the houses would be hit with sticks, and it would be attempted to look at the moon. It would not be long before (the moon) would be gone entirely; its surface would seemingly be getting dark (and darker). Then all the people would dance. Now the medicine-man would say (to the people): "(This) is nothing. Even if the moon should disappear, nevertheless he will again fix his own appearance just as it (was before)." One man would say: "(It) is nothing. The bad thing is gone; nature is well (again). You shall not (think of) anything in your minds." Then they would come together in order that the moon should be looked at. One person would keep on saying, "It is accomplished now; I am going to go back into the house." Thereupon the people would enter their houses again.

23. Exorcisms During a Sun Eclipse

Whenever the sun was killed (this fact) would be noticed (at once). The face of the sun would seem to be getting red. Then it would be talked about. "(I) wonder greatly what sort of thing is nature going to do to (the sun)?" Thus all the people would talk in a body. In view of the fact that the sun was probably a person living in the sky (and) having (many) dentalia shells, (for that reason) it was just a big affair whenever the sun was thus noticed (darkened). The people were afraid whenever the sun was seen (in) such (a condition), because all the people believed in their minds (that the sun was an important person) in view of the fact that he was the one who always makes light for all the people everywhere. Now all the people believe thus in their minds. Because it will always (happen) thus (that), should the sun disappear, (and) should darkness prevail all over the world, all the people would simply die. Now again (on this occasion) the water is habitually poured out; all the buckets are usually upset, because it is not desired that the water should become bloody whenever the sun is killed. For such a reason are all the buckets upset.

Thus now only (I know it).

24. Exorcisms During a Thunderstorm

(Told by William Smith in 1910)

Nā′mk· k·ᴇ′ʟxats muⁿ′hū yā′tsx ⁱk·ts-ītsaī′sk·,[1] īs ʟxatōwaī′-slō k·ᴇts hī′k·e tsāᵃ′mᴇ ʟla′xusᴇx, nā′mk·ᴇts-axa qala′minsk·ink·aī′ s-le‘wī′; k·ᴇts hī′k·e qāᵃ′ltᴇ xū′da; k·ᴇts hī′k·e hamstīᵋ ʟhīlkwaī′sᴇx qas le‘wī′; k·ᴇts ītaᵋ ts!ī′lī s-le‘wī′; k·ᴇts-axa qala′minsk·ink·aī′ s-le‘wī′. K·ᴇts muⁿ′hū mᴇłā′nłnx iltqaᵋtit-s-ō′xun, mis hī′k·e tsāᵃ′mᴇ sāᵃ′nqa k·au′k·ᴇts yaī′x-slō īs haiⁿᵋ xū′da. K·is-a′xa ītaᵋ ʟla′xusī yaī′x-auk·-slō īs haiⁿᵋ. Nā′mk·ᴇts łla′xusᴇx, k·is mūⁿ′łiī ʟla′xusī psi′nʟxat-s-pī′tskum. Temuⁿ′hū īs xa′mᴇt-s-ʟqamī′ʟaut k·au′k·ᴇts yaī′x-slō īs haiⁿᵋ ʟla′xusᴇx, k·is-a′xa ītaᵋ ts!īlī′txam s-le‘wī′. K·is muⁿ′hū mᴇqamī′ʟauxam s-le‘wī′; k·is muⁿ′hū qamłī′m. Muⁿ′hū k·ᴇts qa′młtᴇx, k·is muⁿ′hū pī′ūsxaᵋyaī′m mā′lk·sta hī′k·e xū′ʟī as yū′ltsuxs. K·au′k·is[2] muⁿ′hū ī′mstᴇ txayū′łn īs haīⁿᵋ: “Xuts tsqwa muⁿ′hū yū′ltsuxsaī′m s-le‘wī′.” K·ᴇts muⁿ′hū pī′ūsxaᵋyaī′xa, k·is muⁿ′hū mᴇhayaᵋnalxam s-le‘wī′. K·is mūⁿ′hū mᴇtsāᵃ′mauxam.

Nā′mk·ᴇts tsāᵃ′mᴇ hī′k·e pī′ūsxaᵋyaī′, k·ᴇts pī′ūsxalᵋyā′łnx, k·is muⁿ′hū mᴇyā′sauxam kus hī′tslᴇm. “Xe′īłk·ep ʟhayā′nausxai!.” Nāmk· k·ᴇts ʟhayaᵋnīyūsxa, k·ᴇts ta′mᴇ hī′k·e tas ʟk·ilī′t!a. K·is muⁿ′hū pī′ūsxalᵋyā′łn, “Hya′lxasxayū,[3] sin anaī′s! X-aū ⁱʟīyaᵋ ʟpūⁿ′k!uxasxam, sin anaī′s!” K·ᴇts tsāᵃ′mᴇ pī′usxaᵋyaī′ qalpaī′ ts-pī′ūsxamsk·. K·is k·im yāsauᵋyā′łn. “Hya′lxasxayū, sin anaī′s!” K·is muⁿ′hū k· !ilhaī′m ʟxat kus ʟᴇyā′tsit. Nā′mk·ᴇts ʟhayaᵋnīyū, k·ᴇts haīⁿ′k· ʟxunī′yū kus ītsaī′s. K·is muⁿ′hū quxwā′łn as ītsaī′s; k·ᴇts muⁿ′hū k·ilhī′-slō ts-hī′tᴇk· pᴇnī′k·. Nā′mk·ᴇts quxwa′łnx kus ītsaī′s, “Tūhī′tᴇp ku′pin k·i′lō, p-hamstīᵋ hī′k·e tūhī′i pin k·i′lū, k·is-axa ītaᵋ pīⁿ′tqit!a′a ku′pin puūᵋya.” Nā′mk·ᴇts ʟhayaᵋnīyūsxa s-le‘wī′, k·ᴇts muⁿ′łiī łqtaī′txa kus ītsaī′s. K·ᴇts xa′mᴇt-s-hī′tslᴇm hī′k·e qāᵃ′ltᴇ ī′ldistaī, k·ᴇts imī′stal s-le‘wī′. “ⁱʟīyaᵋ lāᵃ, yū′ltsuxs hī′k·e. ⁱʟīyaᵋ nā′mk· lā′tqal s-le‘wī′.”

K·is-axa muⁿ′hū malā′k·tuwauxam[4] s-le‘wī′. Ik·ʟimk·i′lhīxamt as ʟᴇyā′tsit. Hauk·s ʟhayā′nīłnx. Nā′mk· k·ᴇts imī′stal s-le‘wī′, īs ʟxatōwaī′-slō k·ᴇts hī′k·e tsāᵃ′mᴇ yū′ltsuxsītxa; ī′mstᴇ k·au′k·is hī′k·e tsāᵃ′mᴇ tᴇmū′hūiłn īs haiⁿᵋ, nā′mk· k·ᴇts yū′ltsuxsītxa. K·ᴇts mūⁿ′łiī xe′ʟk·it-s-hī′tslᴇm ī′ldistaī, nā′mk·ᴇts imī′stal s-le‘wī′. “ⁱʟīyaᵋ hī′k·e qāᵃ′ltᴇ imī′stal s-le‘wī′. Īs ʟxatōwaī′-slō k·ᴇts yū′ltsuxsī s-le‘wī′.” K·ᴇts ī′mstᴇ īldī′ kus xa′mᴇt-s-hī′tslᴇm, “ⁱʟīyaᵋ intsk·ī′s philkwaī′satxanx qas le‘wī′, muk!wā′łnīsla hī′k·e ī′mstᴇ phīlkwaī′sᴇx s-le‘wī′.”

Temuⁿ′hū ī′mstᴇ ts-hīlkwaī′sk·[5] kus hī′tsʟᴇm qamī′nī.

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[1] Singular instead of plural.

[2] *k·is* + *-auk·*.

[3] Contracted from *hya′lxasxai-ū; hīl-* TO MISS.

[4] *alk·tū-* TO BE STILL, CALM.

[5] Singular instead of plural.

24. Exorcisms During a Thunderstorm

Now when the people lived in their homes, it would sometimes rain very (hard) whenever the winter season came back (to) this region; it would always blow; the elements would do all (sorts of things); it would also hail a great deal whenever winter came back to this region. Now it was usually known what month it was when it would blow hard a great deal. It would also rain very much. Whenever it (began to) rain it would rain (incessantly) for probably three days. Then one night it would rain terribly hard, and hail would also fall (on) the ground. Then it would be getting dark all over, until it finally got dark (entirely). Now after it got dark, thunder would roar repeatedly (at first) just a little slowly. Then it would thus be thought (by the people), "It must be thundering all over now." Then it would roar repeatedly, and the world would be rent by lightning. (The thunder) would be getting stronger.

Whenever (the thunder) began to roar loud, the people would usually shout, and would keep on saying, "Do you take good care of yourselves!" Whenever it would lighten, it would seem just like fire. Then (the lightning) would be shouted at, "Dodge thyself, my friend! Thou shalt not put thyself right behind (me), my friend!" Then again the noise (of the thunder) would roar. It would be said to him there, "Dodge thyself, my friend!" Then some of the people would go out. Whenever it lightened, it would almost rent the house (in two). Then the house would be hit with sticks, while all the people would be dancing outside in a body. Whenever the house was hit with sticks, (the people would say), "Do you pour out your water; all of you shall pour out your water; you shall also upturn all your buckets." Whenever it lightened, the house would seem to crack. One man would be talking all the time while the elements acted thus: "(It) is nothing; (it is) just the thunder. Never (will any harm) befall the world."

Then the storm would gradually calm down. Those people (would be still) dancing. They looked in all directions. Whenever the elements acted thus, it would sometimes thunder very (hard); people were always afraid very (much) whenever it began to thunder. One man would probably say (thus) whenever the elements acted like that: "Nature does not always act like that. (Only) occasionally does it thunder all over." Thus that one man would talk, "The world is not doing anything (wrong); nature acts thus just without any (bad) cause."

Now such were the actions of the people of early days.

APPENDIX: TALES COLLECTED BY FARRAND IN ENGLISH

25. Sᵋū′ku, the Transformer[1]

After going up the Yahach River he stopped at a certain place and said, "I'll make a fish trap here so as to enable the people to catch salmon." So he laid some rocks down at the riffles and said, "I'll lay here a tree across the river." Then he went up a hill to cut a tree. But when he arrived at the top of the hill he heard the ocean roar and said, "No, I'll not build a salmon trap here; it is too close to the ocean." Then he went back down the river. While going back he left his footprints on the rocks, which can be still seen to-day. Pretty soon he came to a place called Qtaū (Otter Rock), where he saw Crows in great numbers killing the Sea Lions. But he said nothing until he came to Yakwina. There he turned back and said to the Crows: "You shall not kill the Sea Lions any longer. Only the next people, whom I shall create, will kill Sea Lions." Then he went on destroying monsters wherever he found them. Pretty soon he came to K·ilxa′mexk·. This place was inhabited by many people. But Sᵋū′ku changed them into Sea Gulls, saying: "Somebody else will take your place here. You will not always be able to obtain food for yourselves and will just pick up whatever comes ashore." Then he went on until he came to the mouth of the Siletz River, passing on without doing anything.

Thence he went to Salmon River, which he named Sī′sinqau. He put many salmon into that river. He also found some Seals but told them, "You shall live under the cliff here." Then he looked northward and said, "This is a bad-looking place." Still he went on until he reached the Nestucca River. The mouth of this river was closed; so he kicked the rocks to make a channel, and they fell to pieces. He threw the biggest rock on the north side of the bay, where it can be still seen unto this day. Then he crossed the bay and came to the beach. On looking northward again, he saw a man (Raccoon) working and piling rocks out toward the ocean. He went to the man and asked him, "What are you doing this for?" And the man answered, "I am trying to make a bridge across the ocean in order to enable the people to travel back and forth." But Sᵋū′ku kicked the rocks apart and told the man to desist, whereupon he called this place Simtūi′s. Then he went to the other side of the cape, where he found a number of people playing shinny. He watched them a while. Pretty soon two men began to fight. Then Sᵋū′ku stepped in and said: "You must not fight while playing shinny. I'll turn you into trees." He did so, and there are a lot of stumps to-day in this place arranged just as they were when they were playing shinny. Then he went on and came to a place full of mosquitoes. He named the other side of this place Yā′ʟa. While resting there he saw two sisters. One was a small girl, while the other had attained the age of puberty. He liked the older girl et desiderabat cum ea copulare. So he made a cradle and turned himself into a boy. Then he shoved the cradle into the water and got into it, hoping the girls would find him downstream. The cradle floated down the river. Only his hands were free, and those he waved about like a baby. Pretty soon the girls perceived the cradle, and the younger waded into the river, bringing it ashore. At first the younger sister took the baby into her arms, which kept on crying. But whenever the older girl had the baby it would be quiet. So the older sister decided to carry the baby. Soon the baby began moving its hands down her bosom atque vaginam eius intrare conabatur. Then the girl ran with the baby to the river and threw it into the water. As soon as the girls were out of sight Sᵋū′ku assumed his natural form and went on. He became thirsty and wondered what kind of water it would be best to drink. Finally he found a small spring and decided that this would be the best water, since it came from under the ground. So he laid down his arrows and stooped down on his knees to drink. But just as he was about to drink he noticed something in the water. So he raised his head, and the monster disappeared. Then he stooped down, but again the monster was seen. Then Sᵋū′ku began to wonder, "What kind of an animal is it that comes up whenever I bend down but recedes whenever I straighten up?" So he twisted his head, and to his surprise the monster did the same thing. Then he discovered that it was his own reflection in the water that had scared him. So he drank and said: "Now I know who you are. My children will not be afraid to drink out of a well even when the sun shines and they see themselves in the water."

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[1] See p. 90, note 5.

Then he went on and came upon a man (Wolf) lying down with his face on his arm and sleeping. And Sᵋū′ku thought: "Shall I kill him or let him go? I think I will kill him with an arrow." So he took out an arrow and drew the bowstring, but he could not make up his mind to kill the man. He did this several times. Then he decided to kill him with the knife. But every time he raised the knife he could not bring himself to perform the deed. Then he decided to stone him, but again his will failed him. So, finally, he said: "What is the use of killing him? I'll leave him alone." So he went on. After a while he felt sleepy. He sat down against a log and fell asleep. Soon he felt something crawling on his eyelids. He opened his eyes, but no one was in sight. This happened several times, until he caught Wolf in the act of tickling him with a feather. He got angry and changed him into a wolf.

Then he went on until he came to a big bay. He walked around it several times and said: "This shall be the biggest river. People will call it Māʟō′s (Columbia River). I will not do anything on this place, but leave it as it is. This shall be the best place." Then he crossed the river and came to another big bay, which he did not change into a river, because it was too near another big river. He just left it as a bay (Shoalwater Bay). Then he came to another river. He was very hungry and decided to make a salmon trap to catch the salmon as they were coming down the river. So he told the river, "Make thyself small so that I can get my trap in!" Then he said, "I must have salmon." So he shouted, "Salmon, come upstream and get into my trap!" And the salmon came in shoals and entered the trap. Then he took out one salmon and opened the trap. Then he cooked the fish, but just as he was about to eat it he heard someone shout, "Hey, thy trap is getting full of salmon again." So he ran down to the river and upon seeing the full trap he said, "Verily, these two rivers shall be the best fishing places."

Then he went back southward until he came to his starting point. And whenever he came to a river he commanded, "There shall live here a man and a woman." And this is why there are so many different tribes, because he created different people at each river.

26. THE KILLING OF ELK [1]

Once upon a time five Wolves were living together; they were brothers. One day the eldest brother said, "Let us invite the people of the different tribes to come here to a dance, and after they arrive here we will kill the chiefs and will devour them." The other brothers liked this plan; whereupon the youngest Wolf was sent out with invitations to the chiefs of the different tribes. He visited the Elks, Grizzly Bears, Black Bears, Deer, and other animals, and all promised to appear on the appointed day. He especially asked the chiefs to bring their feathers and dancing-clothes along.

On the appointed day the various tribes, led by their chiefs, arrived at the house of the Wolves, who welcomed them warmly. They filed into the house, where everything was ready for the dance. The chief of the Grizzly-Bear tribe was leading in the singing. He sang, *ēē′āwēē′yū, ēē′āwēē′yū.* Soon old man Coon came into the house, dressed in clothes of coon skin and carrying a quiver of the same material, and began to dance. He kicked around like an old man. As soon as he entered the house Mō′luptsinī′sla [2] began to make fun of him, saying, "Oh! look at the little old man kicking." But Coon paid no attention to his remarks and kept on dancing. Soon he had all the people applauding him because he was an expert dancer. In the meantime Mō′luptsinī′sla kept on cautioning his brothers: "Do you watch the people well while they are dancing. Do not go to sleep!" After Coon was through dancing, Grizzly Bear stepped in front and began to dance. But the people did not applaud because they were afraid of him. Then the chief of the Elks came out from among the dancers, and the people liked his dancing and also his dress and the feathers on his head.

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[1] This narrative is undoubtedly a continuation of Creation myth No. 2. Stories not dissimilar were obtained among the Molala and Kalapuya tribes. See also Boas, Chinook Texts, p. 119.

[2] The usual name for Coyote, but apparently applied in this story to the youngest brother of the Wolves.

Toward morning the Wolves fell asleep. The guests were enjoying themselves immensely because the dance was getting better, especially after the chief of the Elks began to sing. He sang a song which caused the Wolves to sleep soundly. As soon as daylight appeared the guests made a hole in the house, through which all the children were told to escape. But the older people kept on dancing. After a while all the other guests went out through the hole, leaving only the chief of the Elks and a few others. Among those who left was also the chief of the Grizzly Bears. The Elk kept on dancing until he, too, left the house, in which only the sleeping Wolves and Old Woman Buzzard remained.

As soon as the last guest left the house, Old Woman Buzzard began to shout, with the intention of waking the Wolves. The guests had been gone quite a while when the Wolves woke up at last. As soon as they found out what happened they rushed out after the disappearing guests. They followed them for a long time. Finally, they were beginning to catch up with them. The chief of the Elks was walking behind all the other people. As soon as the Wolves overtook their fleeing guests they began to shoot. They directed their shots especially at Elk. But he disappeared, seemingly unhurt. Thereupon the Wolves sat down in despair and said to Old Man Raven: "Do thou go and see if Elk is not lying somewhere pierced by an arrow. Shouldst thou find him, thou shalt eat his eyes out and then climb upon a tall tree and shout loud." So Raven did as the Wolves told him. He soon came upon the wounded Elk and after eating his eyes out he ascended a tall tree and began to shout.

Then the Wolves came up to where Elk was lying. They cut him up and divided his meat among themselves, which they were going to carry home. They also offered some meat to Old Woman Buzzard. But she refused to accept any other part but the hip bone. So they gave her the hip bone. Then they started on their homeward journey. The Old Woman Buzzard was walking behind them. Soon they missed her, whereupon they decided to wait for her. They waited for a long time and still she did not appear. So Mō′luptsinī′sla said to his brothers: "Let some one go back and see what is the matter with her. She might spoil the meat." Thereupon they all went back. . . . Then they made fun of her, and Mō′luptsinī′sla said, "That was the reason why she wanted to stay behind."

After the Wolves came back to their house the oldest Wolf said: "After this we must not be people any longer. We will turn into Wolves and will always hunt for Elk, whom we will kill and devour." Now this is the reason why wolves like to kill elk, and why the people call elk *nūns*.[1]

27. The Magic Hazel Twig[2]

Five brothers were once living together. Their father was a very old man, and he wore a blanket made of the skin taken from the necks of elk. Each of the five brothers had children. One of these was a girl.

One day the children took a hazel twig and began twisting it until it was soft. Only the inner part of the twig remained hard. This they separated and wrapped up in skins until it looked like a doll, which they gave to their younger sister. The girl took the doll and hid it away. Once in a while she would go to the hiding place to have a look at her doll. One day when she took out her doll she found it possessed of skin just like a human being. The next day the doll appeared with a human face and even opened its eyes. On the third day it had legs and arms and looked just like a person; on the fourth day she found it smiling and raising its hands, and on the fifth day it was talking and said: "You liked me when I was the heart of a hazel tree. Will you like me now after I have turned into a human being?" Then the next day, before daylight appeared, the girl went to look at her doll. As soon as she unwrapped the blankets the doll arose and walked around in the shape of a fine-looking boy.

Thereafter the boy ran around with the other children and became their playmate. One day one of the other boys got into a fight with him, and he fought back. So that boy went home and told his parents that Tēū′lsā[3] was mean to him. Then Tēū′lsā became ashamed and thought, "I guess they don't want me to be a person." Then he took his foster grandfather's blanket and wrapped himself up in it until no part of his body showed. Then he lay down and refused to get up when called by his foster parents. On the third day they spoke harshly to him: "Here! what is the matter with thee? Get up!" But he answered: "No! Just leave me alone. I am getting to be different again." Then next night toward midnight they heard a noise as if some one were kicking, and pretty soon they heard the boy say, "Now I have split hoofs already." Throughout the day he refused to come out of his corner. At night he addressed the old man, saying, "Old man, look out! I have horns now." Then they became afraid of him and did not come near him any longer. They kept away from him. On the fifth night they heard him kicking around and tramping the ground, and pretty soon they saw him get up, looking like a natural elk. When they got up in the morning, he was standing in the shape of an elk. After sunrise he tore the house down with his horns and as he left he hooked the oldest brother and carried him off on his horns. The other people pursued him, shooting at him with arrows, but he did not seem to be hurt. Soon he turned on his pursuers and hooked another man, leaving only three brothers. After a while he succeeded in hooking another brother. Then the two remaining men began to cry, "That Tēū'lsā has killed our elder brothers." Still they kept on pursuing him, and as one of the remaining brothers was about to overtake him he turned on him suddenly and hooked him with his horns. This left only one brother, whose name was Mō'luptsinī'sla. Then Mō'luptsinī'sla kept on following him clear to Otter Rock. When they arrived there, the boy who turned into an elk stopped and spoke to his pursuer, "Why dost thou not shoot me in the heart so as to kill me?" Thereupon Mō'luptsinī'sla killed him. And while Tēū'lsā was dying he said: "Do thou cut off my ears and nose and eyes and also all my sinews and keep them." Then Mō'luptsinī'sla followed these directions and put all those things into his quiver.

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[1] That is to say, "food."

[2] This narrative contains two separate themes. One is the story of the Hazel Twig that Turned into a Boy, which seems to be distinctive of Alsea folklore. At least I was unable to trace it in any of the mythologies of the other tribes, although it seems to have some incidents in common with the Coos story, The Girl and her Pet. See Coos Texts, pp. 84 et seq. The other theme is the story of the Test of Son-in-law, which shows a wide distribution. See note 1, p. 118.

[3] The name of the boy. Farrand claims that this means "heart of twisted hazel."

Then Mō'luptsinī'sla ascended the mountain and came to a village. And when the people living in this village saw him they said: "Here comes our brother-in-law." So he married one of the girls belonging to that village and stayed there for a long time. One day his brothers-in-law asked him to accompany them to the place where they were usually working. So in the morning Mō'luptsinī'sla took his quiver and went with his brothers-in-law. When they arrived at the place, he looked around and thought: "So this is what they are doing? They are gathering mussels." Then he helped them for a long time. When the canoe was full, one of his brothers-in-law said, "Let us go out farther!" So they went out farther into the sea until they came to a rock. They left the canoe and climbed upon the rock, looking for some more mussels. After a while his brothers-in-law said to him, "Do thou wait here while we take these mussels to the canoe!" Thereupon they left him. Mō'luptsinī'sla waited for them a long time in vain. Then he descended, but when he came to where the canoe was, he found himself to be alone. He did not know how to get back to the shore. He began to cry. After a while he remembered what Tēū'lsā told him prior to his death. So he took out the ears and nose and eyes of the dead elk and spread them out on the rock. Then he took the largest sinew and lashed the rock with it. Behold! A canoe appeared in front of him. Then he placed the nose in the bow of the canoe alongside of the eyes and ears, and the tail he commanded to act as a steersman. He himself stood in the middle of the boat. Then the canoe started to move. It went very fast. As they went along the eyes of the dead elk acted as lookouts. Soon they came within sight of the shore.

When his brothers-in-law saw him, they said, "Here comes our brother-in-law." But he did not go ashore right away. He kept on floating close to the shore without landing. Finally he said to himself: "What am I doing here? I am going to go back to the land." Thereupon he came ashore. As soon as he got out of the canoe he hit it on the ground and it disappeared. Then he put the nose, ears, eyes, and sinews of the dead elk back into his quiver and left his treacherous brothers-in-law for good.

This is all.

28. The Runaway Couple [1]

Once a young man and his parents were living together. His uncle was also living in the same house with him. The uncle had a daughter with whom the young man was in love. But his uncle would not let him marry her because she was his cousin. So they decided to run away. One day the two young people left the house and ran into the woods. After a long journey they located on a creek. Here the man made a salmon trap and supplied his wife with the fish that was caught in the trap. After a while his wife gave birth to a boy. When the boy grew up he took his father's place as a fisherman. In due time another boy was born, and when he was big enough he helped his brother. The two boys used to go downstream every night to catch salmon.

One night they caught other things besides salmon in their trap. Broken shinny clubs, broken arrows, bows, gambling-sticks were caught in the trap. Then the younger brother said: "There must be some people up the creek who are causing these things to be caught in our trap. Let us go and see." So they got ready and told their parents they were going upstream. They traveled a whole day, and when night came they felt very tired. Every once in a while they found shinny-sticks, gambling-sticks, and other playing paraphernalia floating down the creek. It was late in the evening when they finally heard people shouting and cheering. As they kept on going, the noise seemed to grow nearer. At last they came to an open prairie where they saw a number of people playing shinny. Then they stopped at the edge of the prairie in order to watch the game from here. The players were divided into two sides. The people of one side had patches on the left side of their bodies; the opposing players had heads twisted to one side. As it was growing darker, the Patched People (Mek·ū′watk·itsLEm)[1] were losing, and every time they went back to start the game anew, one of them would say: "I feel hot. It seems as if some one were looking at me." But the speaker would be reproved, "This is not the first time we have felt that way." When it was too dark to continue the game, the winning side said: "Let us stop now. We will play the guessing game to-night." The Patched People agreed to this and were told to present themselves after supper at the house of the winners.

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[1] Among Farrand's notes I found one stating that this story is a Siuslaw tradition. This statement would seem to be contradicted by the fact that the names occurring in this narrative are Alsea (not Siuslaw) terms.

Then the two brothers began to discuss among themselves which house to go to. Finally, the younger brother said, "We will go to the winner's house." So they entered the house of the people who had twisted heads. As soon as they came in, these people knew them. They received them warmly and made a hole for them through which they could watch the game without being seen. Soon the Patched People came in, and the game commenced. At first the Patched People were winning; but toward midnight the other side changed the gambling sticks and doubled the bets, so as to win back everything in one game. The change of gambling sticks brought luck to the people who had twisted heads. They not only won back what they had previously lost, but they also began to win the stakes of their opponents. Toward daylight the Patched People were heavy losers. Thereupon the game was stopped, and the winners said, "We will play shinny in the morning." To this the Patched People agreed. Then the winners prepared breakfast and asked the brothers to join them. After the meal was over the brothers made ready to go home. The people who had twisted heads instructed them how to play various games and how to trap salmon successfully. Then they gave them plenty of food; whereupon the two brothers left for their home. As soon as they came to the trail which they had followed previously they saw the Patched People come out of their house shouting and yelling. Upon perceiving the brothers, one of the Patched People yelled: "Didn't I say yesterday that some one was looking at me? Look at those two boys, the children of a dog! They have gone already! They were mocking us without daring to show themselves. Let us run after them and kill them!" Thereupon all the Patched People began to pursue them. When the brothers saw that the pursuers were gaining on them, they turned themselves into chipmunks and laid behind a rock. From this hiding place they watched the Patched People pass by, bent on killing those whom they held responsible for their losses on the previous day. Soon they heard the pursuers coming back and saying, "Those children of a dog have hid themselves somewhere."

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[1] *k·ŭ′watik·* PATCH.

When the Patched People were out of sight, the brothers changed themselves into their former form and continued their homeward journey. Upon their arrival home they told their parents of their experience. After this the two boys were practicing every day at all sorts of games. When they thought they were proficient enough, the elder brother wanted to know where his parents had come from. Thereupon his father told him everything: How he and his wife were first cousins and were forced to leave their people in order to become married, and how he was uncertain whether his parents were living or dead. Then the boys told their father that if he would give them the directions, they would undertake to look for his people. So the old man gave them the necessary directions, and told them that it would probably require a whole day's journey to reach the place of their grandfather. Then the elder boy wanted to know the name of his grandfather. He was told that his name was Muxā'meut.[1]

Then the boys got ready. They packed all their gambling implements and left for their grandfather's house. By following their father's directions they arrived at the looked-for place late in the evening and asked for Muxā'meut. They were immediately taken to his house. When they came in they asked for their uncle and found that he lived in the same house. Then the people asked them where they came from. The boys told them their names and the names of their parents. Thereupon all the people in the house began to cry for sheer joy, because they thought the runaway couple dead long ago. Then the boys wanted to know of their uncle and what he was doing. So he told them that another tribe was at present visiting his village for the purpose of playing various games; that his tribe had played shinny against the visitors this morning and was beaten badly, losing practically all their possessions. Then they asked "What are you going to play to-night?"—"We will play the guessing game," he told them. And the boys said to him, "To-night thou shalt bet all thy possessions; we are going to help thee to win great wealth."

Their grandfather was exceedingly glad when he found out that his daughter was living. After a while the boys asked him how he was obtaining food for his people, and he told them that he was usually supplying the village with herring. Then they wanted to know whether he had caught any lately. "No," said he. "We are starving most of the time." So they asked him whether he had any new paddles. And he answered, "Yes, one."—"Show it to us!" Then the elder brother spit on one side of it, while the younger boy spit on the other. Then they said to the old man: "Go now to thy trap and put this paddle into the water, and after taking it out put it back into the canoe. Then go to sleep and wait!" The old man did so. And after he woke up he found his trap full of herring. So he took them out with the dipnet, filled the canoe, and went home; whereupon the whole village had as much food as it wanted.

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[1] That is to say, "He who has whale (meat)"; Farrand undoubtedly misheard this word for *mᴇxa'mnīt; xa'mnī* SEAL, WHALE.

As soon as night came the visitors filed into the house, and the guessing game was begun. At first the villagers let the visitors win. But about midnight the brothers told their uncle, "Double now thy bets, and we will help thee!" The visitors were continually making fun of the two boys. Soon after midnight the villagers, with the aid of the boys, began to win back their previous stakes, and before morning the former winners were practically cleaned out. The visitors were angry and said to the boys: "We will play shinny in the morning. You may help your uncle again, and we shall see if you are as good at that game." The boys said nothing. After breakfast everybody went to the shinny grounds, and the game was started. At first the visitors were winning. But after the boys joined the game the visitors were helpless. The younger brother would take the ball from one end of the field to the other without any serious interference on the part of his opponents. Thus they played throughout the day. The visitors were badly beaten. At night they played the guessing game again, and once more the boys proved themselves unbeatable. Then the visitors said: "You must be good at target shooting. Let us try that contest and see whether you can beat us." So they shot at the target a whole day, and the visitors were again beaten. In the afternoon the visitors proposed a game of dice, in which they were also bested. Then they tried their skill at throwing spears. In this contest, too, the boys proved themselves superior. Finally, the visitors declared they had had enough.

The next morning the boys went back to their parents and told them how they found their grandfather and uncle and how they had helped them in various games. So a few days afterward, the parents of the boys went back to their old home and were once more united with their relatives—and tribe.[1]

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[1] The narrative seems to have much in common with the story of the Dog Children so prevalent among the tribes of the North. See particularly Farrand: Traditions of the Chilcotin, p. 7; Traditions of the Quinault, p. 127; Teit: Traditions of the Lilloet Indians, p. 316.

VOCABULARIES

INTRODUCTION

Convinced of the importance and usefulness of a vocabulary, I have published word-lists in my previously published Coos Texts and Lower Umpqua Texts (see Authorities Cited, p. 19), adding to the Indian-English vocabulary also an English-Indian glossary, as well as an alphabetical list of all formative elements of these two languages.

There exists another and more important reason for appending a vocabulary to the present volume of texts. In the present volume we deal with an Indian language which, if not yet totally extinct, is on the verge of extinction. At the time this collection of texts was made (in 1910) less than half a dozen natives were left who still had a speaking knowledge of their language. And they did not use their original tongue in the every day conversations, preferring to use for that purpose English or the Chinook jargon. The extent to which the Alsea language was becoming a thing of the past may be judged from the fact that I was unable to obtain the native terms for some of the most important and simple animal and other names. Furthermore, my informants could not recollect many of the older stems that had been used by the informants of the previous investigators of this language. Thus the collection of myths made by Dr. Livingston Farrand only 10 years previously to my own collection (in 1900) could not be translated fluently and intelligently by my informants; and a large number of stems and terms contained in the vocabularies that were collected by Mr. J. Owen Dorsey in 1884 were totally unknown to the present-day Alsea Indians. Moreover, the children of the Alsea Indians of to-day neither understand nor use the tongue of their forefathers; so that we are perfectly safe in considering this language of the Pacific coast as practically extinct.

Knowing, then, that it is impossible to obtain in the future additional linguistic data from this field, it was thought best to bring together in one single volume all available material on the Alsea language, not only for the guidance of the future student but also for the preservation in print of this highly interesting language. And in order to present a more complete vocabulary I included in it not only the stems and nouns that occur in these texts, but also such radicals and terms as were and could be obtained by other means. Furthermore, all other previous collections of Alsea vocabularies were consulted, and stems and nouns not obtained during the course of my own investigations extracted and added to the present vocabulary. These earlier collections include short vocabularies of the Yakona language obtained by John I. Milhau (date not given), two extensive glossaries of the Alsea and Yakona languages collected in 1884 by J. Owen Dorsey, and a fair collection of Alsea vocables made in 1900 by Livingston Farrand. Farrand's manuscript collection is the property of Columbia University in the City of New York, while the other data are in the possession of the Bureau of American Ethnology. Thus the present vocabulary, while by no means exhaustive, presents a fairly good collection of the average number of words used by a native Alsea Indian in his daily intercourse with his fellow tribesmen.

The phonetic transcription of the previous investigators differed materially from my own system. It, therefore, became necessary to systematize the spelling, which task was accomplished without any difficulties. Only occasionally it was impossible to verify a stem or noun contained in one of the older collections. All such stems are given here in their original spelling and are followed by the initials of the collector. Thus (F) stands for Farrand, (D) for Dorsey, etc.

The stems are classed according to their initial sounds, and the order in which the sounds are given is the following:

E	*p*	*m*	*d*	*n*	*s*	*k*	*k·*	*q*	*l*	*ł*, L
a, *aⁿ*, *ā*, *āⁿ*, *ai*, *aiⁿ*, *au*, *auⁿ*	*p!*		*t*		*ts*	*kw*	*k·!*	*qw*	*l·*	L!
e, *eⁿ*, *ē*, *ēⁿ*,	*p‘*		*t!*		*ts!*	*k!*		*q!*		
i, *iⁿ*, *ī*, *īⁿ*, *aī*, *aīⁿ*, *y*			*t‘*			*k‘*		*x*		
o, *oⁿ*, *ō*, *ōⁿ*, *ōu*, *u*, *uⁿ*, *ū*, *ūⁿ*, *aū*, *ūi*, *ūiⁿ*, *w*, *‘w*, *h*								*x·*		

The long diphthong *aī* has purposely been placed after the long *ī*-vowel, with which it interchanges frequently, as well as with the long *ē*-vowel. In the same way the *aū* diphthong interchanges frequently with the long *ō* and *ū* vowels, for which reason it has been placed immediately after these two vowels. The numerals that follow each word refer to line and page of the present volume. Certain stems—not exemplified in the present volume—were found in the four texts that were published by me previously in the International Journal of American Linguistics (Myths of the Alsea Indians of Northwestern Oregon, 1917, vol. 1, pp. 64–75). All such stems are indicated by the initials JL preceding the numerals. Thus "136.14" indicates that the stem is exemplified on page 136, line 14, of the present volume; "JL 75.3" indicates that the example will be found in the texts published in the Journal of American Linguistics, on page 75, line 3, of the first volume. I tried, wherever possible, to give at least two examples demonstrating the actual occurrence of a given stem or noun.

Derivatives of stems which occur in simple forms in this vocabulary when following in alphabetical order the simpler form have been indented; when separated from the simpler form of the stem on account of their phonetic form, they have been placed in parentheses and referred to the simpler form of the stem. This is particularly the case in forms in which the vowel of the stem is modified.

In conclusion I wish to express my thanks to the Secretary of the Smithsonian Institution for his understanding and appreciation of the scientific value of this linguistic appendix, as well as to the present Chief of the Bureau of American Ethnology for his keen interest in and active support of my investigations among the Indians of the Northwest coast. The publication of this volume, in its present form, is due largely to the permission and support afforded me by these two savants.

ALSEA–ENGLISH

a′, *a suffix expressing a request, like Latin "utinam."*

a′īt, easy 174.2, 3 (-t, *adjectival suffix*).

(ayah- . . . -ū, *see* ai‘- . . . -ū, to wish, to desire).

ayalᵋyaī′s, frequent arrival 136.22 (-ᵋyaī, *repetition;* -s, *nominal*)

(ayān-, *see* ain-, to cry, to weep, to lament.)

(ayāts-, *see* aits-, to shake [head].)

ayaī′s, start, trip, journey 136.14 (-s, *nominal*).

(awīʟ-, awīł-, *see* aūʟ, near, close by; to approach); *also* awīk·!-.

ahīⁿ′, *interjection* hey! 122.7.

ami′stīs, *particle expressing indignation and anger* 94.28; 98.28.

amī′ts!ī, *particle* suddenly, once in a while 30.2; 120.11.

ata′s, he who, that one 62.33; 94.28.

anā′, *interjection.*

anaī′s, friend 46.17; 48.3 (-s, *nominal*).

anᵋūⁿ′s, white man, American 220.35 (-s, *nominal*).

anhū′u, this here, this one 28.17; 44.23.

antū′u, that there, that one 34.14; 44.24.

a′ng·ī, to-morrow, next day 56.21; 136.36.

as, the, a, that 22.5, 7; 24.18.

  a′sin, this my 70.16; 94.27.

  a′stin, this our two selves (*incl.*) 116.17; 126.10.

atskwīxu-, to sleep (*pl.*) 106.31.

atsk·-, ātsk·-, to sleep 58.18; 64.13 (*related to* tsk·-).

akīⁿ′, monster 84.22; 86.10.

(ak·s-, past time.)

  ak·sa′ng·ī, yesterday.

  ak·sqa′sk·ī, day before yesterday.

  ak·sqai′sī, last year.

aq-, to go, to move 44.9; 76.35.

aq-, to be well 116.10, 19; JL 75.9.

  aqāᵋᵃt, good, pretty 44.20; 84.32 (-t, *adjectival*).

  aqāᵋtis, good quality, goodness, beauty 220.34 (-s, *nominal*).

  āᵃ′qa, well, carefully, straight, exactly 32.5; 120.26 (-a, *adverbial*).

aᵋqayū, aⁿ′qayū, beads, dentalia shells 26.8; 154.11 (*evidently related to* aq-, to be well; -ū, *instrumental noun*).

(alāk·tū-, *see* alk·tū-, to be quiet, calm, motionless.)

alk·-, to be motionless, to stop 94.5; 98.27.

  alk·tū-, alāk·tū-, to be quiet, calm, motionless 64.37; 94.20

  ā′lik·an, quiet, motionless 40.23; 64.37

a′łin, this our 26.17.

a′łtuxt, a′łduxt, big, large, tall (*pl.*) 22.2; 86.18 (-t, *adjectival*).

ā′a, *particle* yes, indeed 22.5; 24.3.

ā′mta, *particle* all, wholly, entirely, completely 32.22; 44.23.

ā′mtist, gone, entirely 102.11 (-t, *adjectival*).

(ān-, *see* ain-, to cry, to weep, to lament.)

Ā′sin, *proper name* 224.17; 226.4.

(ātsk·-, *see* atsk·-, to sleep.)
  ātskuyuxu- īs haiⁿᵋ, to feel sleepy (*plural*) 72.24, 26; 134.19 (*related to* ātskwīxu-).
(āᵃ′qa, *see* aq-, well, carefully, straight, exactly.)
āl-, to tell, to speak, to narrate 24.20; 26.15.
(ā′lik·an, *see* alk·-, quiet, motionless.)
āł, crow 226.32.

ai-, to go 22.7; 24.1.
ai′ī, *see* k·ai′ī, so that, in order that.
ait, *particle* please! 132.6.
ain-, ayān-, ān-, to cry, to weep, to lament 30.11; 70.12.
ai‘- . . . -ū, ayah- . . . -ū, to wish, to desire 94.2; 150.1 (-ū, *verbal suffix, by origin designating first person demonstrative*).
aits-, ayāts-, to shake (head) 134.35; 136.1.
aili′k·ī, already, long ago 68.32; 70.6.
auk·!-, *see* aūł (*interchange of* ł *and* k·!).

ēē, *interjection* 94.5.

(imīst-, *see* īmstᴇ, thus in this manner.)
  imī′stis, action 122.34 (-s, *nominal suffix*).
  imstī′t, such, similar 114.1; 162.29 (-t, *adjectival*).
inī′yū, tule reed 98.25; 108.4 (-ū, *nominal*).
intsk·ī′s, *particle* something, what? 36.1; 42.2.
is, a, the, that 28.16; 34.7.
istik·-, īstik·-, to stick out, to show 74.13; 80.15.
ik·x-, īk·x-, to separate, to part 34.23; 66.12.
ilu-, īlu-, to speak, to say 170.28; 186.26 (*related to* yōl-).
  ildī′s, īltī′s, word, sound, speech, talk, message 32.10; 34.13 (-s, *nominal*).
iltu-, lōt-, to scare, to frighten 158.27; 186.19.
(iltq-, *see* lā′tᴇq.)
  iltqaᵋt, lā′tqat (*from* lā′tᴇq), what kind, what manner 26.22; 40.5 (-t, *adjectival*).
ilx-, to look in, to peek 156.17.
iʟ-, īʟ-, to contradict, to refuse 60.12; 66.22.

ī, *particle* please! pray! 92.15; 100.5.
ī, īī, *interjection* ouch! 102.14.
īī, *emphatic particle* exceedingly 106.1, 28; 140.16.
ī‘-, to give 44.21; 110.36.
ī′pstᴇx, waterfall, cascade 90.3, 7.
īpsin-, to be raw 96.15.
ī′mstᴇ, imīst-, thus, in this manner 22.11; 24.4.
ītaᵋ, and, also, likewise, moreover 22.9; 26.8.
īnaī′s, sand, beach 88.25, 27; 212.33 (-s, *nominal*).
īs, at, in, on, to, upon, with 24.1; 34.18.
  īs intsk·īs, for what reason 34.18; 108.22, 23.
  īs īmstᴇ, for that reason, therefore, consequently, hence 40.6; 56.13.
  īs qau′waī-slō, everywhere, all over 42.6; 52.1 (-slō, *indefinite place*).
  īs ʟxayaī′-slō, sometimes, occasionally 130.24.
  īs ʟxatowaī′-slō, sometimes, occasionally 76.5; 86.33.
  īs lāᵃ, īs lā′tᴇq, for what reason?, why? 108.11, 12, 15.
  īs łtōwaī′-slō, sometimes, afterwards 60.11; 64.3.
ī′stᴇkwa, such a thing 82.8; 166.7.

īts-, yāts-, to be, to live, to stay, to reside 22.1; 74.19.
itsaī′s, aītsaī′s, house, dwelling, residence, abode; inside 28.7; 30.3 (-s, *nominal*).
mᴇpītsaī′sɛᵋt, carpenter, builder (-ɛt, *nomen actoris*).
łᴇyā′tsit, ʟᴇyā′tsit, dweller, resident, inhabitant, people, village 24.2; 28.14; 30.15
ītsx-, yātsx-, to be different, to act differently 76.24; 90.25, 30.
ītsxaᵋst, yai′tsxaᵋst, different, various 36.18; 150.31 (-st, *adjectival*).
ī′k·xa, separately 144.24 (-a, *adverbial*).
īl-, to be small 60.2.
īlāᵋtst, īlāᵋst, small, little 40.7; 56.10 (-t, *adjectival*).
īlāt-(?), to join 172.32.
(īlīt-, *see* īld-, to tell, to speak.)
īlī′dīyū, talk, speech, noise; telephone 124.21, 25; 220.25 (-ū, *instrument*).
īld-, īlt-, īlīt-, to talk, to speak 30.23; 50.5.
īltist-, īlst-, to speak 118.10; 156.27.
īł-, to fly (*pl.*) 94.8; *see* yał-.
łᴇłī′ts, long afterwards, long ago 120.20; 122.23 (*initially reduplicated from* łīts).
īʟ, īʟa, īʟta, *emphatic particle* 64.3; 98.13.
īłt!-, īʟt!-, to examine 80.22; 84.19.
mᴇīʟt!īᵋt‘, examiner (m-, *prefix-; -ᵋt‘*, *nomen actoris*).

aīs, *particle* when, until, after, later on 26.17; 148.24.
aīs a′ng·ī, to-morrow 216.14.
aītsaī′s, *see* ītsaī′s, house, dwelling, abode; inside (aī-ī, *vocalic change*).

yᴇa-, to say, to tell, to speak 22.11; 56.10; 86.24.
yᴇaī′s, speech, talk, address 22.5; 30.16 (-s, *nominal*).
yᴇhaᵋ′mīyū, cyclone 32.15; 34.3 (-ū, *instrumental*).
yᴇk·aī′s (D), perforation in ear.
ya‘-, to be big 96.30; 118.32.
yaa‘-, to presage ill 156.27.
ya′ka, yaᵋqa, crosspiece, bar, beam 98.26; 156.17 (-a, *verbal noun*)
yaq-, to touch.
yaᵋqayū, needle (-ū, *instrumental*).
Yaqō′n, *proper name* Yakwina 90.24; 110.14.
yalās-, *see* yāls-, to come back, to return, to go home.
yał-, to fly 212.16, 18; 212.26 (*related to* īł-).
(yaⁿhats!-, *see* yaⁿ‘ts!-, to guess; to gamble.)
yaⁿ‘ts!-, yaⁿhats!-, to play the guessing-game, to guess, to gamble 22.9; 150.20.
yaⁿ′hats!īyū, gambling-stick 148.15; 150.19 (-ū, *instrumental*).
ʟᴇyaⁿ′hats!īt, łᴇyaⁿ′hats!īt, guessing-game 36.4; 38.5.
mīⁿ‘ts!aᵋt‘, gambler (-ɛt‘, *nomen actoris*).
yaⁿ′qu, wildcat 52.7, 10; 216.3.
yā′hal, neck 102.37; 148.6.
yās-, to say, to tell, to speak, to address 24.2, 19; 30.19.
(yāts-, *see* īts-, to be, to live, to stay, to reside).
yātst!, sign, mark 186.30 (-t!, *local noun*).
(yātsx-, *see* ītsx-, to be different, to act differently.)
yāᵃ′qa, straight 58.7; 62.3 (-a, *adverbial*).
yāx-, to go 26.19; 28.13.
yā′xalīᵋt!, road, trail, path 68.37; 214.39 (-ᵋt!, *local noun*).
Yā′xaik·, *proper name*, Yahatc 110.18; 218.23.
yā′xau, return JL 72.35; 73.19.
yāl-, to say, to speak 114.17, 19 (*related to* āl-).
Yā′ʟa, *proper name* 234.5.

yāls-, yā^{a}ls-, yalās-, to come back, to return, to go home 26.2; 30.9.
yā′łqult!, diver 48.6, 8 (-$^{\varepsilon}$t!, *local noun*).
yā^{n}′ts!is, buzzard 48.28, 29; 50.1 (-s, *nominal*).
yaix-, to go, to move; to fall 44.8; 80.6.
yai′xaī$^{\varepsilon}$t!, tracks 70.12; 74.5 (-$^{\varepsilon}$t!, *local noun*).
yai′xtᴇx, *particle* gone, after 24.18; 28.8.
yihū-, to disappear, to run away 60.20.
yip-, to turn back, to go back 70.7; 88.24.
yipa$^{\varepsilon}$yūsla, screech-owl 50.9, 11 (-sla, *nominal suffix*).
yipa$^{\varepsilon}$ts-slō, backwards (-slō, *indefinite place*).
yiptsī′yū, whip (-ū, *instrumental*).
yikūk^{u}-, to go west, to leave shore, to set (of sun) 74.30; 140.30 (*related to* kū′k^{u}, west).
yixa$^{\varepsilon}$ts-slō, forward (*related to* yāx-, -slō, *indefinite place*).
yaī′tsxa, differently, variously 46.2; 104.14 (-a, *adverbial*).
yaī′tsxa$^{\varepsilon}$t, ītsxa$^{\varepsilon}$st, different, various 44.1 (-t, *adjectival*).
yaī′tsxast, different, other 42.23; 182.8 (-t, *adjectival*).
yaī′x-auk· īs hai$^{n\varepsilon}$, exceedingly, very much 64.1; 76.25.
yōl-, yūl-, to talk, to speak (*pl.*) 66.6; 108.19.
(yuwīx-, *see* yūx-, to disappear; to take off.)
yu‘wat!il-, to trample 72.32.
yux-, yūx-, yuwīx-, to disappear; to take off 30.2; 36.23.
yu′xū, still, yet 68.7; 70.2.
yu′xwīs, *particle* self 34.2; 72.1.
yu′xwīst, own 174.26; 182.19 (-t, *adjectival*).
yulx-, to be crooked, twisted; to twist 158.9.
yūku-, to travel about 128.31.
yū′xa, without, gone 136.38–138.1.
yūl, yōl, speech, word, talk 106.20; 110.6.
yū′ltsuxs, yō′ltsuxs, thunder, thunderbird 80.7; 98.10 (-tsuxs, *collective*).
yūʟ-, yūł-, to be near, to approach 68.26; 74.7 (*related to* aūʟ).
yū^{n}′salyust!, sole of foot, foot 98.36, 37; 102.11 (-ust!, *instrumental*).

ō′k·eai, *see* ū′k·eai, who, somebody (ō-ū, *vocalic change*).
ōq-, *see* wuq-, to split (*neutral*) (ō-wu, *vocalic change*).
ō′xun, moon, month 204.1, 7; 208.34.

ū′yū, u′yū, fence, barrier 72.32 (-ū, *instrumental*).
ūtx-, watx-, to become, to change, to turn into 30.3; 90.26; 156.34.
ūst-, wast-, wust-, to follow 22.12; 66.22.
ūstit-, wustit-, to pursue, to follow 74.14, 15.
ʟaū′stitūt, pursuer 134.30.
ūk·, ū′k·eai, ō′k·eai, who, somebody 34.3; 60.7.
ūxu-, ōxu-, uxu-, to come out, to show, to appear; to float up 128.26; 130.5; 168.4.
ūlī′s, *see* wulī′s, arrival, year (ū-wu, *vocalic change*).
ū′lsin, maple-tree.

aū, *interjection* well! 30.16.
aūʟ, aūł, awīʟ-, awīł-, near, close by; to approach 28.4; 30.1.
aūł- . . . auk· īs hai$^{n\varepsilon}$, to be glad 172.33; 174.8 (-auk·, inside, between).
aū′łīk·, right away.

wa$^{\varepsilon}$, *particle* no, gone 72.28; 134.18.
wa‘-, to open 132.20; 144.10.
wahau‘-, to invite, to call 36.5; 38.23.
(watx-, *see* ūtx-, to become, to change, to turn into.)

waᵋna′, *particle* no, not, gone, absent 48.23; 72.27.
was, this one, who 28.15; 78.36 (*objective form of* as).
was-, to spin tops 208.32.
ʟowa′sat, łowa′sat, the game of spinning tops 208.31.
  wa′sa, a spinning top 208.35; 210.2 (-a, *verbal noun*).
(wast-, *see* ūst-, to follow.)
waḷa′k·is (D), bat (-s, *nominal*).
walt!, spawning-grounds 186.4, 9 (-t!, *local noun*).
walts-, to invite 60.6.
wā′sak·ink·, February, March (-k·ink·, season).
wā′sis, cat (-s, *nominal*).
wāł, cedar 134.34; 190.24.
wīl-, wīlī-, to kill 66.2; 166.12.
wīl-, to arrive, to come, to stop 24.1; 36.24.
wīl- . . . -auk· s-le·wī′, the season changes 112.1; 114.13 (-auk·, inside, between).
(wīlī-, *see* wīl-, to kill.)
wī′līyū, underworld, country of the souls 158.4, 6 (-ū, *nominal suffix*).
Wusīⁿ′, *proper name* Alsea 58.5; 110.14.
wust-, *see* ūst-, to follow (wu-ū, *vocalic change*).
wustit-, ūstit-, to follow, to pursue 146.6; 150.6.
wust!in-, to agree, to affirm, to answer (*sing.*) 62.11, 15; 144.36.
wusn-, to rub, to daub, to paint 122.32.
wuq-, ōq-, to split (*neutral*) 32.2.
wul-, to come, to end 86.8; 208.30.
wulā′tat, frog JL 74.5.
wulī′s, ūlī′s, arrival; year 82.1; 114.9 (-s, *nominal*).
wu′lhaīs, thigh (-s, *nominal*).
waūst!-, to dig (roots) 140.18, 22.
  waū′st!aūs, dug-up roots 130.20; 132.18 (-s, *nominal*).

(‘wa-, *see* hū-, to score, to tally.)
‘wa‘wāᵋ, night-owl 48.24, 26; 210.15.
‘wal‘-, ‘wala‘-, to shout, to lament 68.14; 70.26.
  ‘walā′, shouting, wailing 74.15 (-a, *verbal noun*).
  ‘wa′lhaītᵋ, shouting, lamentation 68.16.
Wai′dusk·, *proper name* 84.17.

hᴇn, *interjection* JL 69.6.
ha, *particle* 106.1, 28; 142.35.
ha′aits, here 140.29; 180.24 (*related to* haīts).
ha′ītō, mussels 86.32.
hᴀyaᵋ, calico-salmon 106.15, 17.
(hayan-, *see* hain-, to look, to see, to perceive.)
haya′nīyayust!, eye (-ust!, *instrumental*).
hᴀᵋyan-, to flash, to lighten 94.1; 230.14, 21.
  hayaᵋna, lightning (-a, *verbal noun*).
(hᴀyats-, *see* haīts-, here.)
(hayā‘-, *see* hai‘-, to be large, to rest.)
(hᴀyān- . . . -ū, *see* hain- . . . -ū, to open eyes.)
(hawaq-, *see* hauq-, to grow.)
haha-, to shout 68.3; 128.18.
hahaw-, to deride, to scorn, to best 150.8.
haha′lū, hā′hālō, black swan, wild goose.
ha′hain, appearance, looks 214.25, *see* hain- (*initial reduplication*).

hahaī′kwauk·, in the middle 142.5.
hapᴇ′nk·, from outside 64.35; 28.10.
haᵋpist, swift, fast 198.15 (-t, *adjectival*).
  haᵋpistis, swiftness, velocity 182.7, 8 (-s, *nominal*).
ham, xam, thy 40.15, 16; 48.3,4.
hamstīᵋ, all, each, every; whole, entirely 34.10; 36.1.
hamstīt!, enormous, terrible, great 112.19.
hamstī′t!, such, this kind 162.9.
  hamstīᵋt!atis, such a size 176.3 (-s, *nominal*).
hat-, to raise up 104.12.
hata′hak·, on both sides, 58.26; 64.36.
hata′mᴇ, as if, kind of, like 64.12; 92, 39.
hatō′qwī, upstream 84.19; 186.4.
  hatō′qwīyū, upstream 186.34, 35 (-ū, *nominal*).
han-, hān-, to see, to look 60.23; 192.28 (*related to* hain-).
ha′nak·āl, body-part 80.15.
hanhū′u, *particle* please! pray! 78.37; 80.2.
hant!-, to wait, to expect 158.17; 174.29.
hask·-, to die (*pl.*) 102.36; 148.35.
  ha′ski·st, dead (-t, *adjectival*).
hatsi′l, inside 100.27.
  hatsi′lkᵘ, inside; forest 54.8; 118.24; 224.13,14.
hatsī′lāl, flesh, meat 66.10; 212.32.
hats!ī′līyū, shirt (-ū, *nominal*).
(haku-, *see* xku-, to leave [canoe], to land).
hakō′kwīyū, west wind (-ū, *nominal*).
hak·ē′ts!īyū, east wind (-ū, *nominal*).
hak·i′ms, *particle* if, in case 164.24; 226.1.
hak·i′msis, *particle* if, in case 178.29.
  hak·i′msins, *see* hak·i′msis *and* -n *infixed*.
  hak·i′mstis, *see* hak·i′msis *and* -st *infixed*.
  hak·i′msxans, *see* hak·i′msis *and* -xan *infixed*.
hak·īⁿ′hī, from there, from other side, from across, alongside 44.15; 68.8.
hak·īⁿ′k·ī, here, from here 172.8; 180.24.
hak·aī′k·-slō, on the left side 142.10.
hak·aū′k·, on the other side, from across 148.11; 152.5.
(hak·!-, *see* ‘k·!-, to touch, to feel, to smell.)
hak·!ē′tsāl, edge of sea, shore, beach 62.6.
haqā′nt!uxs, knee 140.14.
haqu-, to leave JL 72.35; 73.20.
(haqu-, *see* xqu-, to drag.)
haxūⁿ′ts, behind 198.33.
(halaq-, *see* halq-, to take out, to uncover, to open; to put into play.)
(halāsn-, *see* halsn-, to raise, to take care.)
halā′tsī, as before, similarly 24.13; 26.2.
haᵋlik·a, salmon-berries.
halī′yū, mouth of river, downstream 86.4; 90.12 (-ū, *nominal*).
  haluwī′yū, mouth of river (-ū, *nominal*).
  haluwī′k·sīyū, mouth of river 80.32; 90.8 (-ū, *nominal*).
halt-, to look on, to watch, to witness 30.2.
halt!-, to lick 124.3; 136.15.
halsn-, halāsn-, to raise, to take care 124.8.
halk!u-, to chew 80.1; 106.5.
halq-, halaq-, to take out, to uncover, to open; to put into play 76.7, 8; 182.6.

hałt-, hak·!t-, to sniff 138.18, 20 (ł-k·!, *consonantic change*).

hā, *particle* 68.21; 134.23.

hā′ałqa, quickly, suddenly, in a hurry, at once 24.4; 38.18 (-a, *adverbial*).

hā′āṅā, *interjection* 154.30.

hāhī′naū, glass, window, looking-glass (*from* hain- *with initial reduplication;* -ū, *instrumental*).

(hāᵋp-, *see* ‘p-, to hide.)

hāᵋt!, older brother 22.12; 54.12.

hān-, to look, to see 128.35; 132.27 (*related to* hain-).

hāᵃ′tsᴇ, in vain, vainly 44.7; 58.2.

(hāku-, *see* xku-, to leave [canoe], to land).

hā′kumxus, relative by marriage 118.4 (-xŭs, *collective*).

hāl, *interjection* see!, there! 44.16, 17.

hā′lētxaū, flower (-ū, *nominal*).

hā′ldᴇmxus, looks, appearance 164.30, 31; 166.9, 10; 188.10 (-xus, *collective*).

hāᵃ′łqaᵋst, fast, swift (-t, *adjectival*).

hāⁿs, breath 74.27, 31 (-s, *nominal*).

hai′ait, *particle* 92.15.

hai‘-, hayā‘-, to rest 62.32.

hai‘-, hayā‘-, to be large 120.1; 150.17 (*related to* ya‘-).

haihayaᵋt, big, large, high, tall 56.14; 58.13 (-t, *adjectival*).

haihaya′tis, size, height 80.11; 162.5 (-s, *nominal*).

hain-, hayan-, to look, to see, to perceive 30.3; 122.7.

ha′hain, appearance, looks (*initial reduplication*).

hāhī′naū, glass, window, looking-glass.

hain- . . . -ū, hayān- . . . -ū, to open eyes 96.32, 33 (-ū, *verbal suffix, by origin designating first person demonstrative*).

hainaī′s, face, surface 212.14; 228.24 (-s, *nominal*).

haits-, to cross 30.9; 96.19.

haiku- . . . -auk·, hīⁿku . . . -auk·, to be in the middle 142.9; 158.21.

haiⁿᵋ, mind, thought, sound 22.6; 38.14; 70.7.

hauᵋ, everywhere, all over 22.4; 34.13.

hauā′, *particle* what? 170.14.

hauwī′i, recently, often 64.5; 88.19.

hauwī′st, first time 140.18 (-t, *adjectival*).

hauwī′t, young JL 75.23 (-t, *adjectival*).

hauq-, hawaq-, to grow (*intr.*) 78.13, 32; 224.22.

hehe′, *interjection* 32.3; 132.14.

heⁿ, *interjection* 32.9; 64.22.

hē, *interjection* 46.16; 48.2.

hitu- . . . -ū, to have sexual desire JL 73.35 (-ū, *verbal suffix, by origin first person demonstrative*).

hints!- . . . īs haiⁿᵋ, to despair, to abandon hope 68.30.

hilaᵋts-slō, sideways (*from* hīl-).

hils′, to hit (with fist).

hīyaᵋ, cousin 66.14; 116.8.

hiᵋye′sa, friend 44.19.

hīw-, hyuw-, to whisper 154.27.

hyu- 146.37.

hī′hīsxaū, heirloom JL 68.12 (*initial reduplication*).

hīt, body 28.19; 42.18.

hī′tᴇ, *particle denoting surprise and wonder* 32.11; 70.16.

hī′tᴇqłns, that much 172.8; 182.19 (-łn, *passive;* -s, *nominal*).

hīnts!- . . . -auk· īs hɔiⁿᵋ, to despair, to give up hope 158.10.11 (-auk·, inside between).
hīsx, *particle* more.
hī′tslᴇm, hītsʟᴇm, hī′tᴇslᴇm, human being, person, people; Indian 26 4; 28.16.
hīts!ins-, to fish at low tide 112.9.
hī′k·e, *particle* just 22.5, 6; 24.4.
(hīk·!-, *see* ‘k·!-, to touch, to feel, to smell.)
hīl-, hyal-, to miss (the mark) 58.3; 60.22.
  hilaᵋts-slō, sideways.
hīlku-, to do, to perform.
  hīlkwaī′s, hilkwaī′s, action, deed 22.6; 34.4; 72.17 (-s, *nominal*).
hīł-, to move up and down, to shake 104.12.
hīⁿ, *particle* probably, maybe, perchance 68.6.
hīⁿhūⁿ′, *particle* probably, maybe, perchance 164.6.
hīⁿsk·, a few 130.26; 172.11.
hīⁿq!, sinew 66.9; 166.5.
haī′ts, here 80.21; 100.7.
haīⁿk·, almost 28.4; 30.18.
hyaᵋq-, to whine JL 69.10.
(hyal-, *see* hīl-, to miss the mark.)
hyu-, hyuw-, *see* hīw-, to whisper.
hunk!ᵋ, steelhead-salmon.
Hulō′hulō, *proper name* (?), sole, skate, halibut, flounder 70.25; 72.5.
hulūi′sūu, brothers and sisters 92.33 (*see* hūᵋl; -ūu, *plural*).
hū, *interjection* 58.23; 142.25.
hū-, ‘wa-, to score, to tally 198.25; 200.4.
  xwaᵋyaī′t!, goal, tally, stake 24.7, 15; 196.20 (-t!, *local noun*).
hū′pyū, dirt (-ū, *nominal*).
hūnk·!-, to cover (head) 92.15, 19.
hūᵋtsk·, *particle* maybe, perhaps, perchance, lest 68.6; 122.2.
hūk·ts-, to wish 106.29.
hūᵋl, sister 90.34; 94.25.
hū′lhum, fern-roots 132.19; 142.6.
hūⁿsqus-, to spear fish at night 112.8.
hūⁿts, close here 186.6.
hūⁿk·i, here 66.10; 76.18.
(hūⁿqu-, *see* xqu-, to drag.)
  hūⁿ′qutxayū, wagon (-ū, *instrumental*).
hūiⁿku-, hūyūku-, to tie hair in a knot 182.17.
  hūiⁿ′kūis, knot (in hair) (-s, *nominal*).
hūiⁿqu-, to fall out (of hair) 120.25.

‘p-, to open (mouth) 64.16, 25.
‘p-, hāᵃp-, to hide 128.38.
‘k·!-, hak·!-, hīk·!-: to touch, to feel, to smell 30.5; 126.32.

pᴇnī′ts!ī, trout.
pᴇnī′k·, outside, outdoors; door 72.22; 120.20.
  pᴇnī′k·ʟī, berries (-ʟī, the one-, those-).
(pᴇnūnsaī′t!, eating-place, table [*see* nūns, to eat; p-, *prefix;* -t!, *local noun*].)
pᴇnhū-, pinūhu-, pūn‘wa-, to push, to brush aside 128.32; 140.8.
pᴇsɔ′xauk·ink·, February, December (-k·ink·, season).
pᴇsā′x, spear 84.1; 106.21.
pᴇkūi′s, silver-side salmon (-s, *nominal*).
pᴇlā′qt, rotten (-t, *adjectival*).

pᴇlū′‘pᴇlū, feather; hair 82.19; 212.30.
paa′wun, snag, log 92.35.
pa′ap!, mink 62.15.
(pawak·u-, *see* paūk·u-, to suspect.)
pa′wint (D), cinnamon bear.
pahal-, to be red 212.14, 18.
  pa′halt, pā′halt, red 82.12; 136.32 (-t, *adjectival*).
pa′halyust!, anus 64.31; 82.18 (-t!, *local noun*).
(pa′piltkūᵋt!, chair (*see* pil-, to sit; p-, *prefix;* -ᵋt!, *local noun*).
pa′mint, booty 68.29, 30.
past-, to remain, to survive 150.15; 158.7.
(pak-, *see* pk-, to feel of, to touch.)
paxt!-, to hit, to strike (with stick) 152.19, 21; 158.1.
palhu-, to bite 84.22; 100.19.
(paltku-, paltqu-, *see* piltku-, to sit.)
pa′lkun, snail 68.6
palʟ-, to stick, to place 82.18.20.
pałk·st, paʟk·st, hard 158.31; 160.31 (-t, *adjectival*).
pā′yᴇm, fox 216.3.
pā′pᴇsxau-, to play the game of cat's-cradle 36.12; 210.6.
  pā′pᴇsxaū, string (for game of cat's-cradle) 208.11.
  ʟpā′pᴇsxaut, łpā′pᴇsxaūt, the game of cat's-cradle 36.12; 210.16.
  pā′pᴇsxaūsk·ink·, December (-k·ink·, season).
pā′stuwīᵋt!, pa′stūwīt!, survivor, remnant 70.10; 106.33 (-ᵋt!, *local noun*).
(pākan-, *see* pkan-, to touch, to feel.)
(pāk·!-, *see* pk·!-, to touch, to place.)
pā′qst, blue, green (-t, *adjectival*).
pā′xt!īyū, shinny club 38.11; 182.36 (-ū, *instrumental*).
pā′lᴇn, *particle* why?, for what reason? 94.17; 152.6
pālau-, to mention name of dead relative 122.23.
pāᵋlis, skunk.
pā′lqa, medicine-man.
pāʟk·st, tough, hard 86.40 (-t, *adjectival*).
pitkwai′st, lame (-t, *adjectival*).
pin, your 38.25; 86.41.
(pinūhu-, *see* pᴇnhu-, to push, to brush aside.)
pitskulī′nīᵋ, sand-hill crane 48.9, 11; 210.13.
pil-, to sit (*pl.*) 72.22; 94.25.
  (pilatku-, *see* piltku-, to sit.)
  pila′tkwayū, hind-quarters, buttocks 102.12 (-ū, *nominal*).
  pa′piltkūᵋt!, chair.
  piltku-, piltqu-, pilatku-, paltku-, paltqu-, to sit 58.10; 62.19.
(pi′laq!, *see* pilq!, mist.)
pi′lauk· (D), palm of hand.
pilskwīᵋst, pilskwīᵋtst, strong, powerful 38.22; 40.8, 12 (-t, *adjectival*).
  pilskwīᵋstis, strength (-s, *nominal*).
pilts!-, to throw 94.11.
pi′lkauxs (D), bladder.
pi′lqan, sore, rotten 96.33.
pilq!, pi′laq!, mist 168.27.
piʟ-, pił-, to break wind 88.16, 33; JL 66.5.
pīyaᵋ, ashes 70.18; 74.10.
pi′yats, female child, girl, daughter 22.12.

pī′ūsx-, pīwīsx-, to sound, to be noisy 34.24; 36.9.

pī′ūsxam, sound, noise 28.7; 36.1; 128.22.

(pīūł-, *see* pīłu-, to be warm.)

(pīwīsx-, *see* pīūsx-, to sound, to be noisy.)

pīwī′łns, shouting, greeting JL 72.29 (-łn, *passive;* -s, *nominal.*)

pī‘-, pəī‘-, to be absent, to be away 66.3; 164.27.

pīt-, *see* pt-, to give, to pay blood-money.

pīts-, to split, to distribute, to divide, to give 118.13; 132.19 (*related to* pt-).

pī′tsust!, gift, present, potlatch, division 66.7, 8; 132.20, 23 (-ust!, *instrumental*).

pī′tskum, day, sun 28.18, 23; 30.16.

pī′tskumsk·, summer.

pīl, palm of hand.

pīłu-, pīūł-, to be warm 64.11.

pī^{n}tq-, to lie face down 68.7; 74.33.

pō-,(?) 72.31.

pō′stᴇx, pū′stᴇx, pū′tsitx, blood 126.25, 31; 134.23.

pō′k·pᴇk·t!, supporting stick (of trap) 104.6 (-t!, *local noun*).

pō′q^{u}, fir 210.1.

pō′la, oak.

puu-, to be full; to fill 82.32; 190.26.

puū′t, full 90.16 (-t, *adjectival*).

puū′ya$^{\varepsilon}$, bucket 104.39; 106.4.

puwa$^{\varepsilon}$t, poor (-t, *adjectival*).

pū‘-, to blow (*tr.*) 80.17.

pūwī′x, full 86.14; 94.8.

Pū‘′wīk·, *proper name* 88.6, 7.

pūpᴇnhau-, to play shinny ball 22.8; 24.4.

pū′pᴇnhaū, shinny ball 44.3; 182.7 (-ū, *instrumental*).

pūpᴇnhaūyaī′s, shinny game 200.6 (-s, *nominal*).

ʟpūpᴇnhaut, łpūpᴇnhaūt, shinny game, shinny player 28.22; 36.3.

(pūn‘wa-, *see* pᴇnhu-, to push, to brush aside.)

(pūt!-, *see* pt!u-, to stick out, to show.)

pūst!, grease, fat, butter 122.33.

pū′kwalt, yellow (-t, *adjectival*).

pū′xtsū, paint (-ū, *instrumental*).

(pūʟ-, *see* płu-, to be in upright position, to stand, to stop.)

pəūk·u-, pəwak·u-, to suspect 24.18; 26.14.

pt-, pīt-, to give, to pay blood-money 78.37; 80.1.

ptu-, pt!u-, pūt!-, to stick out, to show 84.25; 130.38.

psəyā^{n}′sal, slave.

psa′nk·tsū-, to watch 64.35; 120.22.

(psinīk·!x-, *see* psinʟx, three; k·!-ʟ, *consonantic change.*)

psinʟx, psinīk·!x-, three 66.14; 96.30.

psi′nk·!ᴇxk·em saū′tist, thirty.

psinʟx łaqai′st, eight 208.4, 5.

psinʟx łaqai′stk·em saū′tist, eighty.

psūł-, psūk·!-, to wish 96.6, 17.

pstin, your two 110.10; 122.24.

(ptsītsk·!a$^{\varepsilon}$t‘, arrow-məker; *see* tsī′tsik·; -$^{\varepsilon}$t‘, *nomen actoris*).

pk-, pək-, to feel of, to touch 120.25; 130.23.

pkan-, pākən-, to touch, to feel 134.11.

pkōs-, pkūs-, to urinate; urine 124.2; 136.15, 16.

pkō′sxat!, place where one urinates 124.3 (-t!, *local noun*).

pkūts-, to pick, to gather 86.34; 192.30; 194.3 (*from* kōts).

pk·!-, pāk·!-, to touch, to place 150.33; 196.20 (*related to* płu-, pk-).
pqanī′sEX, s'death, forsooth JL 75.31.
pqaitxan-, pqaᵋyatxan-, to watch on the sly, to watch secretly 152.5; JL 74.8.
pxamint-, to hunt 94.15; 110.38.
  mEpxamintxēᵋt‘, wolf (m-, *prefix;* -ᵋt‘, *nomen actoris*).
pxa′stū, blind.
pxēltsūs-, to ask, to inquire 22.3; 26.4.
(pxō′xLaᵋt‘, box-maker, carpenter; *see* xōxL!; -ᵋt‘, *nomen actoris.*)
pxu-, to chop wood.
  pxū′yaᵋt‘, wood-chopper (-ᵋt‘, *nomen actoris*).
px·ī′nt, thin, lean (-t, *adjectival*).
(px·ilmīs-, to go in a certain direction 34.2; 60.21; *see* x·ilum-.)
płu-, pLu-, pūL-, to be in upright position, to stand; to stop 24.17; 58.6.
płūi′s, companion 164.4; JL 67.37 (-s, *nominal*).
p!ōx-, p!īx-, to go to, to visit 62.2; 64.4.

p‘-, to spread, to divide 142.39.
(phains-, phayāns-, phainais-, to go and see 68.21; 74.36; *see* hain-.)
p‘u-, to swell (*intr.*) JL 74.24.
p‘u-, to blow (*tr.*) 94.21.
(phū′lhum-, to dig fern-roots 130.1, 2; *see* hū′lhum).

mEayai′st, valuable 74.23; 76.7 (-t, *adjectival*).
mEī′ldītū, mouse.
(mEĪLt!īᵋt‘, examiner; *see* ĪLt!-; -ᵋt‘, *nomen actoris.*)
mEyai′tsxaut, rabbit.
mE‘-, to strike, to hit 196.20, 31.
mEha′īt, old, old man 72.16; 122.4 (-t, *adjectival*).
  mEhaya′tau, little old man 58.13; 60.8, 9 (-au, *diminutive*).
mEha′lk·atxusk·ink·, June (-k·ink·, season).
mEhī′lqtst!emxt, resting on posts 104.21 (-Emxt, the one, that-).
mEhīⁿ-, to hit, to strike 44.7, 9.
mEhūiⁿ′kūistū, sea-lion 86.17 (*see* hūiⁿqu-, hair falls out).
(mEpīsaī′saᵋt‘, carpenter, builder; *see* itsaī′s; -ᵋt‘, *nomen actoris.*)
(mEpsa′yūwaᵋt‘, basket-maker; *see* sa′yū; -ᵋt‘, *nomen actoris.*)
(mEpxamintxēᵋt‘, wolf; *see* pxamint-, to hunt.)
mEtī′yūtxaut!ī, rabbit 54.5; 58.10.
mEt!ōlūᵋt‘, raccoon 60.9; 62.4 (-ᵋt‘ *nomen actoris; from* t!ōl-, to spatter?).
mEna′tEm, the youngest 32.4; 94.11.
  mEna′tet, younger 68.10, 17 (-t, *adjectival*).
(mEnūnsaᵋt‘, eater; *see* nūns-; -ᵋt‘, *nomen actoris.*)
(mEnū′xstū, snail, slimy; *see* nūx, slime.)
(mEsilk·!ūᵋt‘, a dreamer; *see* sīlk·!u; -ᵋt‘, *nomen actoris.*)
(mEsūⁿ′q!ustxayaᵋt‘, raccoon; *see* sūq!ust-, to feel; m- *prefix;* -ᵋt‘, *nomen actoris.*)
mEsha′lsla, woman, female being 22.1 (-sla, *nominal*).
mEtsa′ntsinst, nasty, ugly, dirty; pelican 48.1, 2 (*reduplicated;* -t, *adjectival*).
mEtsādaᵋt‘, kingfisher 46.19, 20; 156.27 (m-, *prefix;* -ᵋt‘, *nomen actoris*).
mEtsā′mtxusk·ink·, July (-k·ink·, season).
(mEtsimx-, to doctor JL 74.33; 75.8; *see* tsimx-.)
(mEtsilhaᵋt‘, a singer; *see* tsil‘-; -ᵋt‘, *nomen actoris.*)
(mEtsīqtuwaᵋt‘, he who cuts off heads, executioner 136, 33, 34; *see* tsīq-; m-, *prefix;* -ᵋt‘, *nomen actoris.*)
mEtslax-, to dance the war-dance (*pl.*) 126.7; 128.28.
mEtsłaī′qast, monthly courses, menstruation 142.13; 144.22.
(mEts!u′lxust, fearful, dangerous 56.8, 17; *see* ts!ilxu-; -t, *adjectival.*)

mᴇkōtalyaᵋt‘, mole (m-, *prefix;* -ᵋt‘, *nomen actoris*).

mᴇku′mkᵘ, sea-otter 92.18; 98.12; *see* kumku-.

(mᴇkumkūᵋt‘, runner; *see* kumku-; -ᵋt‘, *nomen actoris.*)

mᴇk·ais-, to hit, to strike (with rock) 218.29.

mᴇk·ē′ltsītū, cattle.

mᴇk·ɪʟaᵋt‘, crane 46.22, 23; 134.1; *see* ᴋ̇·ɪʟ-; -ᵋt‘, *nomen actoris.*)

mᴇk·ī′lhūtī, kinnikinnic berries 82.11, 16.

mᴇk·aī′nīk·slaū, little orphan 150.20, 22; 152.10, 11 (-aū, *diminutive*).

mᴇk·aī′k·ist, liar.

mᴇk·ū′dūst, bird (*species unknown*) 102.39; 104.13.

mᴇk·!īn-, mᴇk·!ēn-, to hit, to spear 46.6; 94.10.

mᴇqaaī′t, pregnant 24.11; 124.5 (-t, *adjectival*).

mᴇqaᵋyatū, head-band made of woodpecker feathers.

(qamint, much *q. v.*)

mᴇqamin-, to multiply, to increase 108.25; 110.35.

mᴇqami′nt, many, much 26.3; 36.9 (-t, *adjectival*).

mᴇqami′ntis, number, amount 108.10; 164.33 (-s, *nominal*).

mᴇqamī′nta, much, a great deal 138.23; 220.17 (-a, *adverbial*).

(mᴇqalpaᵋt‘, cougar 52.3, 6; 214.15; *see* qalp-; -ᵋt‘, *nomen actoris.*)

mᴇqau′tsqauts, Chinook salmon.

(mᴇqū′t!isalīsla, one who abstains from drinking, teetotaller; *see* qōⁿt!-; -sla, *nominal.*)

mᴇqaū′t, sturgeon 84.10, 12.

(mᴇxai-, māx-, to paddle 94.3, 4; 108.2; *see* xwē′xwē.)

mᴇxū′n, salmon-trap 210.8.

mᴇla′ī, jealous.

mᴇła′hatū, mᴇʟa′hatū, robin 58.4; 62.10 (*see* ʟa′ha).

mᴇła′tint, eel.

mᴇłana′stīyū, mᴇʟana′stīyū, mᴇłanā′tstīyū, chief, leader 38.2; 160.6; 168.38.

mᴇłant-, mᴇʟant-, mᴇłanāt-, to hide, to secrete 72.6; 128.24.

mᴇła′łq!atxusk·ink·, October (-k·ink·, season).

mᴇłān-, mᴇʟān-, to know 38.22; 40.5.

mᴇłāᵃnt, thick (-t, *adjectival*).

mᴇłā′ntᴇʟī, *particle* really 122.33; 176.10.

(mᴇłī′ūtst, enjoyable 38.4; 48.25; *see* łōt-.)

mᴇłīlk·st- . . . -ū īs haiⁿᵋ, to fare badly, to have misfortune, to fail 172.8, 9; 173.37 (-ū, *verbal suffix, by origin designating first person demonstrative*).

mᴇłqa′łqautxusk·ink·, August (-k·ink·, season).

(mᴇʟxamnīyaᵋt‘, murderer, pelican 122.6; *see* ʟxamn-; m-, *prefix;* -ᵋt‘, *nomen actoris.*)

maaī′‘tsit, nice, pretty, beautiful JL 74.9 (-t, *adjectival*).

ma′aiʟī, *particle* perhaps 170.39.

mayᴇx-, to say, to speak 58.22; 66.16.

mayū′s, cap (-s, *nominal*).

ma‘- . . . -auk· īs haiⁿᵋ, to think 176.13, 14; 178.30 (-auk·, inside).

mahayaī′s-auk· īs haiⁿᵋ, thought, opinion 178.5.

mahaī′xasxam-auk· īs haiⁿᵋ, thought, opinion 178.30.

ma′hats, child, young boy 66.18; 76.26.

maha′laītū, deer.

ma′mkuslī, women, female beings (*pl. stem*) 134.24; *singular,* mukwaᵋstᴇʟī.

maᵋtūn, daughter-in-law 76.27; 144.34.

maᵋn-, min-, to fall short, to fail 132.14; 200.2.

matsō′kus, salmon-berries (-s, *nominal*).

matsō′kustxusk·ink·, May, April (-k·ink·, season).

ma′lkuts, ma′lkwits, whale 120.16; 122.19.

makł, parent-in-law.

ma'l'ya, differently (*probably related to* mil'-).
ma'lmī, flounder.
mā'alk·sta, slowly, carefully, gradually 74.9; 150.34,35 (*see* mālk·st; -a, *adverbial*).
mānt-, to wait JL 70.13.
māk·st, fat, stout 160.17, 30; JL 71.14 (-t, *adjectival*).
mā'qax-, to refuse (marriage), to jilt 92.17.
(māx-, *see* mᴇxai-, to paddle.)
(māl'-, *see* mil'-, to lose.)
Mālē'tst, *proper name*, sea-otter 92.16.
mā'lūkst, pretty (-t, *adjectival*).
mālk·st, slow.
  mā'alk·sta, slowly, carefully, gradually 74.9; 150.34, 35.
Mā'ʟōs, *proper name* Columbia River 90.29 (*see Chinook* ēmaʟ).
maim-, *particle* at last, finally 26.11; 28.5.
minst-, to camp 160.12; 164.8.
mis, *conjunction* when, as, since, after 22.3; 24.9.
mi'k·ɪʟx, flea 102.13, 16; 132.24.
mik·!-, mk·!-, to put together, to join, to glue 134.34, 35; 136.2; JL 75.2.
mil'-, mila'-, mal'-, to lose 74.14; 126.28.
milhūdaī's, place, tribe 34.7; 40.18 (-s, *nominal*).
miltq-, to wound.
  miltqaī's, wound, scar, sore 166.29 (-s, *nominal*).
milk·īs-, to lament, to wail 146.1.
mi'łax, miʟx, lunch 192.38.
mī'kwa, arrow-shaft.
mī'q!u, vulture 48.18, 21; 210.15.
(mīⁿ'ts!aᵋt', gambler; *see* yaⁿ'ts!-.)
mōlā'xamīyū, pine tree (*pl.*) 216.34, 35.
mō'luptsinī'sla, coyote 36.6; 38.18 (-sla, *nominal*).
muū'lqayᴇm, thimble-berry bush 150.8 (-yᴇm, *plural for plants*).
(mukumū'kwalyaᵋt', runner 198.22; *see* kumku-; -ᵋt', *nomen actoris.*)
(mukus, *see* tem *and* kus.)
mu'kutsīyū, timber forest, woods (*pl.*) 50.13 (*related to* kōts).
mukwa'ntsit, pretty, beautiful 88.15; JL 74.14 (-t, *adjectival*).
mukwaᵋstᴇʟī, woman, female being 188.1, 2 (m-, *prefix;* -ʟī, the one who-).
  mukwaᵋslī, female being, woman, wife 22.2; 24.10; ma'mkuslī (*pl.*).
mukwa'ltsīᵋt', eagle 50.14; 210.14 (m-, *prefix;* -ᵋt', *nomen actoris*).
mukwa'ltsit!, crawfish.
muk!wā'łnīsla, *particle* without cause 190.12; 228.7.
Muxā'meut, *proper name* 241.15.
(muxsūiⁿ'stū, skunk; *see* xsu-, to break wind.)
muⁿ'hū, now, then, finally, at last 22.10; 24.1.
mūatx-, to keep on going, to go 30.23; 168.29, 30.
mūn, son-in-law.
mū'tsik·, younger brother 54.20; 66.22.
mū'kuts!ū, bow 38.12; 124.10 (*related to* kōts; -ū, *instrumental*).
mūⁿ'łiī, *particle* like, kind of, similarly, rather 22.7; 34.4; 54.7.

tᴇ- —
  tᴇha'm, this thy 3012; 64.10.
  tᴇpi'n, this your 106.35, 41.
  tᴇpsti'n, this your two 78.26; 122.20.
  tᴇsi'n, this my 106.33; 172.8.
  tᴇsti'n, this our dual (*incl.*) 126.33; 130.35.
  tᴇli'n, this our 118.12.

tᴇmā′mis, nephew 106.35; 108.1.
tᴇms-, t!ims-, tᴇmās-, to paint, to mark 46.2; 86.1.
  timsaī′s, paint, color (-s, *nominal*).
tᴇsi′n, nose.
tᴇsin-, tāsin-, to show, to point out 98.34; 150.30.
tᴇkwa′nkust, spotted (-st, *adjectival*).
tᴇq, *particle* something, what? 92.34; 192.24.
tᴇxu-, to trap, to hunt by trapping 104.18.
  tᴇ′xwa, trap 104.4, 8 (-a, *verbal noun*).
ta, taᵋ, *particle indicating surprise* 106.15; 122.11.
ta′āxtī, *particle*, necessarily 60.18; 62.3.
taᵋyā′l, last thing, last possession 40.14, 17.
tawaᵋyū, horse.
taha′, *particle* rather 156.5, 7.
ta‘t-, to buy.
  taha′talīᵋt!, trading post, store, village (-ᵋt!, *local noun*).
ta′mᴇ, *particle* as if, kind of, like 28.6; 30.24.
ta′mink·ink·, ta′mᴇng·ink·, at that time 58.9; 60.2 (-k·ink·, season).
taᵋmuqwa, *particle*, to be quiet 58.23; 94.29.
ta′mni, later on 220.6.
ta′msa, plan, idea 134.6 (*related to* t!ams-; -a, *verbal noun*).
tas, the, this, that 22.4; 26.3.
tas łīts, tsłīts, to-day, at present 90.27, 32.
taᵋtsk·-, to pick berries 52.17.
(taqu- . . . -ukᵘ, *see* tqu- . . . -ukᵘ, to look upward, to gaze.)
(taxu-, *see* txu-, to pull.)
taxt-, tāxt-, to change, to take turns 154.22; 182.3.
ta′xtī, *particle*, what?, something 22.4, 6; 26.23 (*related to* tᴇq).
taltsī′s, calf of leg (-s, *nominal*).
tāᵋ, taᵋ, father 70.13; 122.19.
(tāp-, *see* tp-, to fly, to jump.)
tā′puxk·in, bur 98.35, 38.
tāps, wings (-s, *nominal*).
tā′psk·ink·, March, May, September (-k·ink·, season).
tā′mtᴇm, hand, claw 118.19, 21; 148.17.
tā′tk·aū, trap (-ū, *instrumental*).
tā′nxtsīyū, wound.
(tāsin-, *see* tᴇsin-, to show, to point out.)
tā′kutist, spotted (-st, *adjectival*).
tā′lkust!, receptacle JL 75.19, 21 (-ust!, *instrumental*).
taiᵋ, *particle* only, merely 22.2; 24.17.
tai-, to watch 56.27; 58.5.
tepł-, to copulate JL 69.38.
tem, *conjunction* then, and, so, finally, at last 22.3, 10; 24.12.
tema′xt, temxt, brother-in-law, sister-in-law 132.15, 28; 142.34.
(temuⁿ′hū, *see* tem *and* muⁿ′hū.)
te′młta, *particle* but, however, still, nevertheless 24.18; 28.23.
Texi′nk·, *proper name* 90.11.
Tēū′lsā, *proper name* 237.30.
tiya′k·!īyū, surf, breakers 120.23 (-ū, *instrumental*).
tipx-, to offer food JL 74.27.
tims-, timūs-, to close, to shut 30.17; 190.30 (*related to* t!ams-).
  tūmsa, door.
(timsaī′s, paint, color, *see* tᴇms-.)

ti′nᴇxtsū, cane, stick 22.14; 30.5 (-ū, *instrumental*).
tinūtx-, to roast on spit 84.4; 106.21
tinhu-, tinū‘-, tūn-, to be satiated, to have enough, to be satisfied 82.14, 15; 106.31.
tink·-, to meet, to encounter 78.10; 94.24.
tisl-, to recognize 122.31.
tilqu-, tilōqu-, to stagger 80.4.
tilqu-, to land close to shore, to beach 130.14.
(tīyux-, *see* tīxu-, to insist.)
  tīyu′xsīyū, force, power (-ū, *instrumental*).
tīūt!hūn-, tīwī′t!‘wan-, to make, to prepare, to create 34.1; 36.22.
  tī′wīt!, creator, maker 108.30, 31.
  tīwī′t!‘wan, object of work, work 126.20, 22.
tīmxum-, tīmīxum-, to make fun of, to jeer, to deride 30.13.
tīt (F), grandparent.
tīᵋtā, grandparent 78.26; 120.30 (*evidently reduplicated form of* tāᵋ).
tī′k·ext, grandparent 78.32; 150.19.
tīxu-, tīyux-, to insist 100.4, 13; 102.5.
taīk·, *particle* nothing but, solely, exclusively 154.15.
taīʟ-, to rub.
tomi′ʟa, aunt 106.32, 33.
tokłinaī′s, wrist (-s, *nominal*).
tō′qwīs, upstream 84.18; 90.2.
(tuwī‘-, *see* tū‘-, to spill, to pour, to pile.)
tute′łłi (D), boy.
tukłnu-, to stick in 138.35, 36.
tu′lau (D), crown of head.
tū, tūts, *particle*, here! 22.14; 132.21, 22.
tū‘-, tuwī‘-, to spill, to pour, to pile 96.18; 118.9.
(tū′msa, door JL 71.40; *see* tims-; -a, *verbal noun*.)
(tūn-, *see* tinhu-, to be satiated, to have enough, to be satisfied.)
tp-, tāp-, to fly, to jump 48.2; 50.1.
tkᴇlłts!-, tkalīłts!-, to burn, to build a fire 58.17; 64.9, 10; 212.1.
  tkᴇlłts!ī′s, fire, flame 212.19; 214.3 (-s, *nominal*).
  tkᴇlłts!īᵋst, tkᴇlłts!ī′tsit, partly burned, half-burned 212.30; 214.37 (-st, *adjectival*).
tka′hītist, one-eyed 194.4 (-st, *adjectival*).
(tkalīłts!-, *see* tkᴇlłts!-, to burn, to build a fire.)
tkā′k·īyū, hammer (-ū, *instrumental*).
tkinaī′s, relative, tribesman (-s, *nominal*).
tkō′ust, deaf (-st, *adjectival*).
tkōts, niece.
tku- . . -ukᵘ, to swallow 64.22, 23 (-ukᵘ, away, up).
tkwᴇhī′, elbow.
tkwam-, to be ignorant 44.13.
tkwaᵋlī′sla, crab 92.28, 32; 94.31 (-sla, *nominal*).
tkwī′m, hazelnut.
tk·-, to stand up, to rise 88.3; 92.39.
tk·a′mk·ła, girl who had attained maturity JL 74.23; 75.36.
(tk·al-, *see* tk·il-, to split, to cut open.)
tk·in-, to call by name, to mention 188.38.
tk·is-, to break JL 68.12, 17.
tk·il-, tk·al-, to split, to cut open 84.4; 98.24, 25.
tk·aił-, to menstruate 130.25; 134.11.
tk·!ē′lyᴇm, vine-maple.
tqaialt-, to desire, to wish, to like, to prefer 24.3; 26.22.

tqaułī′ts!, pitch wood JL 70.5, 7.
tqē′sa, flour (-a, *verbal noun*).
tqēk·-, to daub, to paint 122.33.
tqēlk·-, tqaīlk·-, tqēlīk·-, tqaīlīk·-, to call, to name 70.25; 86.32.
tqēʟ-, tqaīł-, to weep, to lament, to cry (*pl.*) 126.29; 164.40.
tqēⁿ′sa, board (-a, *verbal noun*).
tqu- . . . -ukᵘ, taqu- . . . -ukᵘ, to look upward, to gaze 126.30; 132.26 (-ukᵘ, away, up).
Tqulmaᵋk·, *proper name* Umpqua 110.25.
tqulk·-, to be warm 58.18; 64.12.
tqwaixk·il- . . . -auk·, tqwayaxk·il-, to lie face up 64.24; 208.14 (-auk·, inside, between).
tx- . . . . īs haiⁿᵋ, t!x- . . . īs haiⁿᵋ, to think 64.31, 32; 70.16.
txan-, to take along 118.6.
txu-, taxu-, to pull 132.1; JL 66.36.
txū′txū, to cough.

t!ᴇwa′qt, sharp 58.3 (-t, *adjectival*).
t!ᴇli′l, tooth 148.17; 152.31.
t!awa′yū, plaything, horse 68.20 (-ū, *instrumental*).
t!amn- . . . -auk· īs haiⁿᵋ, t!āman-, to be sorry 92.30 (-auk·, inside, between).
t!ams-, to agree, to decide, to close, to shut (*pl.*) (*see* ta′msa, tims-) 22.11; 24.5; 66.13.
t!a′mxa, belt (-a, *verbal noun*).
t!a′nūst, always 24.17; 30.14.
(t!axu-, *see* t!xu-, to pull.)
t!a′xus (D), septum of nose.
t!a′xust!, rope 166.5, 7 (-ust!, *instrumental*).
t!a′xwaīł, red fox; fisher.
(t!āman-, *see* t!amn-, to be sorry.)
t!āᵃ′tsa, tāts, maternal uncle.
t!au-, to play, to have fun 34.8; 44.1.
t!auyaī′s, fun, game 26.22; 42.25 (-s, *nominal*).
t!ēx, knot of tree 208.24, 25.
t!imū‘- . . . -auk· īs haiⁿᵋ, to fear 114.12, 14, 15; 228.28 (-auk·, inside, between).
t!iʟx-, to gain 150.35.
t!i′łxus, snow; to snow 190.23, 26.
t!ī-, to turn 62.7.
t!ī‘-, to throw into fire 142.3; 144.17.
t!īl-, to be hot; to heat 58.19; 80.9.
t!īlī′s, metal; to sound like metal 28.7 (-s, *nominal*).
t!īʟn-, to lift, to carry 72.2.
t!ōl-, to spatter.
t!x- . . . . īs haiⁿᵋ, to think 70.24; 80.19.
t!xu-, t!axu-, to pull 98.36; 100.26.

nᴇhā′tsītan, finger-ring.
nᴇka′xus, war, warfare 142.21; 144.30 (-s, *nominal*).
nᴇq-, to hold fast 168.14, 25; 170.3.
nᴇqā′xamxt!, beach, sand 86.9, 21; 88.26 (-t!, *local noun*).
nā, naᵋ, *particle* where, somewhere 78.9; 214.2.
nā‘′yᴇm, already, right away 136.31; 152.22.
nāmk·, *particle* when, whenever 36.23; 38.20.
nā′mk·itxū, right away, at once, immediately 24.11.
(nāmk·s, *see* nāmk· and *mis.*)

nā′tk·^{i}, river, stream 24.2; 72.34.
nā′tk·au, small river, creek 184.32, 33, 36 (-au, *diminutive*).
Nā′tk·itsʟō, *proper name* Big River, Siletz River (-tsʟō, *augmentative*).
nāk·, nak·, nīk·, *particle* where 26.4; 30.12.
nā′k·e℩i, na′k·eai, *particle* where 22.13; 26.6; 38.1.
nau′tsxamsła, dish.
nī′i, *particle* something, what? 30.23; 38.6.
nīsk·, far, distant 44.8, 16; 50.23.
nītsk·, *particle* something, what 68.19; 110.31.
nī′tsk·xat, *particle* 144.39.
(nīk·, *see* nak·.)
nīx, thou, thee 30.20; 54.19.
nī′xap, you 28.15.
nī′xapst, ye.
nūns-, to eat 220.4; 48.11.
mᴇnūnsaᵋt‘, eater.
nūns, elk 52.19; 54.9.
nū′nsist, eaten up 102.12 (-st, *adjectival*).
nū′nsumxt, food, provisions 106.30; 170.27 (-ᴇmxt, the one that-).
nū′nsumxtᴇʟī, food, provisions 38.8; 112.2 (-ʟī, the one that-).
pᴇnūnsaīt!, eating-place, table (-t!, *local noun*).
nūx, slime.
mᴇnūxstū, snail, slimy.
Nʟ!hā′ltsū, *proper name* Nestucca River.

s, *conditional particle* if, should 34.11; 36.16.
s, a, the 22.1; 24.2.
sᴇmī′tist, tame (-st, *adjectival*).
sɐ′yū, basket JL 73.6, 26.
mᴇpsɐ′yūwaᵋt‘, basket-maker (m-, *prefix;* -ᵋt‘, *nomen actoris*).
sya′txuwaū, basket.
sɐw-, to help, to assist, to aid, to save 182.24; 218.36.
(s℩p-, *see* sp-, to dig holes.)
sa′pt!ist, full of holes 104.39; 106.6; *see* sāpt!ist (-st, *adjectival*).
(sɐnāq-, *see* sānq-, to be bad, to be ugly.)
s℩′nquk·e, anemone; roseate 86.41.
sa′nxuk·e, *particle* more, better 76.12; 158.13.
s℩′qal, s℩′qau, tail of fish 84.24.
sɐxt!el-, to open up (anus) JL 65.20; 67.30.
s℩′lsxum (D), heart.
sāᵋ, older sister 130.9, 14; JL 70.7.
(sāp-, *see* sp-, to dig holes.)
sā′ptxus, hole 120.1 (-tuxs, *collective*).
sā′pt!ist, full of holes 74.3; 146.12; *see* sa′pt!ist (-st, *adjectival*).
sānq-, sanāq-, to be bad, to be ugly 112.18, 19.
sā^{a}′nqa, badly, ugly 24.20; 186.6 (-a, *adverbial*).
sā^{a}′nqat, bad, ugly 80.23; 214.31 (-t, *adjectival*).
sā′nqatis, badness, bad quality 218.16 (-s, *nominal*).
(sā′tīyū, comb; *see* st-; -ū, *instrumental.*)
sālsx-, to be alive, to survive 148.18; 178.11.
sā′lsxum, magic power 22.14.
(sauxs, *see* sis *and* -aux *infixed.*)
(sips, *see* sis *and* -p *infixed.*)
(sipstis, *see* sis *and* -pst *infixed.*)

(sipt!-, to dig many holes 144,26; *see* sp-; -t!, *plural object.*)
sipłu-, sipʟu-, sūpł-, to slide 60.16.
(simīxu-, *see* simxu-, to lie alongside.)
simp-, to be careful 152.18.
Simtūi′s, *proper name* 233.35.
simqu-, to cut.
simxu-, simīxu-, to lie alongside 126.22.
sin, my 22.6; 32.12.
(sins, *see* sis *and* -n *infixed.*)
sinptu-, to contract 78.6; 80.14.
sis, *conditional particle* if, should, in case 34.3; 36.23.
silaᵋst, fat (-st, *adjectival*).
(silīku-, *see* silku-, they all.)
silō′kut, thin (-t, *adjectival*).
(silōqu-, *see* silqu-, to be cold.)
silō′qwīyū, cold weather, cold wind 62.30, 37; 64.1 (-ū, *instrumental*).
silu-, to fear 62.2.
silku-, silīku-, *particle* they all 24.5, 7; 26.13.
silqu-, silōqu-, to be cold 64.1; 144.3.
si′lqust, cold (-st, *adjectival*).
silqwī′s, cold season, winter 222.5 (-s, *nominal*).
silxu-, to melt 64.20.
siʟ-, sik·!-, to sink 134.27; 146.9, 17 (ʟ-k·!, *consonantic change*).
(siłs, *see* sis *and* -ł *infixed.*)
(siʟxas, *see* sis *and* -ʟx *infixed.*)
siʟxu-, sik·!xu-, to send, to dispatch 154.1; JL 74.12 (ʟ-k·! *consonantic change*).
sī-, saī-, to enter (*pl.*) 104.9; 130.30.
sī-, to roll eyes 100.31.
sīyaᵋ, leg 72.31; 102.15.
sīyaᵋyust!, trousers (-ust!, *nominal suffix*).
sīpk·, paternal uncle.
sī′pxan, niece 94.34; 96.3.
sīᵋt, husband 76.28; 130.6.
sīs-, to buzz 102.13.
Sī′sinqau, *proper name* Salmon River 229.21 (-au, *diminutive*).
sī′qᵘ, abalone shell 94.1, 2.
(sīqul-, *see* squl-, to stand [*plural*].)
sīlk·!u-, to dream 172.21; 176.25.
mᴇsilk·!ūᵋt‘, a dreamer (m-, *prefix;* -ᵋt‘, *nomen actoris*).
sīⁿ′k·ᴇm, red cedar.
(sya′txuwaū, basket; *see* sāyu.)
(suwat-, *see* sūt-, to drop, to let fall.)
(suwałt-, *see* saūłt, fresh, new.)
sūw-, to slip, to slide 132.14, 15; 142.23.
sūwī′t, wind 34.1; 94.23.
sūwī′tīyust!, sail (-ust!, *nominal suffix*).
sūpʟ-, to scrape 98.34.
(sūpł-, *see* sipłu-, to slide.)
sūdāᵃ′st, sūtāᵃ′st, five 22.1; 30.15.
sūtāᵃ′stk·em saū′tist, fifty.
sūt-, suwat-, to drop, to let fall 82.22; 88.28.
sū′stsᴇmxt, weasel 58.12; 62.26 (-ᴇmxt, the one who-).
sūslō-, to storm 98.18, 19.
Sᵋū′ku, *proper name* 66.18; 70.15.

sū'lhaᵋk·, grass 82.18; 200.19.
sūłtāᵋst, fresh, new 184.31; *see* saūłt (-st, *adjectival*).
sū'łn, grizzly bear 56.15; 60.5.
sūⁿq!ust-, to feel 52.28; 62.5, 6.
  mᴇsūⁿ'q!ustxayaᵋt‘, raccoon (m-, *prefix;* -ᵋt‘, *nomen actoris*).
sūⁿlhak·!-, to dream 34.3; 112.29, 30.
  sūⁿ'lhak·!īyū, dream, spirit, guardian spirit, supernatural power 174.14; 226.13, 14 (-ū, *nominal*).
saū'tist, ten 36.22; 38.3.
  saū'tist tem-axa xamᵋ, eleven 198.5, 6.
  saū'tist tem-axa xe'ʟk·, twelve 208.12.
  saū'tistk·em saū'tist, hundred.
saū'łt, suwałt-, fresh, new 158.24; 160.23 (-t, *adjectival*).
  sūłtāᵋst, fresh, new.
sūi-, to lower 78.20; 80.8.
s‘-, to put, to place 94.34.
s‘ai'x, over.
sp-, sp!-, sap-, sāp-, to dig holes 64.28; 118.32.
  sipt!-, to dig many holes.
  spaᵋt, having a hole 190.24 (-t, *adjectival*).
spal, bracelet.
spaī', sp!aī', hole, opening; female organ, vulva 30.4; 60.26; 100.19.
spaīt-, to take along, to carry, to bring, to fetch 22.10, 14; 66.23.
spu-, sipu-, to drop, to fall 122.16; 126.37.
st-, to comb.
  sā'tīyū, comb (-ū, *instrumental*).
stin, our two (*incl.*) 116.20; 122.3.
stink·-, stinīk·-, to slink, to slouch, to walk under 54.15; 94.4.
(stis, *see* sis *and* -st *infixed.*)
stila'k·yayust!, tongue (-ust!, *nominal suffix*).
stiłk·-, stalk·-, to slide 64.6.
stustu-, to spit.
stqu-, to kick 58.26; 86.40.
sqa'tit, *particle* someone 74.23; 130.13.
squl-, sīqul-, to stand, to be in upright position (*pl.*) 32.17; 68.10.
(sxans, *see* sis *and* -xan *infixed.*)
(sxas, *see* sis *and* -x *infixed.*)
sl-, sʟ-, to submerge 74.24, 26, 28.
sʟīyā'kayū, rudder (-ū, *nominal*).

tsᴇnī'sū, ridge of mountain.
tsᴇxaī', partition JL 74.34; 75.7.
tsaᵋ, very, very much 102.10; 168.9.
tsa'ak·tsik·aū, fish-net (*reduplicated;* -ū, *instrumental*).
tsaai'ts, swamp grass 198.19, 20.
(tsam-, tsām-, *see* tsim-, to try, to attempt, to endeavor, to measure.)
tsaᵋma'sīyū, shadow, ghost 156.34 (-ū, *nominal*).
tsa'mtsū, sign, token, signal, mark 146.27 (-ū, *nominal*).
tsaᵋtī, *particle expressing anger, wonder, and astonishment* 30.3; 56.12.
tsan-, tsān-, to fetch water 106.1, 2.
tsana'łtik·, crippled 94.12.
  tsanłtkaᵋst, lame (-st, *adjectival*).
tsas-, tsis-, tsās-, to win, to beat, to gain 24.8; 30.21; 40.16.
tsa'sidū, tsa'sitōo, female beings, women (*pl.*) 86.18; 100.8 (-ōo, *plural*).

tsa′kuɫant, large, high, tall 78.1; 100.23 (-t, *adjectival*).
tsak· (D), saliva.
(tsal-, tsāl-, *see* tsil-, to go out [light].)
(tsal‘-, *see* tsil‘-, to sing.)
tsalx, smelt 48.4.
tsāᵋhī′sxa, exceedingly, very much 56.8; 62.1.
tsāᵃ′mᴇ, very, very much 32.4; 34.7.
tsāᵃmt, elderberry.
tsāms, different 34.12; 124.6.
  tsā′mst, different, divergent 34.15; 40.5 (-t, *adjectival*).
tsā′msʟī, *particle.*
tsā′mtsū, tail (of quadrupeds).
tsāt-, to be noisy.
(tsās-, *see* tsas-, to win, to beat, to gain.)
  tsāsaī′s, game (-s, *nominal*).
  tsā′stuxs, winnings, stake, gain 24.10; 26.17 (-tuxs, *collective*).
(tsātst-, *see* tsitst-, to fish with pole.)
  tsā′tstīyū, fish-line (-ū, *instrumental*).
Tsā′tstaīᵋt!, *proper name* 84.27.
tsā′lōs, snipe 74.16.
tsai′hin, right side.
tsau′wīyū, surf, breakers 120.37; 168.38.
tsaū′tᴇn, chisel.
tsau′ɫīt (D), eyelash.
(tsiyaku- . . . -ukᵘ, *see* tsīk- . . . -ukᵘ, to be home.)
(tsiyaq-, *see* tsīq-, to cut off.)
tsiya′ɫīyū, horn 56.8.
(tsiyāxu-, *see* tsīⁿxu-, to shake, to tremble, to move.)
tsipstxan-, to tie to a string 104.16.
tsim-, tsam-, tsām-, to try, to attempt, to endeavor, to measure 32.1; 50.22; 196.20
  tsimaī′s, yard, measure 200.8 (-s, *nominal*).
tsimaᵋma′, grasshopper 192.30; 194.1.
(tsimīx-, *see* tsimx-, to work.)
tsimx-, tsimīx-, to work 72.18; 76.22.
  tsimī′xayū, tools, utensils 118.12 (-ū, *instrumental*).
  mᴇtsimx-, to doctor JL 74.33 (m-, *intransitive prefix*).
tsin-, to show, to stick out 98.34.
tsinsu-, tsinūs-, tsūns-, to sleep (*pl.*) 130.20, 21; 144.19.
  tsinū′st!, bed (-t!, *local noun*).
tsisīⁿ′t, ripe (-t, *adjectival*).
  tsisīⁿ′ʟī, bread (-ʟī, the one that-).
tsitst-, tsātst-, to fish with pole 84.20, 21.
(tsitsk·!-, *see* tsk·!-, to shoot; *reduplicated.*)
  tsitsk·!aᵋyaī′s, constant shooting 162.3 (–ᵋyaī, *repetitive;* -s, *nominal*).
tsil-, tsal-, tsāl- to go out (of light) 72.25; 132.38.
(tsila‘-, *see* tsil‘-, to sing.)
  tsila′ha, tsilha′, song 78.32; 128.29 (-a, *verbal noun*).
tsila‘t-, to reach out JL 75.29, 30.
  tsila‘′talyust!, finger (-ust!, *nominal suffix*).
tsila′mɫtist, curly (-st, *adjectival*).
tsilā′ts!, flint, bottle.
tsilu′xt, thin (-t, *adjectival*).
tsil‘-, tsila‘-, tsal‘-, to sing 32.6; 60.14.
  mᴇtsilhaᵋt‘, a singer (m-, *prefix;* -ᵋt‘, *nomen actoris*).

tsilhūᵋna, nasty JL 75.35.
tsilp-, to cut up, to dismember 192.19.
tsi′lxastum, toe.
tsīw-, to hate.
tsī′pstxant!, bridle.
tsīmī′xła, quiver 158.22.
tsīn-, to bury, to cover 44.3; 198.6.
tsīna′a, limb of tree.
tsīs-, tsī^{n}s-, to hop, to jump 102.19; 132.25.
tsīs-, tsaīs-, to divide, to issue, to distribute, to supply, to obtain 66.11; 208.10.
tsī′tsikhanau, spear; to shoot at targets with spear 36.13.
  tsī′tsik·!, arrow 38.12; 40.22; *see* tsk·!-, to shoot.
  tsī′tsk·!īyust!, gun, revolver 204.26; 212.26 (-ust!, *instrumental*).
  ptsītsk·!aᵋt‘, arrow-maker (p-, *prefix;* -ᵋt‘, *nomen actoris*).
  tsī′tsiqhan-, to play the ball-and-pin game 204.1, 15.
  tsī′tsiqhanaū, cup (for ball-and-pin game) 204.16 (-ū, *instrumental*).
  łtsᴇ′tsiqhanaūt, ball-and-pin game 36.13; 204.14.
  tsī′tsqau-, to shoot at target with spears 46.4; 202.27.
tsī′tsqaū, target for spears 46.6; 202.24 (-ū, *instrumental*).
(tsīku-, *see* tsku-, to dip; to hear, to listen, to understand.)
tsīk- . . . -uk^{u}, tsiyaku- . . . -uk^{u}, to be hoarse 68.16 (-uk^{u}, away, up, at end).
(tsīk·-, *see* tsk·-, to be in horizontal position, to lie.)
tsīq- . . . -uk^{u}, tsaīq- . . . -uk^{u}, tsiyaq-, to cut off, to sever 126.5; 136.33 (-uk^{u}, away, up, at end).
  mᴇtsīqtuwaᵋt‘, he who cuts off heads, executioner (m-, *prefix;* -ᵋt‘, *nomen actoris*).
tsīqu-, to laugh, to deride 190.31; JL 75.25.
tsīxut-, to push 196.13.
tsīl, hail, beads.
tsīł-, ts!īł-, to split (*tr.*) 118.16; JL 70.4.
tsī^{n}s-, ts!is-, to cook, to prepare, to boil; to ripen 58.24; 64.24; 96.18.
tsī^{n}′k·ᴇm (F), muskrat.
tsī^{n}′k·e, roof, ceiling 126.7; 132.28.
tsī^{n}xu-, tsaī^{n}xu-, tsiyāxu-, to shake, to tremble, to move 32.9; 50.27.
tsaī′sk·!, *particle* alone, self 150.21.
tsaī^{n}xt-, to wake suddenly 58.22.
ts-yaī′tsxatisk· ^{i}ʟīyaᵋ, *particle* 168.18, 25, 26.
(tsuwas-, *see* tsūs-, to crawl.)
tsuwē′x, tsuwī′x, rope 166.5; 168.23.
tsum, tsūm, ts!um, twice 60.17; 124.16; 202.10.
  tsūm saū′tist, twenty.
tsu′nk·x-, tsūnk·x-, four 62.23; 138.15, 16.
  tsū′nk·xatsuxt, four 116.6, 7; 208.8, 11.
  tsu′nk·xak·em saū′tist, forty.
tsūdaī′s, fish, salmon 46.21; 82.31 (-s, *nominal*).
(tsūns-, *see* tsinsu-, to sleep.)
tsūs-, ts!ūs-, tsuwas-, to crawl 74.33; 94.32.
tsūlā′qan, pack, load 140.37; 142.28; JL 73.25.
tsū′lqu, blanket 200.7.
tsaū′tsūwaū, dice, cards; to play, to throw dice 208.8, 10; 206.35.
  łtsaū′tsūwaūt, dice game, throwing dice 148.30; 206.25.
tsūi^{n}xu-, ts!ūi^{n}xu-, to coax, to urge 68.24; 72.28.
tswētł-, to defecate 96.27.
ts‘-, to hit (with knife), to stab 152.15.
tshaī′līxt, bow-legged (-t, *adjectival*).

(tspīūt-, *see* tspūit-, to float.)
tspī′ūtᴇsal, island.
tspīdu-, to float, *see* tspūīt-.
tspuu-, to fall, to topple 86.40.
tspūt!-, to pour, to spill 228.35, 38.
tspui-, to spill, to dump, to upset 96.19; 228.3.
tspūit-, tspīūt-, to float 62.21.
tspūitins-, to fish in bay 112.8.
tska′tina, crane 72.22, 27.
tskaⁿ′ka, hat.
tskaila′t!ist, crooked (-st, *adjectival*).
tskōl-, to crackle 212.20; 214.7.
tskōlē′, forehead.
tskō′ltskōlaū, hoop, wheel (-ū, *instrumental*).
  tskō′ltskōlaūk·ink·, March, April (-k·ink·, season).
tsku-, tsiku-, tskwa-, to dip 48.4; 106.3, 10.
tsku-, tsiku-, to hear, to listen, to understand 68.16; 110.5; JL 72.28.
  tskwai′salyust!, ear 64.27; 130.38 (-ust!, *instrumental*).
tskuł-, to perch 76.34; 156.17.
tskūnt-, tskwanat-, to stoop, to bend down 52.26.
tskūił-, tskūik·!-, to be on top, to ride 92.7 (-k·!-ł, *consonantic change*).
(tskwa-, *see* tsku-, to dip.)
tskwa′hal-, to walk on stilts, to walk around 36.13; 38.19.
  tskwā′tskwahalau, stilts 36.13 (-u, *instrumental*).
  tskwā′tskwahalaut, stilt walking 36.13.
(tskwanat-, *see* tskūnt-, to bend down.)
tskwaᵋk·!, crabapple, apple tree.
(tskwai′salyust!, ear 64.27; 130.38; *see* tsku-; -ust!, *instrumental*.)
tskwīs-, black 86.14, 17.
  tskwī′sist, black (-st, *adjectival*).
tskwīts, relative by marriage after death of person causing the relationship.
tsk·-, tsīk·-, to be in horizontal position, to lie 44.6; 64.14.
  tsk·īt!, resting-place, bed, lair (-t, *local noun*).
tsk·ewī′n, iron *from Chinook jargon* tcikamīn; Tillamook pronunciation tsikawīn).
tsk·exē′yū, string 204.18 (-ū, *instrumental*).
tsk·ila′mxat, camas 88.16, 34.
(tsk·ītū-, *see* tsk·ūit-, to escape, to run away.)
tsk·īt!, resting-place, bed, lair 158.26; 160.23 (*see* tsk·-; -t!, *local noun*).
tsk·iⁿ‘-, to bend, to kneel 82.13.
tsk·īⁿ′tsī, mountain, hill 52.1; 54.8.
tsk·ūit-, tskītū-, to escape, to run away 56.30; 58.1.
tsk·!-, tsitsk·!-, to shoot 60.21; 122.16; *see* tsī′tsik·!, arrow.
  tsk·!ī′s, tsk·!aī′s, shot 128.1; 138.31 (-s, *nominal*).
(tsqayun-, *see* tsqainu-, to travel on water.)
(tsqamaʟ-, *see* tsqamʟ-, to be foggy.)
tsqamt!-, to come to an end, to close, to finish 38.13; 40.22.
tsqamʟ- . . . -auk·, to close, to shut (eyes) 92.4; 122.1 (-auk·, inside, between).
tsqamʟ-, tsqamł-, tsqamał-, to be foggy 74.11, 12; 94.19.
  tsqamłaī′s, fog (-s, *nominal*).
tsqax, dog. 158.25
tsqalī′m, willow 76.11; 210.10.
(tsqwanku-, *see* tsqūnku-, to approach, to come near.)
tsqwas-, to scream 72.30.
tsqā′mt!a, from end to end, clear across 84.31; 152.3 (-a, *adverbial*).

tsqainu-, tsqayun-, to travel (on water) 80.20; 98.22.
tsqais-, to smart (eyes) 92.4; 142.36, 36.
tsqau′wīs, tsqaū′wīs, shouter, rooter, partisan; shouting 44.10; 180.37.
tsqēw-, tsqaīw-, to approach, to come near 58.13; 62.30.
tsqē^{n}x, dog 124.1; 130.7.
tsqēt-, tsqaīt-, to drip 126.26, 31; 138.4.
tsqūnku-, tsqwanku-, tsqunaku-, tsqwīnaku-, to approach, to come near 68.9; 70.11.
  tsqūnkwa$^{\varepsilon}$ts-slō, close by.
tsqaūs-, to shout, to yell, to cheer 182.7; 200.36.
tsqwa, *particle* necessarily 120.21; 160.17.
(tsqwīnaku-, *see* tsqūnku-, to approach, to come near).
tsxin-, —— 94.5.
tsxiłt-, to wound, to hurt 158.8, 9.
tsxul-, to seize 156.30.
tsxūt-, tsxwat-, to fight 56.29; 158.8.
tsxūit-, to tear 106.7.
  tsxū′tit, torn (-t, *adjectival*).
  tsxūi′tist, half torn (-st, *adjectival*).
(tsxwat-, *see* tsxūt-, to fight.)
  tsxwā′tsxwataut, wrestling JL 68.3.
tsx·ip-, to throw 74.10, 11; 88.30.
(tslayᴇq-, tsliyaq-, *see* tslīq-, to straighten.)
tslimk·-, to pluck, to pull out 82.17, 24; 104.14.
tslīku-, to lose hold of 192.16.
tslīq-, tslaīq-, tslayᴇq-, tsliyaq-, to straighten 60.24; 124.20.
  tslaī′qa, tsʟaī′qa, tsla′yᴇqa, straight, correctly 34.17; 60.22 (-a, *adverbial*).
  tslaī′qast, straight (-st, *adjectival*).
tslōqut-, to pull off, to pluck 94.6.
tslnp-, tslnāp-, to writhe, to twist 64.35.

ts!a$^{\varepsilon}$wa, more 82.2; 120.10.
ts!a′nts!ina, slime.
ts!ā′ałt, slimy, slick (-t, *adjectival*).
ts!ām, white clay 134.34; 148.4.
Ts!ā^{a}m, *proper name* 218.21.
ts!in-, to tie (a game), to oppose (in a game) 26.11; 28.23.
  ts!in-, ts!īn-, to oppose 150.20; 206.3.
  ts!ī′nīyū, opponent 198.33, 36.
ts!in- . . . -ū, to close (teeth) 102.23 (-ū, *verbal suffix, by origin designating first person demonstrative*).
ts!inī′x, Oregon fern 224.15, 18.
ts!ins- . . . -auk· īs hai$^{n\varepsilon}$, to be repulsive JL 67.29 (-auk·, inside, between).
ts!ilq, female dog, bitch 124.1.
ts!ilxu-, ts!ilōxu-, to fear, to be afraid 40.10; 42.10; 144.6; 188.28.
  mᴇts!u′lxust, fearful, dangerous 56.8, 17 (m-, *prefix;* -st, *adjectival*).
ts!ił- —— 100.27.
ts!īl, hail 230.9.
ts!ō- . . . -slō, tsō- . . . s-le‘wī′, to watch, to guard, to notice, to cure, to doctor 22.13; 28.8; 30.25.
ts!uū′x, skin (human) 178.22.
ts!ū′ax·au, crab (small) 94.32 (-au, *diminutive*).
ts!ūwī′x, dry (of river), low tide 72.35; 92.1.
ts!ū^{n}-, low tide; to dry 74.4; 86.34; 88.31.

ts!aūwi′stᴇʟɪ̄-slō, ts!ōya′tᴇʟɪ̄-slō, ts!ōwiyaᵋtᴇʟɪ̄-slō, ts!uwiyaᵋtᴇʟɪ̄ s-le‘wī′, medicine-man, shaman 218.4, 6; 226.15, 19 (-ʟɪ̄, one who-; -slō, *indefinite place*).

ts!hūs-, to be bushy 156.13.

  ts!xwāᵃ′st, bushy (-st, *adjectival*).

ts!xu-, to wash, to clean 114.11.

ka′atkᴇta, chair.

ka′tsits, eel.

kakā′yaᵋ, duck, bird 76.31; 78.5.

kala′xkala, pot, kettle 96.8; 146.12.

kaⁿ′ha, rat.

kā′yūk·ink·, autumn (-k·ink·, season).

kā′wil, basket.

kink-, kunku-, qinq-, to tie, to bind 96.4; 134.33; 198.20.

  łku′nkut!īs, bundle 144.16.

kaīkł-, kyakł-, to raise (foot) 102.14.

kōs, mamma.

kōts, kūts, tree, log 78.4; 118.13.

kōxᵘ, kūxᵘ, wood, tree, stick 50.20; 52.15.

(ku, *see* kus.)

  kuha′m, ku′xam, this thy 22.12; 54.13.

  ku′pin, this your 22.10; 68.20.

  ku′pstin, this your (*dual*).

ku-, qu-, to enter (boat), to launch canoe 72.7; 74.2

(kumūku-, *see* kumku-, to run.)

  kumū′kwalīt!, race track (-t!, *local noun*).

kump-, to throw dice.

kumtūi′s, beads; money 200.9 (-s, *nominal*).

kumku-, to run 50.27; 52.8.

  mᴇku′mkᵘ, sea-otter (*perhaps* mᴇku′mkuᵋt‘).

  mᴇkumkūᵋt‘, runner (m-, *prefix;* -ᵋt‘, *nomen actoris*)

  mukumūkwalyaᵋt‘, runner.

  ʟku′kumkwaut, running, race JL 68.3.

Kutā′mīyū, *proper name* 148.12; 154.20.

kunī′ts, bait 84.22.

kunt-, to like, to fancy 76.32; 192.10.

kus, this, the, that 30.20; 32.2.

  kusi′n, this my 86.1; 130.9.

  ku′stin, this our two (*dual*) 134.14; 158.20.

  ku′xan, this our two (*excl.*) 78.29; 100.19.

  kułi′n, this our 158.25; 164.5.

kus-, to hit on head 106.16.

kusi′ntsi (D), head.

kusiłdaī′s, charcoal 70.19; 74.13 (-s, *nominal*).

kusū′saū, wren 60.1 (-aū, *diminutive*).

kusūᵋtsī, bear 52.12, 16; 56.5.

kusnū′nhayust!, nose 58.21; 64.29 (-ust!, *nominal*).

kutsī′tsāl, bow of canoe.

kuxē′s, groins 132.2 (-s, *nominal*).

kuxwaā′tū, spruce 208.35.

kul-, kwal-, to reach 78.4; 128.5.

kulᵋ-, to gather, to pile (*pl.*) 80.10; 92.2.

kulᵋaī′s, windfall JL 71.11 (-s, *nominal*).

kū′tupa, sweat-house.

kū′kᵘ, kō′kᵘ, shore, away from shore, ocean, middle, west 26.6; 34.4; 60.24.
kūł-, kwał-, to scratch 156.13.
kūi′pūna, fur-seal 92.11, 25; 96.25.
kūit-, kwīd-, kūyad-, to dance (*sing.*) 32.13; 56.5.
kūits-, to dry 130.19; 142.6.
kūints!-, to bait 104.7.
(kūyad-, *see* kūit-, to dance [*sing.*].)
kxai (D), lip, mouth.
kla′mtslᴇm, kla′msʟᴇm, earth-people, people from below 94.14; 98.35 (-slᴇm people of-).
kłūit-, kłīūt-, to pierce, to go through 78.4, 19.

kwaā, (?) 94.27.
(kwaʻ-, *see* kʻū-, to have intercourse, to cohabit.)
Kwas, *proper name* Siuslaw 84.17; 110.22.
kwas (*objective form of* kus), the, that 38.23; 58.13.
kwaᵋs, paint 44.21.
kwa′xalt, white 148.6 (-t, *adjectival*).
(kwal-, *see* kul-, to reach.)
kwaᵋlaʻ′, *particle* how? 88.13; 98.13.
(kwał-, *see* kūł-, to scratch.)
kwā′lᴇm, white cedar.
kwāłn, kwāʟn, reason, excuse 108.13; 114.4 (-łn, *passive*).
kwēᵋ, kwīᵋ, canoe, boat 70.23; 92.6.
kwitū′ (*Chinook jargon for French "couteau"*), knife 156.22.
kwi′tskuts, brains.
kwi′k·in (D), scalp, lock of hair.
kwi′lōʟ, cheek.
kwilkwīᵋt!, tears.
kwīyaīⁿ′ʻtū, mosquito.
kwīᵋtī′yū, clam-shell.
kwī′tsᴇx, feather (for ornamental purposes) 130.1; 140.14.
kwīxa′līyū, waves, breakers.
kwīⁿ′ʻts!it, steersman 94.5; 170.7 (-tʻ, *nomen actoris*).

k!a′nans, sea-gull 122.5 (-s, *nominal*).
k!ai′st!, club.
k!ins, kqints (D), beard.
k!ū-, k!wa-, to overpower, to harm, to fool, to cheat, to trick, to best 28.16; 30.12.
k!ūi′, windfall, dead timber 208.8.

kʻū-, kʻwa-, kwaʻ-, to have intercourse, to cohabit 76.26; 100.18, 19.

(k·ᴇnts, *see* k·ᴇts *and* -n *infixed.*)
(k·ᴇs, *see* k·is.)
k·ᴇts, *particle* customarily, usually, repeatedly, would 24.21; 26.12.
(k·ᴇłts, *see* k·ᴇts *and* -ł *infixed.*)
(k·ᴇʟxats, *see* k·ᴇts *and* -ʟx *infixed.*)
k·aᵋ, a little while 100.2; 156.3.
(k·a-, k·ā-, *see* k·ea-, to stop, to complete, to finish.)
k·aya′sīyū, horn 46.14; 176.19.
k·aʻ-, to allow, to permit 136.18; 214.28.
k·amā′sīyū, north wind.
k·anxu-, k·anūʻ-, k·anʻw-, k·inʻwa-, to dig 140.13; 156.23.
k·ūnʻwa, a dug place, a hole 158.4, 6.

(k·as, *see* k·- *and* as.)
(k·ats!-, *see* k·ts!-, to have on, to put on, to wear.)
k·a′kᵘ, north 32.8; 60.24.
k·a′k·imk·tauk·ink·, January (-k·ink·, season).
k·a′kūhat!, ladder (-t!, *local noun*).
k·aᵋqst, wet, moist 186.22 (-st, *adjectival*).
(k·axk·-, *see* k·exk·-, to assemble, to gather, to convene, to come together.)
  k·a′xk·e, together 116.1; 142.11.
  k·a′xk·etīs, assembly, gathering, meeting 108.32 (-s, *nominal*).
k·a′ltsū, heart, mind 40.1; 66.7.
(k·ał-, *see* k·ił-, to wade.)
k·aⁿ′tsūs, a little while 64.15; 68.5.
k·aⁿᵋk·, woodpecker 50.17, 18; 118.28.
k·aⁿ′łits!, sapsucker 118.27.
k·ā′txusk·ink·, November (-k·ink·, season).
k·ā′k·ᴇmatū, story, tradition.
k·ai′ī, ai′ī, *particle* so that, in order that 56.2; 58.5.
(k·au′k·ᴇts, *see* k·ᴇts *and* -auk· *infixed.*)
(k·au′k·aiī·, *see* k·aiī *and* -auk· *infixed.*)
(k·au′k·is, *see* k·is *and* -auk· *infixed.*)
(k·au′xaiī, *see* k·ai′ī *and* -aux *infixed.*)
(k·au′xuts, *see* k·ᴇts *and* -aux *infixed.*)
(k·auxs, *see* k·is *and* -aux *infixed.*)
k·e′a, surely, certainly, indeed 22.11; 24.4.
k·ea-, k·a-, k·ā-, to stop, to complete, to finish 24.9; 26.12.
k·eaⁿ′k·ełaū, fish-trap 210.12, 13; JL 69.19.
k·eai′sa, *particle* all right, very well 22.9; 26.5.
k·eɔixts-, to be ready, to fit, to decide 130.37; 132.3.
k·eu′ts!, chief, rich man.
k·ewaᵋpɔ, quahog.
k·ep, k·ēp, k·!ēp, grandson 122.3; 150.25.
k·exk·-, k·axk·-, to assemble, to gather, to convene, to come together 26.6; 28.18.
k·ełī′s, male organ, penis 100.19, 28; JL 69.34 (-s, *nominal*).
k·eⁿ′hīʟa, hawk 136.34; 158.11.
k·ē′tk·ē, *particle* more 24.15; 26.3.
  k·ē′k·ē, *particle* more 82.21; 100.28.
k·ē′k·istxaū, heirloom, inheritance JL 66.34, 35; 67.17, 18 (*related to* k·ist-).
k·ēⁿ′hist!, fir-tree.
k·iwai′sᴇmx (D), parting of hair.
k·i′pil, k·ipl (D), liver, navel.
k·i′paīs, salmon-berries (-s, *nominal*).
(k·ips, *see* k·is *and* -p *infixed.*)
(k·i′pstis, *see* k·is *and* -pst *infixed.*)
k·im, there, over there 26.9; 30.11.
k·imᵋ, *particle* perhaps, perchance 72.29; 74.7.
  k·imhaᵋk·, *particle* perhaps, maybe, perchance 48.19; JL 68.29.
k·im-, to dodge 136.30.
k·im-, to expose, to show, to reveal 156.28.
k·i′mił, aunt.
k·imn-, to light a fire 96.1.
k·ims-, to shut, to close 118.20, 24 (*related to* tims-).
k·imsis, *conditional particle* if, in case 54.4; 174.29, 30.
(k·i′msins, *see* k·i′msis *and* -n *infixed.*)
(k·i′msxas, *see* k·i′msis *and* -x *infixed.*)

k·imx-, to join, to fasten together 146.36; 148.2.
k·i′młī, soon 156.3.
k·inā′q, snake 130.28, 29; 142.17.
k·inā′xaīt!, neighbor, tribesman 184.14, 15.
(k·inai′ī, *see* k·ai′ī *and* -n *infixed.*)
(k·i′nauk·s, *see* k·is *and* -auk· *and* -n *infixed.*)
k·inwī, money.
(k·in‘wa-, *see* k·anxu-, to dig.)
(k·ins, *see* k·is *and* -n *infixed.*)
k·inst-, to steal 192.22, 28.
k·is, *particle* habitually, customarily, usually 26.7; 32.2.
k·ist-, k·īst-, k·ēst-, to leave, to depart 24.10, 11; 26.17.
(k·i′stis, *see* k·is *and* -st *infixed.*)
k·ikau- . . . -ū, to be thirsty 106.1 (-ū, *verbal suffix, by origin designating first person demonstrative*).
k·ik!u-, to unfasten, to untie, to loosen, to unleash 160.3, 4; JL 73.25.
k·i′xwalaus, eggs (-s, *nominal*).
k·ile′st (F), fork.
k·iluwī′yust!, kettle, water-receptacle (*from* k·i′lū; -ust!, *instrumental*).
(k·ilī‘-, *see* k·il‘-, to dance [*plural*].)
k·i′lū, k·i′lō, water 62.5; 74.34.
k·i′lū-, k·ilwī-, to be inside, to enter, to place (*pl.*) 96.6, 9; 106.40.
k·ilū′t!in, land-otter 52.28; 54.4.
k·i′laū, knee.
k·ilwī′tū, load, weight 120.29.
k·il‘-, k·īl‘-, k·ilī‘-, to dance (*pl.*) 22.9; 24.17.
k·ilhī′, song 154.22.
K·ilxa′mexk·, *proper name* 233, 15.
k·ił-, k·iʟ-, k·ał-, to wade 46.26; 186.33.
  mᴇk·iʟaᵋt, crane (m-, *prefix;* -ᵋt‘, *nomen actoris*).
k·iłaᵋ, k·iʟaᵋ, wedge 118.17.
(k·iłtas, *see* k·is *and* łtā *infixed.*)
(k·iłs, k·łis, *see* k·is *and* -ł *infixed.*)
(k·iʟxas, *see* k·is *and* -ʟx *infixed.*)
(k·iʟxai′ī, *see* k·ai′ī *and* -ʟx *infixed.*)
k·ī′yaī, knife 38.16; 120.7.
k·ī′ūⁿsa, tobacco.
  k·īyūⁿ′sᴀlyust!, tobacco-pouch 152.35; 154.7 (-ust!, *nominal*).
k·īwā′pā, lower end of ulna.
k·ī‘k·s-, to turn over 190.27, 28 (*from* k·īⁿ′hī; -k·s, *motion*).
(k·īst-, k·ēst-, *see* k·ist-, to leave, to depart.)
k·īsk· . . . -ū, k·aīsk·- . . . -ū, to feel hungry 82.10; 86.28 (ū, *verbal suffix, first person demonstrative*).
k·ī′kᵘ, over there, at other end, opposite 92.24, 30.
k·īla′ (*voc.*) son 144.3.
k·īlt!x-, to hang around neck, to ornament 92.13.
k·īⁿ′hī, other side, upside down 32.22.
k·ō′lōkwīᵋst, chunky, fat 138.40 (-st, *adjectival*).
(k·u′kᵘs, *see* k·is *and* -ukᵘ *infixed.*)
(k·u′kuts, *see* k·ᴇts *and* -ukᵘ *infixed.*)
k·ū′watik·, patch 240.4.
(k·ū′wāl, neighbor; *see* k·ū, k·aū.)
(k·ū′n‘wa, a dug place, hole 158.4, 6; *see* k·anxu-; -ᴀ, *nominal.*)

k·ū′k^{u}, south, middle 32.7; 66.8; 142.20.
k·ūk^{u}- . . . -auk·, in the middle 140.35; 142.20 (-auk·, inside, between).
k·aū, k·ū, across the river, next house; neighbor 26.21; 110.15; 132.18.
k·ū′wāl, neighbor.
k·ts!-, k·ats!-, to have on, to put on, to wear 44.5; 46.14.
k·ts!- . . . -auk· īs hai^{nε}, to believe 114.16, 17; 184.1 (-auk·, inside, between).
(k·xans, *see* k·is *and* -xan *infixed.*)
(k·xants, *see* k·ᴇts *and* -xan *infixed.*)
(k·xas, k·ᴇxs, *see* k·is *and* -x *infixed.*)
(k·łis, *see* k·is *and* -ł *infixed.*)
(k.!ᴇais-, *see* ʟᴇais-, to see, to perceive; k·!-ʟ, *consonantic change.*)
(k·!ayāt-, *see* łᴇait-, to float [*intr.*]; k·!-ʟ, *consonantic change.*)
(k·!aq-; *see* k·!iq-, to come ashore.)
(k·!al‘-; *see* k·!il‘-, to go out, to come out, to emerge.)
k·!ā′wīxāl, oyster.
k·!ē′pau, leaf 214.3; 216.30.
k·!ēts, east, ashore, inland, behind 24.18; 58.1.
k·!ē′tsit-s-hī′tsʟᴇm, eastern people, Kalapuya Indian.
k·!im-, k·!am-, to stoop, to bend over 142.38.
(k·!in-, *see* łn-, to look; k·!-ł, *consonantic change.*)
(k·!itsx-, *see* łatsx-, to spread; k·!- ł, *consonantic change.*)
k·!iq-, k·!aq-, to come ashore, to land 62.22; 64.5.
k·!iqaī′s, landing, landing-place 82.5 (-s, *nominal*).
(k·!ila‘-, *see* k·!il‘-, to go out, to come out, to emerge.)
k·!ila′hayū, mouth of river 122.29.
k·!ila^{ε}pī, lake 48.12, 17.
(k·!ilxu-; *see* łīlxu-, to turn over; k·!-ł, *consonantic change.*)
k·!il‘-, k·!al‘-, k·!ila‘-, to go out, to come out, to emerge 30.6; 32.18.
k·!īk, k·!ēk, eye 72.13; 100.31.
k·!īl, rock, stone, boulder 30.8; 32.16.
(k·!ō‘-, *see* ʟō‘-, to climb up, to ascend; k·!- ʟ, *consonantic change*).
(k·!ōqut-, *see* ʟōqut-, to take, to catch, to seize; k·!-ʟ, *consonantic change.*)
(k·!xau-, *see* ʟxau- to throw; k·!-ʟ, *consonantic change.*)
(k·!xaut-, *see* ʟxaut-, to drop [*tr.*]; k·!- ʟ, *consonantic change.*)
(k·!xwī-, *see* ʟxwē-, to spear; k·!- ʟ, *consonantic change.*)

qa^{ε}, *particle denoting uncertainty* 80.2; 108.29.
qaa-, qā-, to enter (*sing.*) 58.17; 62.24.
qaai′tsk·it, once, first 136.14; 198.9, 10.
qa′īlt!, goose (wild).
(qayaku-, *see* qaiku-, to look for food at low tide.)
(qaya^{n}ku-, *see* qai^{n}ku-, to harm, to hurt, to spoil.)
qaya^{n}′kwal, razor-clam.
(qayūt-, *see* qaitu-, to drop, to leak.)
qahal-, different, other 34.20; 168.10.
qa′halt, *particle* to pretend 56.28; 60.15.
qahā′ns, *particle* like, unto 130.32, 35; 178.13.
(qamāl-, *see* qaml-, to be bashful, to feel ashamed.)
qami′nt, much, plenty 192.30, 194.2 (-t, *adjectival*).
qamī′n, in the beginning, long ago 108.9; 112.25.
(qamīʟ-, qamīł-, *see* qamł-, to be dark.)
(qamk·!-, *see* qamł·, to be dark; k·!- ł, *consonantic change.*)
qaml-, qamāl-, to be bashful, to feel ashamed 50.23, 24; 144.13.

qamʟ-, qamł-, qamīʟ-, qamīł-, to be dark 28.5; 30.1; *see* qamk·!-
qamłī′s, night, evening 24.17; 26.13 (-s, *nominal*).
qat-, to dance the murder-dance 70.29.
qatᵋ-, to shoot at target 36.3; 44.18.
ʟqatᵋat, łqatᵋat, target shooting 36.3, 38.5.
qatᵋa, target 44.19; 200.19 (-a, *nominal*).
qan-, qēn-, to die 58.27; 70.13.
qan, I 54.9; 110.36.
qanī′nał (*Siuslaw loan-word*) knife 154.17; 156.7.
qanī′x, thou 46.18; 48.29.
qanī′xap, you 38.22.
qanī′xapst, ye.
qa′nhan, I 40.8; 188.5.
qa′nhast, we two (*incl.*).
qa′nhaʻʟ, qa′nhał, we 182.37.
qa′nxan, we two (*excl.*).
qanʻū-, to knock senseless 68.28.
(qas, *see* q- *and* as.)
qasū-, to send, to dispatch 30.20; 34.8.
qsa′wa, messenger 36.16 (-a, *nominal*).
qa′sk·!īm, red paint, ochre 70.19; 74.11.
qa′tsᴇ, he, she, it 92.11; 140.31.
qa′tsaux, they two.
qa′tsiʟx, they.
qatsī′līᵋ, wolf 50.21, 22; 52.1.
qaqa′n, I 52.19; 110.39.
aqa′tsᴇ, he, she, it 88.8; 202.23.
qa′qalpaū, shinny ball 68, 6, 8 (-ū, *instrumental*).
qaxt-, to roast 86.36; 96.3.
qaxt!-, to turn over on back 144.25.
qal-, qēl-, to be suspended, to be in perpendicular position, to hang, to tie 72.13; 78.20.
qalᴇmłaī′s, curve 96.7 (-s, *nominal*).
qala′msk·ink·, qala′minsk·ink·, winter season 112.7 (-k·ink·, season).
qalaᵋtis, strength (*related to* qā′alt).
qala′xstet, older, oldest 68.13; 92.37 (-t, *adjectival*).
qalī′, qalā′, rope 78.22, 23.
(qalīʻ-, *see* qalʻ-, to be tired.)
(qalī′x, shouting, yelling; to shout 98.16; 130.12; *see* qalx-.)
(qalīxu-, *see* qalxu-, to hide, to cover.)
qalō′na, stomach, abdomen JL 74.25.
qa′lōs, ocean, salt, sea 34.5; 60.20 (-s, *nominal*).
(qalūqu-, *see* qalqu-, to circle, to walk in a circle.)
qalʻ-, qalīʻ-, qēlʻ-, to be tired 132.15; 142.26.
qalhī′s, tired feeling, fatigue 178.31 (-s, *nominal*).
qalʻk·-, to run away, to escape 192.21; JL 69.35.
qalp-, *particle* again, once more; to roll 24.10, 12; 26.14.
qalpaī′xat, another, second 108.32; 136.8 (-t, *adjectival*).
mᴇqalpaᵋtʻ, cougar (m-, *prefix;* -ᵋtʻ, *nomen actoris*).
qalm-, to take up the game 154.29; 206.14.
qalts-, to peck 50.20; 118.27.
qa′lqus (D), fox.
qa′lqal, armpits 82.23, 26; 130.36.
qalqu-, qalūqu-, to circle, to walk in a circle 30.7; 32.6.

qalx-, to shout JL 74.17.
qalī′x, shouting, yelling, to shout.
(qalxāᵋyaī′-slō, *see* qalxu-, a hiding-place, ambush 68.3, 4.)
qalxāᵋtsit!, alder 210.1; JL 72.12.
qalxai′sla, mudcat 46.27 (-sla, *nominal*).
qalxu-, qalīxu-, to hide, to cover 96.17; 114.26.
qalxūi′-slō, a hidden place, a secluded spot 96.17, 20; 140.12.
qalxaᵋyaī′-slō, a hiding-place, ambush 68.3, 4; (-slō, *indefinite place*.)
(qaⁿyᴇku-, *see* qaiⁿku-, to harm, to hurt, to spoil.)
(qā-; *see* qaa-, to enter.)
qā′am, pack, load 128.34; 138.41.
qā′alt, strong, male being, man 22.2; 58.2 (-t, *adjectival*).
qā′wīyū, spoon 146.17 (-ū, *instrumental*).
qā′tit, *particle* some one 76.1.
(qā′t!ōu, harpoon 166.30; 168.2; *see* qt!-; -ū, *instrumental*.)
(qā′t!qut!a, chain; *see* qt!-.)
qā′nū, sweat-house, sweat-lodge 78.26, 31; 152.30.
qānts, little finger.
qā′sint, younger sister 22.10; 24.6.
qāᵃ′tsᴇ, a long time, a while 24.8, 15; 26.11.
qā′tsatis, long time, period, season 170.24 (-s, *nominal*).
qā′tsū, raccoon 52.22, 27.
qā′qāt!, shirt 200.7.
qā′xat!, net.
qāᵃ′ltᴇ, always, continually 28.23; 40.18.
qaiᵋ (D), lip.
qaitī′, right away, at once, immediately 62.21; 64.16.
qaitu-, qayūt-, to drop, to leak 64.7.
qai′sī, next year..
qaiku-, qayaku-, to look for food at low tide 94.30.
qaik˙, whence 70.11, 29; 86.2.
qailā′, *particle* why? 50.26; 82.14, 15; 100.8.
qaiⁿʻ-, qaīⁿʻ-, to be ready, to be prepared, to prepare 26.16; 30.22.
Qaiⁿ′hausk˙, *proper name.*
qaiⁿku-, qaīⁿku-, qayaⁿku-, qaⁿyᴇku-, to harm, to hurt, to spoil 22.13; 106.16.
(qauwa′x, *see* qaux, high, up, above, top.)
qauwāᵋ, *particle* all, every, whole 22.2; 26.22.
qau′wīyū, spoon (-ū, *instrumental*).
qau′wīs, qau′waīs, first, ahead 42.14; 44.3.
qaup-, to roll up, to wrap 70.20; 78.19 (*related to* qalp-).
qaupst!, qampst!, blanket 80.8 (-st!, *instrumental*).
qaux, qauwa′x, high, up, above, top 32.15; 60.14; 78.2.
qau′xatis, height 214.2, 216.30 (-s, *nominal*).
qau′xan, high, up, above; sky 30.4; 46.5.
qeʻ-, to be dark 74.14; *see* qēⁿʻ-.
qēʻs, darkness, night 170.11 (-s, *nominal*).
qē-, qaī-, to be light, daylight, dawn, daybreak 24.9; 40.1; 214.38; *see* qēⁿs.
qē, light, torch 72.23.
qē′ya, light, torchlight 72.25; 132.38.
ʟqē′st, łqē′st, ʟqē′tsit, morning 90.33; 116.3.
qēᵋt!, arrow-point.
(qēn-, *see* qan-, to die.)
qē′nxst, black, ugly, bad, dangerous 54.15, 17 (-st, *adjectival*).
qē′kus, bone 98.40; 118.9 (-s, *nominal*).

qē′k·īyū, story, narrative, tradition, myth, legend, custom 116.28; 204.8 (-ū, *instrumental*).
qē′xan, below, under, underneath 32.22; 40.4; 190.25.
(qēl-, *see* qal-, to be suspended, to be in perpendicular position, to hang, to tie.)
(qēl‘-, *see* qal‘-, to be tired.)
qē^{n}‘-, to be dark 212.7, 17; 214.19; *see* qe‘-.
  qē^{n}′hist, dark (-st, *adjectival*).
  qē^{n}′hīyū, darkness 108.5.
  qē^{n}‘s, darkness, night 72.24 (-s, *nominal*).
qē^{n}s, light 156.1 (*see* qē-; -s, *nominal*).
qē′^{n}x, qē^{n}′xas, smell, odor 64.22; 96.20; 192.31.
(qinq-, *see* kink-, to tie, to bind.)
qaī′, starting-point.
qo′īła, counting-stick 36.22; 38.2 (-a, *nominal*).
qoqō′mūs, chicken-hawk 226.33.
qōma$^{\varepsilon}$ts, after, behind, second 82.16; 116.25.
qōmū′qut, blue (-t, *adjectival*).
  qōmū′qwīm, bluish 86.39 (-yᴇm, *distribution*).
qōn, digging-stick 140.14.
qōn, blueberries 48.11.
qō′tsᴇ, he, she, it 22.14; 56.7.
qō′tsaux, they two 144.14.
qō′tsiʟx, they.
qōl‘-, to go upstream 216.5.
qōu-, to meet, to encounter 128.15.
qō^{n}t-, to chisel, to hew 124.25; 126.2.
qō^{n}′tᴇmst!, basket (-t!, *local noun*).
qō^{n}′tīyū, chisel 36.14 (-ū, *instrumental*).
qō^{n}t!-, to drink 104.36.
  mᴇqū′t!isalīsla, one who abstains from drinking, teetotaller (-sla, *nominal*).
  qō^{n}′t!ᴇmxt, a drink (-ᴇmxt, *verbal noun*).
qō^{n}′q^{u}, white swan 48.14, 15; 210.13.
(qu-, *see* ku-, to enter [boat], to launch canoe.)
qu′mhat, brother-in-law 94.27; 118.17.
qut-, to go through 82.17.
qut-, qud-, to pour, to spill 58.25; 64.34.
quxu-, to hit (with stick) 228.5, 11; 230.22.
qul-, qūl-, to go upstream 84.18; 90.2.
qū′t!ist, half-emptied (*from* qō^{n}t!-; -st, *adjectival*).
qūm-, qōm-, qwam-, to follow, to overtake 76.37; 124.2.
qūn‘-, to swell (*intr.*) 150.8.
qūlts-, qwilts-, to challenge 26.5; 148.23.
qū^{n}x-, qū^{n}wī′x-, to stick up 94.27.
qaū (q- *and* ūk·), *particle* somebody, who 40.9; 46.14.
(qaū′k·eai, *see* q- *and* ū′k·eai.)
qūis-, to place in front JL 74.34.
(qwam-, *see* qūm-, to follow, to overtake.)
  qwa$^{\varepsilon}$ma, behind, afterwards 142.8; 154.20 (-a, *adverbial*).
qwa′naha, knot (in trees) 150.8 (*from* qūn‘-).
qwanhut-, to scoop 88.27.
  qwa′nū‘, fistful, handful 88.30.
qwa′nłīyū, finger-nail.
qwā, *particle* 130.4.
qwān, son, child, boy 66.21; 70.17.

qwē′nin, foam 94.20, 21.
(qwilts-, *see* qūlts-, to challenge.)
qwīmaᵋts, roasting-spit.
qwon, I, me 34.4; 42.10.
qwo′nhan, I 122.19.
qwo′nhast, we two (*incl.*).
qwo′nhał, qwo′nhaʟ, we 28.17; 204.6.
qwo′nxan, we two (*excl.*) 142.8.
qwula′xt, qūla′xt, raven 192.21, 28.
qwul‘-, to walk around (*pl.*) 126.13.
qt-, to climb over, to go over 160.33; JL 71.72.
Qtaū′, *proper name* 166.1; 172.6.
qtīm, younger sister 142.10.
qtū-, to dance the war-dance 134.33.
qt!-, to hook 168.5.
qat!oū, harpoon 166.30; 168.2 (-ū, *instrumental*).
qā′t!qut!a, chain.
(qsa′wa, messenger 36.16; *from* qasū-; -a, *nominal.*)
qsī′qsōut, bitter, sour (-t, *adjectival*).
qsuū′t, heavy 52.9, 10 (-t, *adjectival*).
qsūⁿ′wīs, weight (-s, *nominal*).
qxe′nk·s, downward 78.2; 80.8 (-k·s, *motion*).
qxenk·s-, qxaīnk·s-, to go downward, to descend 128.29; 140.2.
qlīt-, qlaīt-, to count 38.15; 114.8; 196.9.
qlītū-, to pierce 204.17.
qłō-, to buy JL 72.24.
qłnp-, qłinīp-, to skin 72.3; 130.28.
qł′npa, quiver 82.8; 148.16 (-a, *nominal*).
qł′npayᴇmxt, fisher 148.16 (-ᴇmxt, *verbal noun*).

q!ayūlᵋ, skunk-cabbage 204.16.
q!aīku-, to be crazy 226.16.
q!ul-, q!wēl-, to go upstream 184.35; 186.2 (*related to* qōl‘-).
q!ulī′s, salmon-trout.
q!u′lsin, flea 128.33, 34; 140.4.

xᴇłtuxs, xē′ʟtoxs, south wind 96.24 (-tuxs, *collection*).
(xayas-, *see* xais-, to whisper.)
(xap-, *see* xp-, to jerk.)
xam-, xaīm-, xēm-, to turn back, to return 84.33; 88.21.
(xam, *see* ham, thy.)
xamᵋ, one 22.1, 2; 36.7.
xamwaᵋ, xamwaᵋlask· saū′tist, nine.
xamwaᵋla′sk·e saū′tistk·em saū′tist, ninety.
xama′ łīyū, xama′ ʟīyū, mouth 58.21; 64.16,17.
(xama′k·ink·-. *see* xamk·ink·-, to do mischief.)
xa′mnī, seal, sea-lion, whale 78.19; 80.1.
(xa′mk·e, individually, separately 142.14; *see* xamk·!.)
xamk·ink·-, xamāk·ink·-, to do mischief 98.14; JL 75.32.
xamk·!, *particle* self, alone 58.13; 72.28.
xamk·e, individually, separately.
xat-, to show 192.37.
xan, we two (*excl.*) 74.23; our two (*excl.*) 120.29; 122.19.
(xas, *see* x- *and* as.)
xa′sil. buckskin.

(xatsuwī′s, a start, beginning JL 67.2, 31; *see* xētsu-.)
xaqa′n, I 40.11.
xaqanī′x, thou 46.21; 50.4.
xaqa′tsᴇ, he, she, it 46.7.
xal-, to look like, to resemble 130.31, 34.
xa′lxas, mad, angry; vulva 32.9; JL 69.26.
  xalxsɑᵋst, wild, terrible (-st, *adjectival*).
xałt!, squirrel.
xāt-, to scratch (with feet) 104.3.
xā′lux, clam-shell 58.19; 134.2.
xāⁿxwa-, to growl 152.32.
xɑipu-, to rub 70.18.
xɑis-, xayas-, to whisper 96.15.
xe′īʟk·e, xe′īłk·e, well, carefully, guardedly, approximately, distinctly 22.13; 34.12 (*probably related to* xeʟk·).
xeld-, to throw (grace-sticks) 210.20.
  ʟxē′xᴇltaūt, the game of grace-sticks 210.18, 19.
xełk·, well, fitting, suitable, truthful; to tell the truth 120.2; 122.28.
  xeʟk·ī′i, truth.
xeʟk·, two 46.7; 68.5.
  xe′ʟk·tᴇmxt, twins, a pair 56.4 (-ᴇmxt, *verbal noun*).
  xe′ʟk· łaqai′st, seven.
  xe′ʟk· łaqai′stk·em saū′tist, seventy.
xētsu-, to start, to begin moving, to set in motion 24.9; 26.2.
  xa′tsuwīs, a start, beginning JL 67.2, 31 (-s, *nominal*).
xē′xeltaū-, to play the game of grace-sticks 210.23.
xē′łtkwa, *particle*, better 60.11.
(xaīm-, xēm-, *see* xam-, to turn back, to return.)
xilt!-, to seize, to catch 118.18.
xōxʟ!, box.
  pxōxʟaᵋt‘, carpenter, box-maker (p-, *prefix;* -ᵋt‘, *nomen actoris*).
xup-, to spout, to buzz, to swim (of fish) 80.18; 186.32; JL 73.30.
xuma′tsit, youngest (-t, *adjectival*).
xun-, xūn-, to break, to come apart 58.26; 64.36; 96.26.
xuna′, xūnā′, *particle* now, turn 102.18; 202.9.
xuna′has, *conjunction* likewise 130.33; 132.7.
xunt-, xunūt-, to obtain, to receive, to catch, to recover 70.17; 102.26.
xuts, *particle* 230.12.
xulpaᵋtsit!, snipe 94.8, 14.
xū′mstan, girl 188.4, 8.
xūd-, to blow (*of* wind) 190.28; 230.6.
  xū′dīyū, xō′dīyū, wind 112.23; 166.15.
  xūxu-, wind blows.
xū′nts, the back.
xūs, xū′sī, a little, a few 24.15; 30.1, 8; *see* xūʟ, xū′ʟī.
xūts, *particle* as soon as 32.16; 134.21.
xūtsā′, *particle* on my part, on his part 34.11; 36.8.
xūxu-, to blow (*of* wind) 136.29; *see* xūd-.
xūʟ, xū′ʟī, a little, a few 32.7; 44.16; *see* xūs, xū′sī.
xaū′sxaū, abalone shell 92.13.
(xwaᵋyaī′t!, goal, tally, stake 24.7, 15; 196.20; *see* hū-; -t!, *local noun*.)
xwas-, to vomit.
xwe′naya, across the ocean (*probably Coos loan-word*) 170.39.
xwē′xwē, xwī′xwī, paddle 72.8, 9; 94.5.

  mᴇxai-, to paddle.
xwēⁿs-, to smoke (*intr.*).
  xwēⁿ′sīyū, smoke 72.18; 132.32.
  xwēⁿ′sīyust!, smoke-hole, chimney 72.13; 142.32 (-ust!, *nominal*).
xp-, xap-, to jerk 84.23.
xsu-, to break wind.
  muxsuiⁿ′stū, skunk (m-, *prefix*).
xku-, haku-, hāku-, to leave (canoe), to land 72.10; 122.9.
xqu-, haqu-, hūⁿqu-, to drag 142.27; 218.12.

(x·ā′mxasxam, feeling 178.14; 184.19; *see* x·ims-.)
x·ims-, x·imās-, to touch, to feel 152.22; 156.33.
  x·ā′mxasxam, feeling 178.14; 184.19.
(x·ilī′dīs, glance, look 126.31; *see* x·ilt-.)
x·ilum-, x·ilōm-, to move 32.7; 74.29; *see* x·ū′lam-.
  x·ilu′mtxasxam, movement 32.4.
  px·ilmīs-, to go in a certain direction 34.2; 60.21.
x·ilt-, to search, to look for 58.18; 66.21.
  x·ilī′dīs, glance, look 126.31 (-s, *nominal*).
x·ī′tsū (D), eyebrow.
xū′la·m-, to travel, to journey 22.4; 40.24 (*related to* x·ilum-).
  x·ū′lamīt!, road (-t!, *local noun*).

lᴇqaᵋlqa′yaū, orphan 150.16; 154.25.
laᵋwus, yellow-jacket JL 73.4, 30.
lahī-, to love 118.3.
la′k·a, dress, clothes 92.2.
  laqs, dress, skirt 132.4; 144.1 (-s, *nominal*).
lalx, brass.
la′ła, mud.
lāᵋ, *particle* what, how, something 30.7; 32.3.
lāᵋ, sky, heavens, horizon, firmament 78.5; 146.31.
lāpa′tsi (D), crown of head.
lā′tᴇq, *particle* what, something 32.11; 34.17.
lā′tᴇq . . . -auk· īs haiⁿᵋ, to feel glad 38.14; 42.4, 16 (-auk·, inside, between).
lā′tᴇqłāl, things, property 72.7; 150.1.
lā′tū, bow-string JL 67.18.
(lā′tqat, *see* iltqaᵋt.)
(lāns, *see* lās *and* -n *infixed.*)
lās, *particle* even, although 56.7; 64.1.
(lā′k·ᴇnts, *see* lā′k·ᴇts *and* -n *infixed.*)
lā′k·ᴇts (lā + k·ᴇts), *particle* although, even if 60.2; 96.25.
(lā′k·auk·ᴇts, *see* lā′k·ᴇts *and* -auk· *infixed.*)
(lā′k·auxuts, *see* lā′k·ᴇts *and* -aux *infixed.*)
lā′quns, pole, spear 36.14; 38.13 (-s, *nominal*).
lāxs, *particle* even, although, albeit, no matter 40.13; 54.14.
(lā′xaxs, *see* lāxs *and* -x *infixed.*)
(lā′xauxs, *see* lāxs *and* -aux *infixed.*)
(lā′xins, *see* lāxs *and* -n *infixed.*)
lā′łta, *particle* because, since, as 54.11.
  lā′łtamis (lā′łta + mis), *particle* because 40.12,13; 42.4.
  lā′łtas (łā′łta + mis), *particle* because, since 36.1; 38.23.
le‘wī′, ground, place, world, universe, soil 22.4; 32.2.
  le‘wī′yust!, wall (-ust!, *nominal*).
lik·a′yᴇst, lame (-st, *adjectival*).

lik·ai^{n}′s, grave 76.7, 9; 116.5 (-s, *nominal*).
lik·ai′syaīt!, graveyard (-t!, *local noun*).
lix·ya$^{\varepsilon}$t‘, crooked, one-sided 158.11, 12 (-t, *adjectival*).
lī′qłn, action, custom 106.23 (-łn, *passive*).
(lōt-, *see* iltu-, to scare, to frighten.)

l·ō′tsū, *particle*, anyway, just the same, nevertheless 52.25; 68.35.

ʟᴇait-, łaait-, to float (*intr.*) 220.18; JL 71, 19; *see* k·!yāt-.
ʟᴇais-, to see, to perceive 58.16; 64.3; *see* k·!ᴇais-.
ʟᴇik·- . . . -ū īs hai$^{n\varepsilon}$, to have pity, to be merciful 118.30 (-ū, *verbal suffix, first person demonstrative*).
(ʟᴇya^{n}′hats!īt, łᴇya^{n}′hats!īt, guessing-game 36.4; 38.5; *see* ya^{n}hats!-; ʟ-, *prefix;* -t, *suffix.*)
(łᴇyā′tsit, ʟᴇyā′tsit, dweller, resident, inhabitant; people; village 24.2; 28.14; 30.15; *see* īts-.)
łᴇmūlt!-, to stay behind, to remain JL 66.9, 25; 68.1.
ʟa′īsxam, indignation 220.42 (*see* īʟ-).
ʟa′ha, glass.
ʟahai$^{\varepsilon}$t!, ʟhaya′t!, deer 54.10; 56.10 (*related to* hā$^{\varepsilon}$t!).
(^{i}ʟapīya$^{\varepsilon}$, *see* ^{i}ʟīya$^{\varepsilon}$, no, *and* -p *infixed.*)
(^{i}ʟapstīya$^{\varepsilon}$, *see* ^{i}ʟīya$^{\varepsilon}$, no, *and* -pst *infixed.*)
łam, ʟam-, to split, to come apart, to cut in two 82.24; 170.25, 26.
ʟama′t, łama′t, *particle* half 74.26; 154.21 (-t, *adjectival*).
ła$^{\varepsilon}$mī′sū, ʟa$^{\varepsilon}$mī′su, day-owl 50.3, 7; 132.37.
łamī$^{\varepsilon}$ts, pouch.
ł^{a}amx-, ʟaamx-, to suit, to fit 46.15, 17; 48.3.
ła′mxadōo, ʟa′mxadū, ła′mxatō, blossoms, children (*pl.*) 22.1; 32.5, 12; 204.16, 17 (-ōo *plural*).
(^{i}ʟanīya$^{\varepsilon}$, *see* ^{i}łīya$^{\varepsilon}$, no, *and* -n *infixed.*)
(^{i}ʟastīya$^{\varepsilon}$, *see* ^{i}ʟīya$^{\varepsilon}$, no, *and* -st *infixed.*)
łatsx-, to spread 206.24; 208.23; *see* k·!itsx-.
ła′tsxa, spread, place for gambling 154.3, 5 (-a, *nominal*).
ła$^{\varepsilon}$qa$^{\varepsilon}$t, blackberries.
łaqai′st, six 200.26; 208.3.
łaqai′stk·em saū′tist, sixty.
ʟa′qusin, ła′qusin, skin, bark 72.6; 76.11.
(ʟaq!-, *see* ʟq!-, to cross.)
(^{i}ʟaxaya$^{\varepsilon}$, *see* ^{i}ʟīya$^{\varepsilon}$, no, *and* -axa *infixed.*)
(^{i}ʟaxanīya$^{\varepsilon}$, *see* ^{i}ʟīya$^{\varepsilon}$, no, *and* -xan *infixed.*)
(^{i}ʟaxīya$^{\varepsilon}$, *see* ^{i}ʟīya$^{\varepsilon}$, no, *and* -x *infixed.*)
ʟa′xʟaxast, broad (-st, *adjectival*).
ł$^{\varepsilon}$alal-, to wobble 148.1.
łałt!, star.
(ła′łxus, *see* łlxus-, to rain.)
(^{i}ʟaʟxīya$^{\varepsilon}$, *see* ^{i}ʟīya$^{\varepsilon}$, no, *and* -ʟx *infixed.*)
(ʟapt-, łāpt-, *see* łipt-, to fetch, to take.)
ʟā^{a}′mxa, slowly, carefully, stealthily 80.10; 128.21 (-a, *adverbial*).
ʟān, łān, ła′ni, ʟā′ni, name 34.3; 40.16.
ʟā^{a}s, *particle* please!, pray!, let! 60.13; 68.10.
(ʟā^{a}′stis, *see* ʟā^{a}s *and* -st *infixed.*)
łāqs, wife 212.3.
(łāq!-, *see* ʟq!-, to cross.)
ʟā′xalt, smooth 84.34 (-t, *adjectival*).
ʟā^{a}ł-, to cook, to boil 64.21, 33; 96.9.

(ⁱʟɐuk·īyaᵋ, *see* ⁱʟīyaᵋ, no, *and* -auk· *infixed.*)
(ⁱʟɐuxīyaᵋ, *see* ⁱʟīyaᵋ, no, *and* -aux *infixed.*)
łipt-, ʟāpt-, łāpt-, to fetch, to take 26.1; 32.24.
ʟim-, to whirl 134.28.
(ʟimaku-, *see* łimku-, to walk to and fro.)
ʟimi′lxwa, rope.
ʟimī′t, round (-t, *adjectival*).
łimku-, ʟimaku-, to walk to and fro 72.35, 36; 74.1.
łit (D), bladder.
‘ʟin, łin, our 40.12, 14; 94.27.
ʟin‘-, ʟinā‘-, to walk ahead, to take the lead, to lead 158.20.
  ʟinhaᵋts-slō, ahead.
ʟika′tīyū, saw (-ū, *instrumental*).
(łiłīyaᵋ, *see* ⁱʟīyaᵋ, no, *and* -ł *infixed.*)
ʟīᵋ, łīᵋ, mother 22.3; 78.29; 122.18.
łī′yᴇqa, tightly JL 73.10 (-a, *adverbial*).
ⁱʟīyaᵋ, *particle* no, not 22.6, 13; 28.4 (*related to* īʟa-).
łī′wīs, mussels.
łīts, now 144.12.
ʟī′k·in, red huckleberries 224.11, 15.
(łī′k·in-, *see* łk·in-, to admonish, to advise, to caution.)
ʟīq-, to be tight 136.5; 148.5.
  ʟīqxɐ′mtᴇʟī, fastened, tight (-ʟī, suffix).
ʟī′qayū, roots JL 72.13, 16.
łīqē′s, feather 44.6; 54.13; *see* ʟīx.
ʟī′qwayust!, basket, wooden plate (-ust!, *instrumental*).
(ʟī′qxamtᴇʟī, fastened, tight 98.11; *see* ʟīq-.)
ʟīx, tail-feather 104.14, 15; *see* łīqē′s.
ʟīxq-, to pass by 68.12; 120.28.
łīlxu-, to turn over 144.20, 22; *see* k·!ilxu-.
łaīhīⁿ′sū, messenger.
ʟoō′kust, soft (-st, *adjectival*).
ʟowa′hayū, mountain 48.23; 50.8 (*from* ʟō‘-).
(ʟowa′sɐt, łowa′sat, the game of spinning tops 208.31; *see* was-; ʟ-, *prefix;* -t, *suffix.*)
(ʟowāq-, *see* ʟōq-, to dry.)
  ʟowa′qat, dry 72.20; JL 72.23 (-t, *adjectival*).
łōūl-, to forget 144.14.
(łōwīt!-, *see* łōt!-, to enjoy.)
ʟō‘-, to climb up, to ascend 52.14, 15; 60.8; *see* k·!ō‘-.
łō′pʟpaū, fire-drill (-ū, *instrumental*).
łōt-, to get even, to revenge, to avenge 116.12; 158.1.
łōt!-, łōwīt!-, to enjoy 94.14; 100.30.
  mᴇłī′utst, enjoyable 38.4; 48.25 (-st, *adjectival*).
ʟō′nʟin, tide.
ʟō′sin, hair 120.25, 26; 122.33.
ʟōk·, łōk·, head 70.9; 72.15.
ʟōq-, łōq-, ʟaūq-, ʟowāq, to dry 92.1; 102.19.
łōqut-, ʟōqud-, to take, to catch, to seize 32.20; 38.8; *see* k·!ōqut-.
łō′qwa, urine 144.35.
łō′xłōx, bark 208.35; 210.1.
łōl-, to show 158.31; 160.18.
ʟuu-, to skin 210.31.
ʟuū′, *particle* perhaps, (I) guess 94.27.
łunq!u-, ʟunq!u-, to snore JL 71.34, 35.

(łūⁿts-, ʟūⁿts-, *see* łtu-, to bathe, to swim.)
ʟaū‘-, *see* ʟō‘-, to climb.
(ʟaū′stitūt, pursuer 134.30; *see* ūst-; ʟ-, *prefix;* -t, *suffix.*)
ʟūi′kut, quickly 120.5.
(ʟhaya′t!, *see* ʟahaiᵋt!, deer.)
ʟhayā′nīyaī′s, vision, guardian spirit 174.18; (*see* hain-; ʟ-, *prefix;* -ꜱ, *nominal*).
ʟhald-, łhalt-, to look on 180.18; 208.6.
ʟha′ldit, onlooker, audience 30.2 (-ʟ, *prefix;* -t, *suffix*).
ʟpa′xʟpax, shoulder blade.
(ʟpalūⁿs-, *see* ʟpilsu-, to swim.)
ʟpā′al-, to be white 98.39.
(ʟpā′pᴇsxaut, łpā′pᴇsxaūt, the game of cat's-cradle 36.12; 210.16; (*see* pā′pᴇsxau-; ʟ-, *prefix;* -t, *suffix.*)
łpā′ka, board.
ʟpā′k·st!, pitch, pitchwood 58.18; 64.18.
ʟpāᵃlt, bad, awful (-t, *adjectival*).
(ʟpilūⁿs-, *see* ʟpilsu-, to swim.)
łpilt, bad 170.31 (*identical with* ʟpāᵃlt-; -t, *adjectival*).
ʟpilsu-, ʟpalūⁿs-, ʟpilūⁿs-, ʟpūls-, to swim 58.1; 60.22.
ʟpu-, łpu-, to rub 102.15, 16; 210.2.
(ʟpū′pᴇnhaut, łpū′pᴇnhaūt, shinny game, shinny-player 28.22; 36.3; *see* pū′pᴇnhau-ʟ-, *prefix;* -t, *suffix.*)
(ʟpūls-, *see* ʟpilsu-, to swim.)
ʟpūⁿk!u-, to walk behind, to follow 230.19; JL 65.18.
ⁱʟtaha′na, iłta′hana, badly, wrongly 60.20.
łta′hanat, bad, wrong (-t, *adjectival*).
(łtaqu-, *see* łtqu-, to burst [*intr.*].)
łtāᵃ, *particle* but, nevertheless 76.37; 96.4.
ʟtōwā′sk·, *proper name* 56.2; 58.14, 15.
łtōwaī′-slō, ʟtōwaī′-slō, long afterwards 118.16, 17; 120.12.
łtu-, ʟtu-, łūⁿts-, ʟūⁿts-, to bathe, to swim 62.21; 92.3.
łtqu-, łtaqu-, to burst (*intr.*) 96.12, 13; 102.16.
ʟt!awa′īt, łt!awa′īt, fun, game 38.9; 148.29 (*see* t!au-).
łn-, ʟn-, to look 60.16; 74.8; *see* k·!in-.
łtsāᵃn-, to go after water 226.9; JL 70.9.
łtsimx-, to touch, to pluck 216.6; 224.15, 16.
łtsī′yōnalts (F), brass.
(łtsī′tsiqhanaūt, the ball-and-pin game 36.13; 204.14; *see* tsītsik·; -ł, *prefix;* -t, *suffix.*)
(łtsaū′tsūwaūt, dice game, throwing the dice 148.30; 206.25; *see* tsaū′tsūwaū; ł-, *prefix;* -t, *suffix.*)
łkeᵋyāᵋtīyū, old salmon, dog-salmon 186.5.
ʟku-, łku-, to go down to water 72.2; 86.37.
ʟku-, to untie 78.23.
łkums-, to place between teeth, to bite 102.22, 25.
(łku′nkut!īs, bundle 144.16; *see* kink-; ł-, *prefix;* -ꜱ, *nominal.*)
(ʟku′kumkwaut, running, race JL 68.3; *see* kumku-; ł-, *prefix;* -t, *suffix.*)
łku′xst, light (-st, *adjectival*).
łkwawī′tᴇm, shoulder.
łkwāⁿ, breast (of man).
łkwī′ntsinst, black 204.31 (-st, *adjectival*).
łkwī′ntsinst, short (-st, *adjectival*).
łkwī′łkwinkaū, bucket (-ū, *instrumental*).

łk!wa′an, ʟk!wa′an, pipe 152.29; 154.6.
  łk!wān-, to smoke (*tr.*) 176.31.
ʟk·ēt!, bag.
ʟk·i′mīs, łk·imī′s, ice 28.10; 64.2.
łk·in-, łī′k·in-, to admonish, to advise, to caution 38.19.
ʟk·ilī′t!a, fire 80.6; 144.37.
  ʟk·ilī′tayust!, fire-place (-ust!, *nominal*).
ʟq-, to boil 96.4.
  ʟqēs, boiling food 64.21, 33 (-s, *nominal*).
(łqaya′tist, partially cut, cut in two 140.6, 7; *see* łqait-; -st, *adjectival.*)
ʟqam-, łqam-, ʟqam-, to take along, to gather, to pick, to carry off (*pl.*) 86.35; 94.13.
łqa′mlōtsx, bob-tailed.
ʟqatᵋat, łqatᵋat, target shooting 36.3; 38.5 (*see* qatᵋ-; ł-, *prefix.*)
ʟqalt-, łqald-, ʟqalīt-, to be sick 116.3, 13.
  ʟqalhī′sxam, sickness, disease 226.16.
  ʟqaldīyaī′s, sickness, disease 226.17 (-s, *nominal*).
łqa′łqaut, salal-berries.
łqai-, to break JL 69.11.
łqait-, to cut off 100.20; 134.15.
  łqaya′tist, partially cut, cut in two 140.6, 7 (-st, *adjectival*).
łqainū′tsāᵃnt, short (-t, *adjectival*).
ʟqētk·-, łqētk·-, to understand, to be an expert, to know 204.13; 206.25 (*probably related to* k·ē′tk·e).
ʟqē′s, boiling (food) 64.21, 33 (*see* ʟq-; -s, *nominal*).
(ʟqē′st, łqē′st, ʟqē′tsit, morning 90.33; 116.3; *see* qē-.)
ʟqopu-, to munch 82.13, 21.
łqōu-, ʟqōu-, ʟqu-, to wake up 64.21; 88.2; 180.17.
ʟqō′tsᴇx, lake 84.13; 166.22.
ʟqū′ma, clams 92.29.
łqūxu-, ʟqūxu-, to bet, to stake 24.5, 6; 26.8.
  ʟqū′xwa, ʟqō′xwa, łqū′xwa, bet, stake 154.15; 198.3.
łqwaaił-, to carry, to pack 152.35.
ʟqwē′-slō, a deep place, a deep hole 186.14 (-slō, *indefinite place*).
łqt-, to crack, to quake 230.26.
ʟqx- . . . īs haiⁿᵋ, to despair 70.6, 7; 126.17.
ʟq!-, łq!-, ʟaq!-, łāq!-, to cross 26.20; 28.15.
ʟx-, to give up, to finish 64.31; 70.7.
ʟxamn-, ʟxaman-, to kill 56.27; 126.33.
  mᴇʟxamnīyaᵋt‘, murderer, pelican.
ʟxamā′nīyū, killing-tool 166.9; 168.12 (-ū, *instrumental*).
  ʟxa′mnīyūt, murderer 126.33.
ʟxat (-ʟx- + -t), some 86.14; 94.12.
ʟxalwaᵋna, a mythical being.
ʟxā, sometimes 202.10; 206.19.
ʟxā′yats, prairie 88.32; 194.3.
ʟxā′mᴇxk·, *proper name* Beaver Creek.
ʟxā′ʟxaūyaū-, to whip tops; spinning top 36.12; 208.23, 29.
  ʟxā′ʟxaūyaūt, the game of spinning tops 36.12; 208.22, 23.
ʟxau-, to throw 46.4; 72.4; *see* k·!xau-.
ʟxaut-, to drop (*tr.*) 120.7, 12; *see* k·!xaut-.
(ʟxē′xᴇltaūt, the game of grace-sticks 210.18, 19; *see* xeld-.)
ʟxu-, to find 70.11; 74.5.
ʟxuu-, to force, to push 192.21.

ʟxumt-, to tear 72.33.

ʟxu′mta, beaver 52.18; 66.14.

ʟxūs-, ʟxwas-, to come apart, to tear 166.6.

ʟxwala′st, thin, lean 54.7, 20 (-st, *adjectival*).

ʟxwē-, ʟxūi-, to spear 46.5; 58.2.; *see* k·!xwī-.

ʟxwē′ʟxwīyaut, łxwī′łxwīyaūt, the spearing-game 56.25; 148.29, 30.

ʟxsū-, to drop 118.17.

łla′, ʟla′, *particle* it looks like, as if, apparently, seemingly 144.38, 40.

łlaq!, huckleberries.

łla′xus, ʟla′xus, rain 112.19.

ʟlxus-, łlxus-, ła′łxus, to rain 96.23; 112.21

ALPHABETICAL LIST OF FORMATIVE ELEMENTS

[*n.* nominal; *v.* verbal; suffixes marked with an asterisk (*) are elements reconstructed by analogy; those marked with a dagger (†) are formative elements not exemplified in the texts. Prefixes are followed by a hyphen (-), suffixes are preceded by a hyphen.]

-E, *v.* *prohibitive.*
-Em, *v.* *indirect object of second person.*
-Em, *nominal.*
-Em, *suffixed particle* place.
-Emux^{u}, *v.* *indirect object of second person.*
-Emux^{u}, *v.* *passive with pronominal and possessive interrelations of subject.*
-Emts, *v.* *direct object of first person.*
-Emtsux^{u}, *v.* *indirect object of first person.*
-Emtsū, *v.* *indirect object of first person.*
-Emtsx, *v.* he—me.
-Emtsxap, *v.* you—me.
-Emtsxapst, *v.* ye—me.
-Emtsxast, *v.* he—us two (*incl.*).
-Emtsxastaux, *v.* they two—us two (*incl.*).
-EmtsxastiLx, *v.* they—us two (*incl.*).
-Emtsxax, *v.* thou—me.
-Emtsxaxan, *v.* he—us two (*excl.*).
-Emtsxaxanap, *v.* you—us two (*excl.*).
*-Emtsxaxanapst, *v.* ye—us two (*excl.*).
-Emtsxaxanax, *v.* thou—us two (*excl.*).
-EmtsxaxanaLx, *v.* they—us two (*excl.*).
-Emtsxaxanaux, *v.* they two—us two (*excl.*).
-Emtsxał, *v.* he—us.
-EmtsxaLap, *v.* you—us.
*-Emtsxałapst, *v.* ye—us.
-Emtsxałax, *v.* thou—us.
-EmtsxałaLx, *v.* they—us.
-Emtsxałaux, *v.* they two—us.
-EmtsxaLx, *v.* they—me.
-Emtsxaux, *v.* they two—me.
-Emk^{u}, *suffixed particle* downward.
-Emxt, nominal.
-En, *suffixed particle of interrogation.*
-Ent!, *n.* *distributive.*

a-, *demonstrative.*
-a, *v.* *prohibitive.*
-a, *n.* *modal.*
-a, *n.* *verbal noun.*
-a, *suffixed particle denoting command.*
-aa, *v.* *transitive future.*
-a$^{\varepsilon}$t, *n.* *comparative.*
-asī, *n.* *local.*
-al, *v.* *continuative.*
-altx, *v.* *continuative.*
-axa, *suffixed particle* time.
-ā, *suffixed particle of interrogation.*
-āl, *nominal.*
-ai, *v.* *intransitive imperative.*
-ai, *v.* *imperative.*
-ai$^{\varepsilon}$, *suffixed particle indicating command.*
-aisī, *n.* *local.*
-au, *v.* *continuative.*
-au, *n.* *diminutive.*
-aut, *n.* *adverbial of time.*
-autx, *v.* *continuative.*
-auk·, *suffixed particle* inside.
-aux, *v.* *they two.*

-ē, *see* -ī.
-ī, *see* -aī.
-ī, -īi, *v.* *transitive future.*
-ī, *nominal.*
-īst, *v.* *transitive infinitive.*
-aī, *v.* *inchoative.*
-$^{\varepsilon}$aī, *v.* *repetitive.*
-aī, *nominal.*
-yEm, *v.* *transitive.*
-yEm, *n.* *distributive.*
-yEm, *n.* *plural.*
-yEmxt, *v.* *transitive infinitive.*
-ya$^{\varepsilon}$t, *n.* *comparative.*
-yai$^{\varepsilon}$, *suffixed particle expressing command.*
-$^{\varepsilon}$yaī, *v.* *repetitive.*
-yuk·, *n.* *ordinal.*

-ōo, *n.* *plural.*
-ut, *v.* *accelerative.*
-utx, *v.* *accelerative.*
-ust!, *n.* *instrumentality.*
-usx, *v.* *instrumental.*
-uk^{u}, *suffixed particle* away.
-ux^{u}, *v.* he—thee.
-ux^{u}, *v.* *indirect object of third person.*
-ū, *v.* *direct object of second person.*

-ū, *v.* *indirect object of third person.*
-ū, *v.* *neutral.*
-ū, *v.* *accelerative.*
-ū, *v.* *transitional.*
-ū, *n.* *instrumentality.*
-ū, *n.* *plural.*
-ū, *suffixed particle* here.
-ūu, *v.* *transitive future.*
-ūnx, -ūn, *v.* *passive.*
-ūs, *verbal.*
-ūsx, *v.* *neutral.*
-ūsx, *v.* *accelerative.*
-ūsx, *v.* *transitional.*
-aū, *see* -ū.
-aūnx, -aūn, *see* -ūnx, -ūn.
-ūi, *v.* *inchoative.*
-wa, *suffixed particle expressing desire.*
ha-, *locative.*
hak·-, *locative.*

p-, *verbalizing and intentional.*
-p, *v.* you.
-pst, *v.* ye.
m-, *intransitive and continuative.*
-m, *v.* *intransitive future.*
-msk·, *nominal.*

t-, *demonstrative.*
-t, *v.* *auxiliary.*
-t, *v.* *transitive imperative.*
*-t, *v.* *infinitive.*
-t, *v.* *intransitive infinitive.*
-t, *n.* *adjective.*
-tᴇmtsūst, *v.* *transitive infinitive.*
-tᴇmst, *v.* *transitive infinitive.*
-tᴇmst, *v.* *transitive infinitive.*
-tau, *v.* *plural subject.*
-tīst, *v.* *transitive infinitive.*
-tuxt, *n.* *collective.*
-tuxs, *n.* *collective.*
-tūst, *v.* *transitive infinitive.*
-tnx, *v.* *continuative.*
-tx, *v.* *intransitive.*
-txamtst, *v.* *transitive infinitive.*
-txanx, *v.* *continuative.*
-txūst, *v.* *transitive infinitive.*
-txaīst, *v.* *transitive infinitive.*
-txūnx, -txūn, *v.* *passive.*
-t!, *v.* *plural object.*
-ᵋt!, -t!, *n.* *locality.*
-t!ᴇm, *v.* *transitive.*
-ᵋt‘, *noun of agency.*

-n, *v.* I.
*-n, *v.* *passive.*
-n, *nominal.*
-nx, *v.* he—him.
-nxap, *v.* you—him.
-nxan, *v.* I—him.
-nxanaux, *v.* I—them two.
-nxapst, *v.* ye—him.
-nxast, *v.* we two (*incl.*) —him.
-nxax, *v.* thou—him.
*-nxaxan, *v.* we two (*excl.*) —him.
-nxaɬ, *v.* we—him.
-nxaʟx, *v.* he—them.
-nxaʟx, *v.* they—him.
*-nxaʟxap, *v.* you—them.
*-nxaʟxapst, *v.* ye—them.
-nxaʟxan, *v.* I—them.
*-nxaʟxan, *v.* we two (*excl.*) —them.
*-nxaʟxast, *v.* we two (*incl.*) —them.
-nxaʟxax, *v.* thou—them.
*-nxaʟxaɬ, *v.* we—them.
*-nxaʟxaʟx, *v.* they—them.
*-nxaʟxaux, *v.* they two—them.
-nxaux, *v.* he—them two.
-nxaux, *v.* they two—him.
*-nxauxap, *v.* you—them two.
*-nxauxapst, *v.* ye—them two.
*-nxauxan, *v.* we two (*excl.*) —them two.
*-nxauxast, *v.* we two (*incl.*) —them two.
*-nxauxax, *v.* thou—them two.
*nxauxaɬ, *v.* we—them two.
*-nxauxaʟx, *v.* they—them two.

*-s, *v.* *modal.*
-s, *v.* *transitive imperative.*
-s, *n.* *objective case.*
-s, *nominal.*
-sanx, *v.* *past.*
-sal, *v.* *distributive.*
-sal, *v.* *past.*
-saltx, *v.* *past.*
-sau (tx), *v.* *plural object.*
-syautx, -syau, *v.* *retardative.*
-sūwītx, -sūwīx, *v.* *tentative.*
-st, *v.* we two (*incl.*).
-st, *v.* *transitive imperative.*
-st, *v.* *intransitive infinitive.*
-st, *n.* *adjective.*
-stx, *v.* *passive.*
-stoxs, -stuxs, *v.* *passive.*
-sx, *v.* *instrumental.*
-sx, *v.* *reflexive.*
-slᴇm, -sʟᴇm, *nominal.*
-sla, *nominal.*
-slō, *suffixed particle* generally.

ts-, *possessive.*

-ts, *v.* *indirect object of first person.*
-ts, *v.* *modal.*
-ts, *nominal.*
ts- . . . -k·, *n.* *possessive* his.
ts- . . . k·aux, *n.* *possessive* their (*dual*).
ts- . . . -k·iʟx, *n.* *possessive* their.
-tsux^{u}, *v.* *indirect object of second person.*
-tsuxt, *n.* *collective.*
-tsuxs, *n.* *collective.*
-tsū, *v.* *indirect object of second person.*
-tsūst, *v.* *transitive infinitive.*
-tsx, *v.* *indirect object of first person.*
-tsx, *v.* *continuative.*
-tsʟō, *n.* *augmentative.*
-ts!ilautx, -ts!ilau, *v.* *imitative.*

ku-, *demonstrative.*
k·-, *locative.*
k·-, *adverbial.*
k·-, *future.*
-k·, *possessive.*
-k·, *nominal.*
-k·em, *n.* *multiplicative.*
-k·ink·, *n.* *adverbial of time.*
-k·s, *n.* *local of motion.*

q-, *discriminative.*
-q, *nominal.*
x-, *discriminative.*
-x, *v.* thou.
-x, *verbal sign.*
-x, *v.* *intransitive imperative.*
-x, *n.* *comparative.*
-x, *nominal.*
-xamt, *v.* *intransitive infinitive.*
-xamst, *v.* *intransitive infinitive.*
-xat, *v.* *transitive imperative.*
-xan, *v.* we two (*excl.*).
-xasx, *v.* *reflexive.*
-xu, *v.* *continuative.*
-xup, *v.* he—you.
-xupał, *v.* we—you.
-xupaux, *v.* they two—you.
-xupin, *v.* I—you.
-xupiʟx, *v.* they—you.
-xupst, *v.* he—ye.
-xupsta‘ʟ, *v.* we—ye.
*-xupstaux, *v.* they two—ye.
-xupstin, *v.* I—ye.
-xupstiʟx, *v.* they—ye.
*-xupstxan, *v.* we two (*excl.*) —ye.
*-xupxan, *v.* we two (*excl.*) —you.
-xun, *v.* I—thee.
-xus, *v.* *intransitive future.*
-xus, *nominal.*
-xuxan, *v.* we two (*excl.*) —thee.
-xuł, *v.* we—thee.
-xuʟx, *v.* they—thee.
-xwaux, *v.* they two—thee.
-l, *nominal.*
ʟ-, ł-, *verbalizing.*
-ł, -‘ʟ, *v.* we.
-ł, *nominal.*
-ʟī, -łī, *v.* *indirect object of third person.*
-ʟī, -łī, *nominal.*
-łt!ᴇnūt, *v.* *reciprocal.*
-łt!x, *v.* *reciprocal.*
-łnx, -ʟnx, -łn, -ʟn, *v.* *passive.*
-ʟx, *v.* they.
-ʟx, -łx, *v.* *indirect object of third person.*

a, as, is, s.
abalone-shell, sī′qᵘ, xaū′sxaū.
abandon, to, LX-.
abandon hope, to, hints!- īs haiⁿᵋ, hīnts!- . . . -auk· īs haiⁿᵋ.
abdomen, qalō′na.
abode, ītsaī′s.
above, qau′x, qau′xan.
absent, waᵋna′.
absent, to be, pī‘-, paī‘-.
across the ocean, xwe′naya.
across the river, k·aū, k·ū.
action, imī′stis, hīlkwaī′s, lī′qłn.
active, to be, xup-.
address, yEaī′s.
address, to, yās-.
admonish, to, łk·in-.
advise, to, łk·in-.
affirm, to, wust!in-.
after, yai′xtEx, aīs, mis, qōmaᵋts.
afterwards, īs łtōwaī′-slō, qwaᵋma.
again, qalp-.
agree, to, wust!in-, t!ams-.
ahead, qau′wīs, Linhaᵋts-slō.
albeit, lās.
alder, qalxāᵋtsit!.
alder-berries, tsāᵃ′mt.
alive, to be, sālsx-.
all, ā′mta, hamstīᵋ, silku-, qauwāᵋ.
all over, īs qau′waī′-slō, hauᵋ.
allow, to, k·a‘-.
all right, k·eai′sa.
almost, haīⁿk·.
alone, tsaī′sk·!, xamk·!.
alongside, hak·īⁿ′hī.
already, aili′k·ī, nā‘′yEm.
Alsea, Wusīⁿ′.
also, ītaᵋ.
although, lās, lā′k·Ets, lāxs.
always, t!a′nūst, qāᵃ′ltE.
ambush, qalxaᵋyaī′-slō.
American, anᵋūⁿ′s.
amount, mEqami′ntis.
and, ītaᵋ, axa, tem.
anemone, sa′nquk·e.
angry, xa′lxas.
another, qalpaī′xat.
answer, to, wust!in-.
anus, pa′halyust!.
anyway, l·ō′tsū.
apart, to come, xun-, łam-, Lxūs-.
apparently, hata′mE, qa′halt, łla′.
appear, to, uxu-, ōxu-.
appearance, ha′hain, hā′ldEmxus.
approach, to, aūL-, yūł-, tsqēw-, tsqūnku-.
approximately, xe′īLk·e.
April, matsō′kustxusk·ink·, tskō′ltskōlaūk·ink·.
armpits, qa′lqal.
arrival, wulī′s.
frequent, aya′lᵋyaī′s.
arrive, to, wīl-.
arrow, tsī′tsik·!.
arrow-maker, ptsītsk·!aᵋt‘.
arrow point, qēᵋt!.
arrow shaft, mī′kwa.
as, mis, lā′łta.
as before, halā′tsī.
as if, hata′mE, ta′mE, Lla′.
as soon as, xūts.
ascend, to, Lō‘-.
ashamed, to feel, qaml-.
ashes, pīyaᵋ.
ask, to, pxēltsūs-.
assemble, to, k·exk·-.
assembly, k·a′xk·etīs.
assist, to, saw-.
at, īs.
at last, maim-, muⁿ′hū, tem.
at once, hā′ałqa, nā′mk·itxū, qaitī′.
at that time, ta′ming·ink·.
attempt, to, tsim-.
audience, Lha′ldit.
August, mEłqa′łqautxusk·ink·.
aunt, tomi′La, k·i′mił.
autumn, kā′yūk·ink·.
avenge, to, łōt-.
away, to be, pī‘-, paī‘-.
awful, Lpā′lt.

back, the, xū′nts.
backwards, yipaᵋts-slō.
bad, sāᵃ′nqat, qē′nxst, Lpāᵃ′lt, łpilt, łta′hanat.
bad, to be, sānq-.
bad quality, sā′nqatis.
badly, sāᵃ′nqa, ⁱLta′hana.
badly, to fare, mEłīlk·st- . . . -ū īs haiⁿᵋ.
badness, sā′nqatis.
bag, Lk·!ēt!.

bait, kunī′ts!.
bait, to, kūints!-.
bar, a, ya′ka, yaᵋqa.
bark, ʟa′qusin, łō′xłōx.
barrier, ū′yū.
bashful, to be, qaml-.
basket, sa′yū, sya′txuwaū, kā′wil, qōⁿ′tᴇmst!, ʟī′qwayust!.
basket maker, mᴇpsa′yūwaᵋt‘.
bat, wala′k·is.
bathe, to, łtu-.
be, to, īts-.
beach, hak·!ē′tsāl, nᴇqā′xamxt!.
beach, to, tilqu-.
beads, aᵋqayū, tsīl, kumtūi′s.
beam, ya′ka, yaᵋqa.
bear, cinammon, pa′wint.
    grizzly, sū′łn.
    black, kusūᵋtsī.
beard, kqi′nts, k!ins.
beat, to, tsas-.
beautiful, aqāᵋt, maai‘′tsit, mukwa′ntsit.
beauty, aqāᵋtis.
beaver, ʟxu′mta.
because, lā′łta, lā′łtamis, lā′łtas.
become, to, ūtx-.
bed, tsinū′st!, tsk·īt!.
beginning, qamī′n.
behind, haxū′ts, k·!ēts, qōᵋmats, qwaᵋma.
believe, to, k·ts!- . . . -auk· īs haiⁿᵋ.
below, qē′xan.
belt, t!a′mxa.
bend down, to, tsk·īⁿ‘-, tskūnt-.
    over something, to, k·!im-, k·!am.
berries, pᴇnī′k·ʟī.
best, to, hahaw, k!ū-.
bet, ʟqū′xwa.
bet, to, ʟqūxu-.
better, sa′nxuk·e, xē′łtkwa.
big, a′łtuxt, haihayaᵋt.
big, to be, ya‘-.
Big River, Nā′tk·itsʟō.
bind, to, kink-, qinq-, kinku-.
bird, kakā′yaᵋ.
bite, to, pallu-, łkums-.
bitter, qsī′qsōut.
black, tskwī′sist, łkwī′ntsinst, qē′nxst.
blackberries, łaᵋqaᵋt.
bladder, pi′lkauxs, łit.
blanket, tsū′lqu, qaupst!, qampst!.
blind, pxa′stū.
blood, pu′stᴇx.
blood-money, to pay, pt-.
blossom, ła′mxadō.
blow, to (*tr.*), pū‘-, p‘u-.
blow, to (of wind), xūd-, xūxu-.
blue, pā′qst, qōmū′qut.
blueberries, qōn.
bluish, qōmū′qwīm.
board, tqēⁿ′sa, łpā′ka.
boat, kwēᵋ.
bob-tailed, łqa′mlōtsx.
body, hīt.
boil, to, tsīⁿs-, ʟāᵃł-, ʟq-.
boiling food, ʟqē′s.
bone, qē′kus.
booty, pa′mint.
both sides, on, hata′hak·.
bottle, tsilā′ts.
boulder, k·!īl.
bow, mū′kuts!ū.
bow of canoe, kutsī′tsāl.
bow-legged, tshaī′līxt.
bow-string, lā′tū.
box, xōxʟ!.
box maker, pxō′xʟaᵋt‘.
boy, ma′hats, tute′łłi, qwān.
bracelet, spal.
brain, kwi′tskuts.
brass, la′lx, łtsī′yōnalts.
bread, tsisīⁿ′ʟī.
break, to, tk·is-, xun-, łqai-.
break wind, to, piʟ-, xsu-.
breakers, tiya′k·!īyū, tsau′wīyū.
breast, łkwāⁿ.
breath, hāⁿs.
bridle, tsī′pstxant!.
bring, to, spaīt-.
broad, ʟa′xʟaxast.
brother, elder, hāᵋt!.
    younger, mū′tsik·.
brothers and sisters, hulūi′sūu.
brother-in-law, tema′xt, qu′mhat.
brush aside, to, pᴇnhū-.
bucket, puū′yaᵋ, łkwī′łkwinkaū.
buckskin, xa′sil.
build a fire, to, tkᴇłts!-.
builder, mᴇpītsaīsaᵋt‘.
bundle, łku′nkut!īs.
bur, tā′puxk·in.
burn, to (*tr.*), tkᴇłts!-.
burned, partly, tkᴇłts!īᵋst.
burst, to, łtqu-.
bury, to, tsīn-.
but, te′młta, łtāᵃ.
butter, pū′st!.

buttocks, pila′tkwayū.
buy, to, ta‘t-, qłō-.
buzz, to, sīs-, xup-.
buzzard, yāⁿ′ts!is.

calf (of leg), taltsī′s.
call, to, wahau‘-, tqēlk·-.
call by name, to, tk·in-.
calm, alk·tū-.
camas, tsk·ila′mxat.
camp, to, minst-.
cane, ti′nᴇxtsū.
canoe, kwēᵋ.
cap, mayū′s.
cards (dice), tsaū′tsūwaū.
careful, to be, simp-.
carefully, ā′qa, mā′alk·sta, xe′ɪʟk·e, ʟāᵃ′mxa.
carpenter, pxō′xʟaᵋt‘, mᴇpītsaī′saᵋt‘.
carry, to, t!ɪʟn-, spaīt-.
 across shoulders, łq, waaił-.
 off, to, łqam-.
cascade, ī′pstᴇx.
cat, wā′sis.
catch, to, xilt!-, xunt-, łōqut-.
cat's-cradle game, to play, pā′pᴇsxau-.
cat's-cradle game, ʟpā′pᴇsxaūt.
cattle, mᴇk·ē′ltsītū.
caution, to, łk·in-.
cedar, wāł.
 red, sīⁿ′k·ᴇm.
 white, kwā′lᴇm.
ceiling, tsīⁿ′k·e.
certainly, k·e′a.
chain, qā′t!qut!a.
chair, pa′piltkūᵋt!, ka′atkᴇta.
challenge, to, qwilts-.
change, to, ūtx-, taxt-.
change of season, wīl-auk· axa s-le‘wī′.
charcoal, kusildaī′s.
cheat, to, k!ū-.
cheek, kwi′lōʟ.
cheer, to, tsqaūs-.
chew, to, halk!u-.
chicken hawk, qoqō′mūs.
chief, mᴇłana′stīyū, k·eu′ts!.
child, female, pī′yats.
 male, ma′hats, qwān.
children, ła′mxadōo.
chimney, xwēⁿ′sīyust!.
chisel, tsau′tᴇn, qōⁿ′tīyū.
chisel, to, qōⁿt-.
chop wood, to, pxu-.
chunky, k·ōlō′kwiᵋst.
circle around, to, qalqu-.
clams, ʟqū′ma.
 razor, qayaⁿ′kwal.
clamshell, kwīᵋtīyū, xā′lux.
claw, tā′mtᴇm.
clear across, tsqā′mt!a.
climb, to, qt-, ʟō‘-.
close, to, tims-, t!ams-, k·ims-.
 eyes, to, tsqamʟ- . . . -auk·.
close by, aūʟ, tsqūnkwaᵋts-slō.
close here, hūⁿts.
clothes, la′k·a.
club, k!ai′st!.
coax, to, tsūiⁿxu-.
cohabit, to, k‘ū-.
cold, si′lqust.
cold, to be, silqu-.
cold season, silqwī′s.
cold weather, silō′qwīyū.
cold wind, silō′qwīyū.
color, timsaī′s.
Columbia River, Mā′ʟōs.
comb, sā′tīyū.
comb hair, to, st-.
come, to, wīl-, wul-.
come back, to, yāls-.
 near, to, tsqūnku-.
 out, to, ūxu-, k·!il‘-.
 together, to, k·exk·-.
companion, płūi′s.
complete, to, k·ea-.
completely, ā′mta.
consequently, īs ī′mstᴇ.
continually, qāᵃ′ltᴇ.
contract, to, sinptu-.
contradict, to, ɪʟ-.
convene, to, k·exk·-.
cook, to, tsīⁿs-, ts!is-, ʟāᵃł-.
coon, mᴇsūⁿ′q!ustxayaᵋt‘.
copulate, to, tepł-.
correctly, tslaī′qa.
cougar, mᴇqalpaᵋt‘.
cough, to, txūtxū-.
count, to, qlīt-, qlaīt-.
counting stick, qo′īła.
country of the souls, wī′līyū.
cousin, hīyaᵋ.
cover, to, tsīn-, qalxu-.
cover head, to, hūnk·!-.
coyote, mō′luptsinī′sla.
crab, tkwaᵋlī′sla.
crabapple, tskwaᵋk·!.
crack, to, łqt-.
crackle, to, tskōl-.
crane, tska′tina, mᴇk·ɪʟaᵋt‘.
crane, sand-hill, pitskulī′nīᵋ.
crawfish, mukwa′ltsit!.
crawl, to, tsūs-, ts!ūs-.

crazy, to be, q!aīku-.
creator, tī′wīt!.
creek, nā′tk·au.
crippled, tsana′łtik·.
crooked, tskaila′t!ist, li′x·ya$^{\varepsilon}$t‘.
crooked, to be, yulx-.
cross, to, haits-, ʟq!-.
crosspiece, ya′ka, ya$^{\varepsilon}$qa.
crow, āł.
crown of head, tu′lau, lāpa′tsi.
cry, to, ain-, tqaīʟ-.
cup (for cup-and-pin game), tsī′tsiqhanaū.
cup-and-pin game, łtsī′tsiqhanaūt.
cup-and-pin game, to play, tsī′tsiqhan-.
curly, tsila′młtist.
curve of a pot, qalᴇmłaī′s.
custom, qē′k·īyū, lī′qłn.
customarily, k·ᴇts, k·is.
cut, to, simqu-, łqait!-.
  in two, to, ʟam-.
cut in two, łqaya′tist.
cut off, to, tsīq- . . . -uk^{u}, tsaīq- . . . -uk^{u}, łqait-.
  open, tk·il-.
  up, tsilp-.
cyclone, yᴇha$^{\varepsilon}$mīyū.

dance, to, kūit-, kwīd-, k·īl‘-.
dance the murder-dance, to, qat-, mᴇtslax-.
dance the war-dance, to, qtū-.
dangerous, mᴇts!u′lxust, qē′nxst.
dark, qē^{n}′hist.
dark, to be, qamʟ-, qe‘-, qē^{n}‘-.
darkness, qē‘s, qē^{n}‘s, qē^{n}hī′yū.
daub, to, wusn-, tqēk·-.
daughter, pī′yats.
daughter-in-law, ma$^{\varepsilon}$tūn.
dawn, qaī-, qē-.
day, pī′tskum.
day before yesterday, ak·sqa′sk·ī.
daybreak, qaī-, qē-.
daylight, qaī-, qē-.
dead, ha′sk·ist.
dead timber, k!ūi′.
deaf, tkō′ust.
December, pᴇsa′xauk·ink·, pā′pᴇsxaūsk·ink·.
decide, to, t!ams-, k·eaixts-.
deed, hīlkwaī′s.
deep hole, ʟqwē′-slō.
deep place, ʟqwē′-slō.
deer, maha′laītū, ʟahai$^{\varepsilon}$t!.
defecate, to, tswētł-.
dentalia shells, a$^{\varepsilon}$qayū.
depart, to, k·ist-.
deride, to, hahaw-, tīmxum-, tsīqu-.
descend, to, qxenk·s-, qxaīnk·s-.
desire, to, tqaialt-, ai‘ . . . -ū.
despair, to, hints!- īs hai$^{n\varepsilon}$, hīnts!- . . . auk· īs hai$^{n\varepsilon}$, ʟqx- īs hai$^{n\varepsilon}$.
dice, tsaū′tsūwaū.
dice, to throw, kump-.
dice game, łtsaū′tsūwaūt.
die, to, hask·-, qan-.
different, ītsxa$^{\varepsilon}$st, yaī′tsxa$^{\varepsilon}$st, yaī′tsxa$^{\varepsilon}$t, tsāms, tsā′mst, qahal-.
different, to be, ītsx-.
different things, to do, ītsx-.
differently, yaī′tsxa, ma′l‘ya.
dig, to, sp-, sp!-, sipt!-, k·anxu-.
dig fern-roots, to, phūlhum-.
  roots, waūst!-.
digging-stick, qōn.
dip, to, tsku-.
dirt, hū′pyū.
dirty, mᴇtsa′ntsinst.
disappear, to, yihu-, yūx-.
disease, ʟqalhī′sxam, ʟqaldīyaī′s.
dish, nau′tsxamsła.
dismember, to, tsilp-.
dispatch, to, siʟxu-, sik·!xu-, qasū-.
distant, nīsk·.
distinctly, xe′īʟk·e.
distribute, to, pīts-, tsīs-.
diver, yā′łqult!.
divergent, tsā′mst.
divide, to, pīts-, p‘-.
do, to, hīlku-.
doctor, to, mᴇtsimx-.
dodge, to, k·im-.
dog, tsqax, tsqē^{n}x.
door, pᴇnī′k·, tū′msa.
downstream, halī′yū.
downward, qxe′nk·s.
drag, to, xqu-.
dream, sū^{n}′lhak·!īyū.
dream, to, sīlk·!u-, sū^{n}′lhak·!-.
dreamer, mᴇsīlk·!ū$^{\varepsilon}$t‘.
dress, la′k·a, laqs.
drink, a, qō^{n}′t!ᴇmxt.
drink, to, qō^{n}t!-.
drip, to, tsqaīt-, tsqēt-.
drop, to, sūt-, spu-, sipu-, qaitu-, ʟxaut-, ʟxsū-.
dry, ʟowa′qat.
dry, to, ʟōq-, ʟaūq-, kūits-.
duck, kakā′ya$^{\varepsilon}$.
dug place, k·ū′n‘wa.
dump, to, tspui-.
dwell, to, īts-.

dweller, łEyā′tsit, LEyā′tsit.
dwelling, ītsaī′s.

each, hamstīᵋ.
eagle, mukwa′ltsīᵋt‘.
ear, tskwaī′salyust!.
earth, le‘wī′.
earth-people, kla′msLEm, kla′mtsLEm.
east, k·!ēts.
east wind, hak·!ē′ts!īyū.
eastern people, k·!ē′tsit-s-hī′tsLEm.
easy, a′īt.
eat, to, nūns-.
eatables, nū′nsumxtELī.
eaten up, nū′nsist.
eater, mEnū′nsaᵋt‘.
eating-place, pEnūnsaī′t!
edge of sea, hak·!ē′tsal.
eel, mEła′tint, ka′tsits.
egg, k·i′xwalaus.
eight, psinLx łaqai′st.
eighty, psinLx łaqai′stk·em saū′tist.
elbow, tkwEhī′.
eleven, saū′tist tem-axa xamᵋ.
elk, nūns.
emerge, to, k·!il‘-.
encounter, to, tink·-, qōu-.
end, to, wul-, tsqamt!-.
endeavor, to, tsim-.
enjoy, to, łōt!-.
enjoyable, mEłī′ūtst.
enormous, hamstī′t!
enough, to have, tinhu-.
enter, to, sī-, qaa-, k·ilū-.
enter (boat), to, ku-, qu-.
entirely, ā′mta, hamstīᵋ.
escape, to, tsk·ūit-, qal‘k·-.
even, lās, lāxs.
even, to get, łōt-.
even if, lā′k·Ets.
evening, qamłī′s.
every, hamstīᵋ, qauwāᵋ.
everywhere, īs qauwaī′-slō, hauᵋ.
exactly, āᵃ′qa.
examine, to, īLt!-, īlt!-.
examiner, mEī′Lt!īᵋt‘.
exceedingly, īī, yaī′x-auk· īs haiⁿᵋ, tsāᵋhī′sxa.
exclusively, taīk·.
executioner, mEtsī′qtuwaᵋt‘.
expect, to, hant!-.
expert, to be, Lqētk·-.
expose, to, k·im-.
eye, haya′nīyust!, k·!īk·.
eyebrow, x·ī′tsū.
eyelash, tsau′łīt.

face, hainaī′s.
fail, to, mEłīk·st- . . . ū īs haiⁿᵋ, maᵋn-.
fall, to, yaix-, spu-.
fall, to let, sūt-.
fall out (of hair), to, hūiⁿqu-.
fall over, to, tspuu-.
fancy, to, kunt-.
far, nīsk·.
fast, hā′ałqast, haᵋpist.
fasten, to, k·imx-.
fastened, Lī′qxamtELī.
fat, the, pūst!
fat, mā′k·st, silaᵋst, k·ōlō′kwiᵋst.
father, tāᵋ.
fatigue, qalhī′s.
fear, to, t!imū‘- . . . -auk· īs haiⁿᵋ, silu-.
fearful, mEts!u′lxust.
feather, pEłū′‘pEłū, kwī′tsEx, łīqē′s.
feather (of tail), Lī′x(as).
February, wā′sak·ink·, pEsa′xauk·ink·.
feel, to, ‘k·!-, sūⁿq!ust-.
feel of, to, pk-, pkan-, x·ims-.
feeling, x·ā′msxasxam.
female being, mEsha′lsla, mukwaᵋslī, mukwaᵋstELī.
female beings, ma′mkuslī, tsa′sidū.
female organ, spaī′.
fence, ū′yū.
fernroots, hū′lhum.
fetch, to, spaīt-, łipt-.
fetch water, to, tsān-.
few, hīⁿsk·.
few, a, xūs, xū′sī, xūL, xū′Lī.
fifty, sūtāᵃ′stk·em saū′tist.
fight, to, tsxūt-.
fill, to, puu-.
finally, maim-, muⁿ′hū, tem.
find, to, Lxu-.
finger, tsila′‘talyust!
finger (small), qānts.
finger-nail, qwa′nłīyū.
finger-ring, nEhā′tsītan.
finish, to, tsqamt!-, k·ea-, Lx-.
fir, pōqᵘ, k·ēⁿ′hist!
fire, tkEłts!ī′s, Lk·ilī′t!a.
fire-drill, łō′pLpaū.
fireplace, Lk·ilī′t!ayust!
firmament, lāᵋ.
first, qaai′tsk·it, qau′wīs.
first time, hauwī′ist.
fish, tsūdaī′s.
fish in bay, to, tspūitins-.
  at low tide, to, hīts!ins-.
  at night, to, hūⁿsqus-.
  with line, to, tsītst-.
fishline, tsā′tstīyū.

fish-net, tsa′ak·tsik·aū.
fish-trap, k·eaⁿ′łk·ełaū.
fisher, t!a′xwaīł, qł′npayEmxt.
fistful, qwa′nū‘.
fit, to, k·eaixts-, Laamx-.
fitting, xe′Lk·.
five, sūdāᵃ′st.
flame, tkEłłts!ī′s.
flash, to, haᵋyan-, hayaᵋn-.
flea, mi′k·iLX, q!u′lsin.
flesh, hats!ī′lāl.
flint, tsilā′ts.
float, to, tspūit-, tspīdu-, LEait-.
float up, to, ūxu-.
flounder, hulō′hulō, ma′lmī.
flour, tqē′sa.
flower, hālē′txaū.
fly, to, īł-, yał-, tp-.
foam, qwē′nin.
fog, tsqamłaī′s.
foggy, to be, tsqamL-.
follow, to, ūst-, ūstit-, qūm-, Lpūⁿk!ū-.
food, nū′nsumxt, nū′nsumxtELĪ.
fool, to, k!ū-.
foot, yūⁿ′salyust!.
for what reason, īs intsk·ī′s, īs ī′mstE, īs lāᵃ, īs lā′tEq, pā′lEn.
force, tīyu′xsīyū.
force, to, LXUU-.
forehead, tskōlē′.
forest, hatsi′lkᵘ, mu′kūtsīyū.
forget, to, łōūl-.
fork, k·ile′st.
forsooth, pqanī′SEX.
forty, tsu′nk·xak·em saū′tist.
forward, yixaᵋts-slō.
four, tsū′nk·xatsuxt, tsūnk·x-.
fox, pā′yEm, qa′lqus.
  red, t!a′xwaīł.
fresh, saū′łt, sūłtāᵃ′st.
friend, hīyaᵋ, hīᵋye′sa.
frighten, to, iltu-.
frog, wulā′tat.
from across, hak·aū′k·.
from here, hak·īⁿ′k·ī.
from outside, hapE′nk·.
full, puū′t, pūwī′x.
full, to be, puu-.
fun, t!auyaī′s, Lt!awa′īt.
fun, to have, t!au-.
fun, to make, tīmxum-.

gain, tsā′stuxs.
gain, to, tsas-, t!iLX-.
gambler, mīⁿ‘ts!aᵋt‘.
gambling-place, ła′tsxa.
gambling-stick, yāⁿ′hats!īyū.
game, t!auyaī′s, tsasaī′s, Lt!awa′īt.
game of grace-sticks, to play, xē′xeltaū-.
gather (roots), to, pkōtsit-.
gather, to, kulᵋ-, k·exk·-, łqam-.
gathering, k·a′xk·etīs.
ghost, tsaᵋma′sīyū.
gift, pī′tsust!
girl, pī′yats, xū′mstan.
  after maturity, tk·a′mk·ła.
give, to, ī‘-, pīts-, pt-.
give up, LX-.
glad, to be, aūł- . . . -auk· īs haiⁿᵋ.
  to feel, lā′tEq- . . . -auk· īs haiⁿᵋ.
glance, x·ilī′dīs.
glass, hāhī′naū, La′ha.
glue, to, mik·!-.
go, to, ai-, aq-, mūatx-, yāx-, yaix-.
  after water, łtsān-.
  ashore, k·!iq-.
  back, yip-.
  down to river, Lku-.
  downward, qxenk·s-.
  home, yāᵃls-.
  in a certain direction, px·ilmīs-.
  out, k·!il‘-.
  out (of light), tsil-.
  through, kłūit-, qut-.
  toward, p!ēx-.
  under something, stink·-.
go, to, upstream, qul-, q!wēl-.
  west, yikūku-.
  and see, phains-.
goal, xwaᵋyaī′t!.
gone, yai′xtEX, yū′xa, waᵋ, waᵋna′.
gone entirely, ā′mtist.
good, aqāⁿᵋt.
goodness, aqāᵋtis.
good quality, aqāᵋtis.
goose (wild), haha′lū, hāhā′lō, qa′īlt!.
grace-sticks, game of, LXē′XEłtaūt.
gradually, mā′alk·sta.
grandparent, tīt, tīᵋtā, tī′k·ext.
grandson, k·!ēp, k·ēp, k·ep.
grass, sū′lhaᵋk·.
grasshopper, tsimaᵋma′.
grave, li′k·aīⁿs.
graveyard, li′k·aisyaī′t!.
grease, pūst!.
great, hamstīt!.
great deal, mEqamī′nta.
green, pā′qst.
greeting, pīwī′łns.
groins, kuxē′s.

ground, leʻwī′.
grow (*intr.*), to, hauq-.
growl, xāⁿxwa-.
guardedly, xē′īłk·e.
guardian spirit, sūⁿ′lhak·!īyū, ʟhayā′nīyaī′s.
guess, to, yaⁿʻts!-.
guessing-game, ʟᴇyāⁿ′hats!īt.
guessing-game, to play, yaⁿʻts!-.
(I) guess, ʟuū′.
gun, tsī′tsk·!īyust!.

habitually, k·is.
hail, tsīl.
hair, pᴇlūʻ′pᴇlū, ʟō′sin.
half, ʟama′t.
half-burned, tkᴇłłts!īᵋst.
half-emptied, qū′t!ist.
half-torn, tsxūi′tist.
halibut, hulō′hulō.
hammer, tkā′k·īyū.
hand, tā′mtᴇm.
handful, qwa′nūʻ.
hang, to, qal-.
hang around neck, to, ᴋ·īltx-.
hard, pā′ʟk·st.
harm, to, k!ū-, qaiⁿ′ku-.
harpoon, qā′t!ōu.
hat, tskaⁿ′ka.
hate, to, tsīw-.
have on, to, k·ts!-.
hawk, k·eⁿ′hīʟa.
hazelnut, tkwī′m.
he, qa′tsᴇ, qaqa′tsᴇ, qō′tsᴇ, xaqa′tsᴇ.
he who, ata′s.
head, kusi′ntsi, ʟōk·.
head-band, mᴇqaᵋyātū.
hear, to, tsku-.
heart, sā′lsxum, k·a′ltsū.
heat, to, t!īl-.
heaven, lāᵋ.
heavy, qsuū′t.
height, haihayaᵋtis, qau′xatis.
heirloom, hī′hīsxaū, k·ē′k·istxaū.
help, to, saw-.
hence, īs ī′mstᴇ.
here, ha′aits, hak·īⁿ′k·ī, haī′ts, hūⁿ′k·i.
here!, tū, tūts.
hew, to, qōⁿt-.
hey!, ahīⁿ′.
hidden place, qalxūi′-slō.
hide, to, ʻp-, mᴇłant-, qalxu-.
hiding-place, qalxaᵋyaī′-slọ̄.
high, haihayaᵋt, tsa′kułant, qaux, qau′xan.
hill, tsk·īⁿ′tsī.
hind quarters, pila′tkwayū.
hit, to, mᴇʻ-, mᴇʻ-, mᴇhīⁿ-, mᴇk·!īn-.
    on head, kus-.
    with fist, hiłs-.
    with knife, tsʻ-.
    with rock, mᴇk·ais-.
    with stick, paxt!-, quxu-.
hoarse, to be, tsīk- . . . ukᵘ.
hold fast, to, nᴇq-.
hole, sā′ptxus, k·ū′nʻwa.
hole, having a, spaᵋt.
holes, full of, sa′pt!ist.
hook, to, qt!-.
hoop, tskō′ltskōlaū.
hop, to, tsīs-, tsīⁿs-.
horizon, !āᵋ.
horizontal position, to be in, tsk·-.
horn, tsiya′łīyū, k·aya′sīyū.
horse, tawaᵋyū, t!awa′yū.
hot, to be, t!īl-.
house, ītsaī′s.
how?, kwaᵋlaʻ, lāᵃ.
however, te′młta.
huckleberries, łla′q!.
    red, ʟī′k·in.
human being, hī′tslᴇm.
hundred, saū′tistk·em saū′tist.
hungry, to feel, k·īs·kī- . . . -ū, k·aīsk·- . . . -ū.
hunt, to, pxamint-, tᴇxu-.
hurriedly, hā′ałqa.
hurt, to, tsxiłt-, qaiⁿku-.
husband, siᵋt.

I, qan, qa′nhan, qaqa′n, qwo′nhan, xaqa′n.
ice, ʟk·i′mīs.
idea, ta′msa.
if, hak·i′ms, hak·i′msis, s, sis, k·i′msis.
ignorant, to be, tkwam-.
ill, to presage, yeaʻ-.
immediately, nā′mk·itxū, qaitī′.
in, īs.
in case, hak·i′ms, hak·i′msis, sis, k·i′msis.
in this manner, ī′mstᴇ.
in vain, hāᵃ′tsᴇ.
increase, to, mᴇqamin-.
indeed, ā′a, k·e′a.
Indian, hī′tslᴇm.
indicate, to, tᴇsin-.
indignation, ʟa′īsxam.
inhabitant, łᴇyā′tsit.
inheritance, k·ē′k·istxaū.

inland, k·!ēts.
in order that, k·ai′ī.
inquire, to, pxēltsūs-.
inside, ītsaī′s, hatsi′l, hatsi′lkᵘ.
inside, to be, k·ilū-.
insist, to, tīxu-.
intercourse, to have, k‘ū-.
interjections.
    anā′.
    ēē.
    hᴇn.
    hā′ānā.
    hehe′.
    heⁿ.
    hē.
    hū.
invite, to, wahau‘-, walts-.
iron, tsk·ewī′n.
island, ‘tspī′ūtᴇsal.
it, qa′tsᴇ, qaqa′tsᴇ, qō′tsᴇ, xaqa′tsᴇ.

January, k·a′k·imk·tauk·ink·.
jealous, mᴇla′ī.
jeer, to, tīmxum-.
jerk, to, xp-.
jilt, to, māqax-.
join, to, mik·!-.
journey, ayaī′s.
journey, to, ai-, x·ū′lam-.
jump, to, tp-, tsīs-.
July, mᴇtsā′mtxusk·ink·.
June, mᴇha′lk·atxusk·ink·.
just, hī′k·e.
just the same, l·ō′tsū.

Kalapuya Indian, k·!ē′tsit-s-hī′tslᴇm.
kettle, kala′xkala, k·iluwī′yust!
kick, to, stqu-.
kill, to, wīl-, ʟxamn-.
killing-tool, ʟxamā′nīyū.
kind of, hata′mᴇ, mūⁿ′łiī, ta′mᴇ.
kindle, to, tkᴇłłts!-.
kingfisher, mᴇtsādāᵋt‘.
kinnikinnic berries, mᴇk·ī′lhūtī.
knee, haqā′nt!xus, k·i′laū.
kneel, to, tsk·īⁿ‘-.
knife, kwi′tū, k·ī′yaī, qanī′nał.
knock senseless, to, qant‘ū-.
knot (in hair), hūiⁿ′kūis.
knot (in tree), t!ēx, qwa′naha.
know, to, mᴇłān-, ʟqētk·-.

ladder, k·a′k·uhat!.
lair, tsk·ī′t!.
lake, k·!ī′laᵋpī, ʟqō′tsᴇx.
lame, pitkwai′st, tsa′ntkaᵋst, lik·a′yᴇst.
lament, to, milk·īs-, ain-.
land, to, k·!iq-, xku-.
    close to shore, tilqu-.
land-otter, k·ilū′t!in.
landing, k·!iqaī′s.
landing-place, k·!iqaī′s.
large, a′łtuxt, haihayaᵋt, tsa′kułant.
large, to be, hai‘-.
last possession, taᵋyāl.
last thing, taᵋyāl.
last year, ak·sqai′sī.
later on, aīs, ta′mni.
laugh, to, tsīqu-.
launch (canoe), to, ku-, qu-.
leader, mᴇłana′stīyū.
leaf, k·!ē′pau.
leak, to, qaitu-.
lean, px·i′nt, ʟxwala′st.
leave, to, haqu-, k·ist-.
leave (canoe), to, xku-.
leave (shore), to. yikūku-.
left side, hak·aī′k·-slō.
leg, sīyaᵋ.
legend, qē′k·īyū.
lest, hūᵋtsk·.
let, ʟāᵃs.
liar, mᴇk·aī′k·ist.
lick, to, halt!-.
lie, to, tsk·-, qal-.
lie alongside, to, simxu-.
    face downward, pīⁿtq-.
    face up, tqwaixk·il- . . -auk·.
lift, to, t!īʟn-.
light, qē, qē′ya, qēⁿs.
light, łku′xst.
light, to get, qaī-, qē-.
light fire, to, k·imn-.
lighten, to, haᵋyan-, hayaᵋn-.
lightning, hayaᵋna.
like, hata′mᴇ, mūⁿ′łiī, ta′mᴇ, qahā′ns
like, to, tqaialt-, kunt-.
likewise, ītaᵋ, xuna′has.
limb of tree, tsīna′a.
lip, kxai′, qaiᵋ.
listen, to, tsku-.
little, īlāᵋst, īlāᵋtst.
little, a, xūs, xū′sī, xūʟ, xū′ʟī.
little while, a, k·aᵋ, k·aⁿ′tsūs.
live, to, īts-.
liver, k·i′pil.
load, tsūlā′qan, k·ilwī′tū, qā′am.
lock of hair, kwi′k·in.
log, paa′wun, kōts.
long afterwards, īłełī′ts, łtōwaī′-slō
long ago, aili′k·ī, īłełī′ts, qamī′n.

long time, qā^{a}′tsᴇ, qā′tsatis.
look, x·ilī′dīs.
look, to, hān-, hain-, łn-.
  for, x·ilt-.
  for food at low tide, qaiku-.
  in, ilx-.
  like, xal-.
  on, halt-, ʟhald-.
  upward, tqu- . . . -uk^{u}.
looks, ha′hain, hā′ldᴇmxus.
looks like, łła′, ʟla′.
loosen, to, k·ik!u-.
lose, to, mil‘-.
lose hold of, to, tslīku-.
love, to, la′hī-.
lower, to, sūi-.
lunch, mi′łax, miʟx.

mad, xa′lxas.
magic power, sā′lsxum.
make, to, tiūt!hūn-.
maker, tī′wīt!.
male being, qā′alt.
mamma, kōs.
man, qā′alt.
many, mᴇqami′nt.
maple tree, ū′lsin.
March, wā′sak·ink·, tā′psᴋ·ink·, tskō′ltskōlaūᴋ·ink·.
mark, tsa′mtsū.
mark, to, tᴇms-.
marks, yā′tst!.
May, matsō′kustxusk·ink·.
maybe, hī^{n}, hī^{n}hū^{n}′, hū$^{\varepsilon}$tsk·.
me, qwon.
measure, tsimaī′s.
measure, to, tsim-.
meat, hatsī′lāl.
medicine-man, pā′lqa, ts!ōwiya$^{\varepsilon}$tᴇʟī-slō.
meet, to, tink·-, qōu-.
meeting, k·a′xk·etīs.
melt, silxu-.
menstruate, to, tk·aīł-.
menstruation, mᴇtsłaī′qast.
mention, to, tk·in-.
mention name of dead relative, pālau-.
mercy, to show, ʟᴇilk·- . . . -ū īs hai$^{n\varepsilon}$.
merely, tai$^{\varepsilon}$.
message, ildī′s.
messenger, qsa′wa, łaīhī^{n}′sū.
metal, t!īlī′s.
middle, kūk^{u}, k·ū′k^{u}.
middle, in the, hahaī′kwauk·, k·ūk^{u}- . . . -auk·.
middle, to be in, haiku- . . . -auk·, hīku- . . . -auk·.
mind, hai$^{n\varepsilon}$, k·a′ltsū.
mink, pa′ap!.
mirror, hāhī′naū.
mischief, to do, xamk·ink·-.
misfortune, to have, mᴇłīlk·st- . . . -ū īs hai$^{n\varepsilon}$.
miss (mark), to, hīl-.
mist, pilq!, pila′q!.
moist, k·a$^{\varepsilon}$qst.
mole, mᴇkōtalya$^{\varepsilon}$t‘.
money, kumtūi′s, k·i′nwī.
monster, akī^{n}′.
month, ō′xun.
monthly courses, mᴇtsłaī′qast.
moon, ō′xun.
more, hīsx, sa′nxuk·e, k·ē′tk·ē, k·ē′k·ē.
moreover, īta$^{\varepsilon}$.
morning, ʟqē′st, ʟqē′tst.
mosquito, kwīyaī^{n}′tū.
mother, ʟī$^{\varepsilon}$.
motion, to set in, xētsu-.
motionless, ā′lik·an.
motionless, to be, alk·-, alᴋ·tū-.
mountain, tsk·ī^{n}′tsī, ʟowa′hayū.
mouse, mᴇī′ldītū.
mouth, kxai, xama′łīyū.
mouth of river, halī′yū, haluwī′yū, haluwī′kī′k·sīyū, k·!ila′hayū.
move, to, yaix-, aq-, tsī^{n}xu-, x·ilum-.
move up and down, to, hīł-.
movement, x·ilu′mtxasxam.
moving, to begin, xētsu-.
much, mᴇqami′nt, qami′nt.
muchly, mᴇqamī′nta.
mud, la′ła.
mudcat, qalxaī′sla.
multiply, to, mᴇqamin-.
munch, to, ʟqopu-.
murderer, mᴇʟxamnīya$^{\varepsilon}$t‘, ʟxamnī′yūt.
murderous weapon, ʟxamā′nīyū.
muskrat, tsī^{n}′kᴇm.
mussels, ha′ītō, łī′wīs.
my, a′sin, tᴇ′sin, sin, ku′sin.
myth, qē′k·īyū.

name, ʟān, ła′ni.
name, to, tqēlk·-.
narrate, to, āl-.
narrative, qē′k·īyū.
nasty, mᴇtsa′ntsinst, tsilhū$^{\varepsilon}$na.
navel, k·ipl.
near, aūʟ.
near, to be, yūʟ-, yūł-.
necessarily, ta′āxtī, tsqwa.
neck, yā′hal.
needle, ya$^{\varepsilon}$qayū.

neighbor, k·inā′xaīt!. k·aū. k·ū. k·ū′wāl.
nephew, tᴇmā′mis.
Nestucca River, nʟ!hā′ltsū.
net, qā′xat!.
nevertheless, te′młta, l·ō′tsū, łtāᵃ.
new, sūłtāᵋst, saū′łt.
next day, a′ng·ī.
next house, k·aū, k·ū.
next year, qai′sī.
nice, maaī‘′tsit.
niece, tkō′ts, sī′pxan.
night, qamłī′s, qē‘s, qēⁿ‘s.
night owl, ‘wa‘wāᵋ.
nine, xamwaᵋ, xamwaᵋlask· saū′tist.
ninety, xamwaᵋlask·e saū′tistᴋ·em saū′tist.
no, ⁱʟīyaᵋ, waᵋ, waᵋna′.
no matter, lā′xs.
noise, īlī′dīyū, pī′ūsxam.
noise, to make, pīwīsx-.
noisy, to be, pīūsx-, tsāt-.
north, k·a′kᵘ.
north wind, k·ama′sīyū.
nose, tᴇsi′n, kusnū′nhayust!.
not, waᵋna′, ⁱʟīyaᵋ.
nothing but, taīk·.
November, k·ā′txusk·ink·.
now, muⁿ′hū, xuna′, xūnā′, łīts.
number, mᴇqami′ntis.

oak, pō′la.
object of work, tīwī′t!‘wan.
obtain, to, tsīs-, xunt-.
occasionally, īs ʟxayaī′-slō, īs ʟxatowaī′-slō.
ocean, kū′kᵘ, kō′kᵘ, qa′lōs.
ochre, qa′sk·!īm.
October, mᴇła′lq!atxusk·ink·.
odor, qēⁿx, qēⁿxs, qēxs-, qēⁿ′xas.
offer food, to, tipx-.
often, hauwī′i.
old, mᴇha′īt.
old man, mᴇha′īt.
older, qala′xstet.
oldest, qala′xstet.
on, īs.
on his part, xūtsā′·.
on my part, xūtsā′.
once, qaai′tsk·it.
once in a while, amī′ts!ī.
once more, qalp-.
one, qaai′tsk·it, xamᵋ.
one-eyed, tka′hītist.
one side, on, hata′hak·.
one-sided, lix·yaᵋt‘.
onlookers, ʟha′ldit.
only, taiᵋ.
open, to, wa‘-.
open (of anus), to, sa′xt!eł-.
open (eyes), to, hain- . . . -ū.
(mouth), to, ‘p-.
(play), to, halq-.
opinion, mahaī′xasxam-auk· īs haiⁿᵋ, mahayaī′s-auk· īs haiⁿᵋ.
opposite, k·ī′ku.
orphan, mᴇk·aī′nīk·slaū, lᴇqaᵋlqa′yaū.
other, yaī′tsxast, qahal-.
other end, at, k·ī′ku.
other side, k·īⁿ′hī.
other side, on, hak·aū′k·.
ouch! ī, īī.
our, a′łin, tᴇłi′n, kułi′n, ‘ʟin, łin.
our two (*incl.*), a′stin, tᴇ′stin, stin, kū′stin.
our two (*excl.*), ku′xan, xan.
outdoors, pᴇnī′k·.
outside, pᴇnī′k·.
over, s‘ai′x.
over, to go, qt-.
overpower, to, k!ū-.
overtake, to, qūm-.
over there, k·im, k·ī′ku.
owl, day, łaᵋmī′sū, ʟaᵋmī′sū.
own, yuxwī′st.
oysters, k·!ā′wīxāl.

pack, tsūlā′qan, qā′am.
pack, to, łqwaaīł-.
paddle, xwē′xwē, xwī′xwī.
paddle, to, mᴇxai-.
paint, pū′xtsū, timsaī′s, kwaᵋs.
paint, red, qa′sk·!īm.
paint, to, tᴇms-, t!ims-.
pair, a, xe′ʟk·tᴇmxt.
palm of hand, pīl, pi′lauk·.
parent-in-law, makł.
part, to, ik·x-, īk·x-.
part of the body, ha′nak·āl.
partially cut, łqaya′tist.
particles:
    ami′stīs, *particle expressing indignation and anger.*
    īʟ, īʟa, īʟta, *emphatic particle.*
    ha.
    hā.
    hai′ait.
    hī′tᴇ, *particle denoting surprise and wonder.*
    ta, taᵋ, *particle indicating surprise.*
    nī′tsk·xat.
    tsaᵋtī, *particle expressing anger, wonder, and astonishment.*

particles—continued.
tsā′msLī.
qa^{ε}, *particle denoting uncertainty.*
qwā.
xuts.
parting of hair, k·iwai′sEmx.
partisan, a, tsqau′wīs.
partition, tsExaī′.
pass by, to, Līxq-.
patch, a, k·ū′watik·.
path, yā′xalī^{ε}t!.
peck at, to, qalts-.
peek in, to, ilx-.
pelican, mElxamnīya^{ε}t‘.
penis, k·elī′s.
people, hī′tslEm, łEyā′tsit.
people below, kla′msLEm, kla′mtslEm.
perceive, to, hain-, LEais-.
perch, to, tskuł-.
perchance, hū^{ε}tsk·, k·im^{ε}, k·imha^{ε}K·, hī^{n}, hī^{n}hū^{n}′.
perforation in ear, yEk·aī′s.
perform, to, hīlku-.
perhaps, hī^{n}, hī^{n}hū^{n}′, hū^{ε}tsk·, ma′aīLī, K·im^{ε}, k·imha^{ε}k·.
period, qā′tsatis.
permit, to, k·a‘-.
perpendicular position, to be in, qal-.
person, hī′tsLEm.
pick, to, pkūtsit-, łqam-.
pick berries, to, ta^{ε}tsk·-.
pierce, to, kłūit-, qlītū-.
pile, to, tū‘-.
pile up, to, kul^{ε}-.
pine tree, mōlā′xamīyū.
pipe, łk!wa′an.
pitch, Lpā′k·st!, tqaułī′ts!.
pitchwood, Lpā′k·st!.
pity, to have, LEik·- . . . -ū īs hai^{nε}.
place, milhūdaī′s, le‘wī′.
place, to, palL-, pk·!-, s‘-, k·ilū-.
place between teeth, to, łkums-.
place in front, to, qūis-.
plan, ta′msa..
plate (wooden), Lī′qwayust!.
play, to, t!au-.
plaything, t!awa′yū.
please!, ī, ait, hanhū′u, Lā^{a}s.
plenty, qami′nt.
pluck, to, tslōqut-, tslimk·-, łtsimx-.
point out, to, tEsin-.
pole, lā′quns.
poor, puwa^{ε}t.
pot, kala′xkala.
pouch, łamī^{ε}ts.
pour, to, tū‘-, tspūt!-, qut-.
power, tīyu′xsīyū.
powerful, pilskwī^{ε}st.
prairie, Lxā′yats.
pray!, ī, hanhū′u, Lā^{a}s.
prefer, to, tqaialt-.
pregnant, mEqa′aīt.
prepare, to, tīūt!hūn-, tsī^{n}s-, ts!is-, qaī^{n}‘-.
prepared, to be, qaī^{n}‘-.
present, a, pī′tsūst!.
presently, tsłīts.
pretend, to, qa′halt.
pretty, aqā^{aε}t, maai‘′tsit, mā′lūkst, mukwa′ntsint.
probably, hī^{n}, hī^{n}hū^{n}′.
proper names:
Ā′sin.
Yā′La.
‘Wai′dusk·.
Pū‘′wīk·.
Mālē′tst.
Muxā′ment.
Texi′nk·.
Tēū′lsā.
Simtūi′s.
S^{ε}ū′ku.
Tsā′tstaī^{ε}t!.
Ts!ā^{a}m.
Kutā′mīyū.
K·ilxa′mexk·.
Qai^{n}′hausk·.
Qtau′.
Ltōwā′sk·.
property, lā′tEqłāl.
provisions, nū′nsumxt, nū′nsumxtELī.
pull, to, txu-, t!xu-.
pull off, to, tslōqut-.
pull out, to, tslimk·-.
pulling tool, t!a′xust!.
pursue, to, ūstit-.
pursuer, Laū′stitūt.
push, to, tsīxut-, Lxuu-.
push aside, to, pEnhū-.
put, to, s‘-.
put into play, to, halq-.
put on, to, k·ts!-.
put together, to, mik·!-, mk·!-.

quahog, k·ewa^{ε}pa.
quake, to, łqt-.
quickly, hā′ałqa, Lūi′kut.
quiet, ā′lik·an.
quiet, to be, alk·tū-, ta^{ε}muqwa.
quiver, tsīmī′xła, qł′npa.

rabbit, mEyaī′tsxaut, mEtī′yutxaut!ī.
raccoon, mEt!ōlū^{ε}t‘, qā′tsū.

race, ʟku′kumkwaut.
race track, kumū′kwalīt!.
rain, łla′xus, ʟla′xus.
rain, to, ʟlxus-, łlxus-.
raise, to, halsn-.
raise foot, to, kaīkł-.
raise up, to, hat-.
rat, ka^{n}′ha.
rather, mū^{n}′łiī, taha′.
raven, qwula′xt, qūla′xt.
raw, to be, ī′psin-.
reach, to, kul-.
reach out, to, tsila‘t-.
ready, to be, k·eaixts-, qai^{n}‘-, qaī^{n}‘-.
really, mᴇłā′ntᴇʟī.
reason, kwāłn, kwāʟn.
receive, to, xunt-.
recently, hauwī′i.
receptacle, tā′lkust!.
recognize, to, tisl-.
recover, to, xunt-.
red, pa′halt, pā′halt.
refuse, to, iʟ-, īʟ-.
refuse (marriage), to, mā′qax-.
relative, tkinaī′s.
relative (by marriage), hā′kumxus.
relative by marriage after death of person whose marriage established relationship, tskwīts.
remain, to, past-, łᴇmūlt!-.
remnant, pā′stuwī$^{\varepsilon}$t!.
repeatedly, k·ᴇts.
resemble, to, xal-.
reside, to, īts-.
residence, ītsaī′s.
resident, łᴇyā′tsit.
rest, to, hai‘-.
resting on posts, mᴇhī′lqtst!ᴇmxt.
resting-place, tsk·ī′t!.
return, yā′xau.
return, to, yāls-, xam-.
reveal, to, k·im-.
revenge, to, łōt-.
revolver, tsī′tsk·!īyust!.
ride, to, tskūił-, tskūik·!-.
ridge of mountains, tsᴇnī′sū.
right away, aū′łik·, nā′‘yᴇm, nā′mk·itxū, qaitī′.
right side, tsai′hin.
ripe, tsisī^{n}′t.
river. nā′tk·.
road, yā′xalī$^{\varepsilon}$t!, x·ū′lamīt!.
roast on spit, to, tinūtx-, qaxt-.
roasting stick, qwī$^{\varepsilon}$mats.
robin, mᴇła′hatū.
rock, k·īl.
roll, to, qalp-.
roll eyes, to, sī-.
roll up, to, qaup-.
roof, tsī^{n}′k·e.
rooter, tsqau′wīs.
roots, ʟī′qayū.
roots (dug up), waū′st!aūs.
rope, t!a′xust!, tsuwī′x, qalī′, ʟimi′lxwa.
roseate, sa′nquk·e.
rotten, pᴇlā′qt, pi′lqan.
round, ʟimī′t.
rub, to, wusn-, taīʟ-, xaipu-, łpu-.
rudder, sʟīyā′k·īyū.
run, to, kumku-.
run away, to, yihū-, tsk·ūit-, qal‘ᴋ·-.
runner, mᴇkumkū$^{\varepsilon}$t‘, mukumū′kwalya$^{\varepsilon}$t‘.
running, ʟku′kumkwaut.

sail, sūwī′tīyust!.
salalberries, łqa′łqaut.
saliva, tsak·.
salmon, tsūdaī′s.
    calico, hay$^{\varepsilon}$.
    Chinook, mᴇqau′tsqauts.
    old, łke$^{\varepsilon}$yā$^{\varepsilon}$tīyū.
    silverside, pᴇkūi′s.
    steelhead, hunk!$^{\varepsilon}$, hū^{n}′k!.
    trout, q!ulī′s.
salmon berries, ha$^{\varepsilon}$li′k·a, matsō′kus, k·i′paīs.
Salmon River, sī′sinqau.
salmon-trap, mᴇxū′n.
salt, qa′lōs.
sand, nᴇqā′xamxt!.
sand beach, īnaī′s.
sapsucker, k·a^{n}′łits!.
satiated, to be, tinhu-.
satisfied, to be, tinhu-.
save, to, saw-.
saw, ʟika′tīyū.
say, to, īlū-, īltist, īlst-, yās-, yāl-, mayᴇx-.
scalp, kwi′k·in.
scare, to, iltu-.
scoop, to, qwanhut-.
score, to, hū-.
scorn, to, hahaw-.
scratch, to, kūł-.
scream, to, tsqwas-.
screech-owl, yipa$^{\varepsilon}$yūsla.
s′death!, pqanī′sᴇx.
sea, qa′lōs.
sea-gull, k!a′nans.

sea-lion, mᴇhūi^{n}′kūistū, xa′mnī.
sea-otter, mᴇkū′mk^{u}, mālē′tst.
seal, xa′mnī.
seal, fur, kūi′pūna.
search, to, x·ilt-.
season, qā′tsatis.
secluded spot, qalxūi′-slō.
second, qalpaī′xat, qōma$^{\varepsilon}$ts.
secrete, to, mᴇłant-.
see, to, hain-, hān-, ʟᴇais-.
see!, hāl.
seemingly, qa′halt, łła′.
seize, to, tsxul-, xilt!-, łōqut-.
self, yu′xwīs, tsaī′sk·!, xamk·!
send, to, siʟxu-, sik·!xu-, qasū-.
separate, to, īk·x-.
separately, ī′k·xa, xa′mk·e.
September, tā′psk·ink·.
septum, t!a′xus.
set, to (of sun), yikūku-.
seven, xe′ʟk·łaqaī′st.
seventy, xe′ʟk·łaqai′stk·em saū′tist.
sever, to, tsīq- . . . uk^{u}.
sexual appetite, to have, hitu- . . . -ū
shadow, tsa$^{\varepsilon}$ma′sīyū.
shake, to, hīł-, tsī^{n}xu-.
  head, aits-.
sharp, t!ᴇwa′qt.
she, qa′tsᴇ, qaqa′tsᴇ, qō′tsᴇ, xaqa′tsᴇ.
shell, xaū′sxaū.
shinny ball, pū′pᴇnhaū, qa′qalpaū.
  to play, pūpᴇnhau-.
  club, pā′xt!īyū.
  game, pūpᴇnhaūyaī′s, ʟpū′pᴇnhaūt.
  -player, ʟpū′pᴇnhaut.
shirt, hats!īlīyū, qā′qāt!.
shoot, to, tsk·!-.
  at target, qat$^{\varepsilon}$-.
  at target with spears, tsī′tsikhanau-, tsī′tsqau-.
shooting (constant), tsitsk·!a$^{\varepsilon}$yaī′s.
shore, hak·!ē′tsāl, kū′k^{u}.
shore, away from, kū′k^{u}.
shore, on, k·!ēts.
short, łkwīī′ntsinst, łqainū′tsā^{a}nt.
short, to fall, ma$^{\varepsilon}$n-.
shot, tsk·!ī′s, tsk·!aī′s.
should, sis, s.
shoulder, łkwawī′tᴇm.
shoulder blade, ʟpa′xʟpax.
shout, to, haha-, ‘wal‘-, tsqaūs-, qalx-.
shouter, tsqau′wīs, tsqaū′wīs.
shouting, ‘walā′, ‘wa′lhaīt!, pīwī′łns, tsqau′wīs, qalī′x.
show, to, istik·-, ūxu-, ptu-, pt!u-, tᴇsin-, tsin-, k·im-, xat-, łōl-.
shuffle, xāt-.
shut, to, tims-, t!ams-, k·ims-.
  eyes, tsqamʟ- . . . -auk·.
sick, to be, ʟqalt-, łqad-.
sickness, ʟqalhī′sxam, ʟqaldīyaī′s.
sideways, hila$^{\varepsilon}$ts-slō.
sign, tsa′mtsū, yā′tst!.
signal, tsa′mtsū.
Siletz River, nā′tk·itsʟō.
similar, imstī′t.
similarly, halā′tsī, mū^{n}′łiī.
since, mis, lā′łta, lā′łtas.
sinew, hī^{n}q!.
sing, to, tsil‘-, k·īl‘-.
singer, mᴇtsilha$^{\varepsilon}$t‘.
sink, to, siʟ-, sik·!-.
sister, hū$^{\varepsilon}$l.
  elder, sā$^{\varepsilon}$.
  younger, qā′sint, qtīm.
sister-in-law, tema′xt, temxt.
sit, to, pil-, piltku-.
Siuslaw River, Kwas.
six, łaqaī′st.
sixty, łaqai′stk·em saū′tist.
size, haihaya$^{\varepsilon}$tis.
skate, hulō′hulō.
skin, ʟa′qusin.
skin, to, qłnp-, ʟuu-.
skirt, laqs.
skunk, pā$^{\varepsilon}$lis, muxsūi^{n}′stū.
  -cabbage, q!ayū$^{\varepsilon}$l.
sky, qau′xan, lā$^{\varepsilon}$.
slave, psayā^{n}′sal.
sleep, to, atsk·-, atskwīxu-, tsinsu-.
sleepy, to feel, ātskuyuxu- . . . īs hai$^{n\varepsilon}$.
slide, to, sipłu-, sūw-, stilᴋ·-.
slime, nūx.
slink, to, stink·-.
slip, to, sūw-.
slouch, to, stink·-.
slow, mā′lk·st.
slowly, mā′lk·sta, ʟā^{a}′mxa.
small, īlā$^{\varepsilon}$st, īlā$^{\varepsilon}$tst.
small, to be, īl-.
smart (of eyes), to, tsqais-.
smell, qē^{n}′xas, qē^{n}x, qē^{n}xs.
smell, to, ‘k·!-.
smelt, tsalx.
smoke, to (*tr.*), łk!wān-.
smoke, to (*intr.*), xwē^{n}s-.
smoke, xwē^{n}′sīyū.
smoke-hole, xwē^{n}′sīyust!.
smooth, ʟā′xalt.
snag, paa′wun.
snail, pa′lkun, mᴇnū′xstū.
snake, k·inā′q.

sniff, to, hałt-, hak·!t-.
snipe, tsā′lōs, xulpaᵋtsit!.
snore, to, łunq!u-.
snow, t!i′łxus.
so, tem.
so that, k·ai′ī.
soft, ʟoō′kust.
sole, hulō′hulō.
sole of foot, yūⁿ′salyust!.
solely, taīk·.
some, ʟxat.
somebody, ū′k·eai, ūk·, qaū.
someone, sqa′tit, qā′tit.
something, intsk·ī′s, ta′xtī, tᴇq, lāⁿ, lā′tᴇq, nī′i, nītsk·.
sometimes, īs łtōwaī′-slō, īs ʟxayaī′-slō, īs ʟxatowaī′-slō, ʟxā.
somewhere, nā, naᵋ.
son, qwāⁿ, k·īla′.
son-in-law, mūn.
song, tsila′ha, tsilha′, k·ilhī′.
soon, k·i′młī.
sore, a, miltqaī′s.
sore, pi′lqan.
sorry, to be, t!amn- . . . -auk· īs haiⁿᵋ.
sound, ildī′s, īltī′s, haiⁿᵋ, pī′ūsxam.
sound, to, pīūsx-.
sound like metal, to, t!īlīs-.
sour, qsī′qsōut.
south, k·ū′kᵘ.
south wind, xᴇ′łtuxs, xē′ʟtoxs.
spatter, t!ōl-.
spawning-grounds, walt!.
speak, to, āl-, mayᴇx-, ilu-, īlu-, īlt-, īlst-, īltist-, yᴇa-, yās-, yāl-, yōl-.
spear, pᴇsā′x, lā′quns.
spear, to, mᴇk·!īn-, ʟxwē-, ʟxuī-.
spearing-game, ʟxwē′ʟxwīyaūt.
speech, ildī′s, īltī′s, īlī′dīyū, yᴇaī′s, yūl, yōl.
spill, to, tū‘-, tspūt!-, tspui-, qut-.
spin tops, to, was-, ʟxā′ʟxayau-.
spinning top, a, wa′sa, ʟxā′ʟxauyaū.
spinning top, game of, ʟowa′sat, ʟxā′ᵋʟxaūyaūt.
spirit, sūⁿ′lhak·!īyū.
spit, to, stustu-.
split, to, wuq-, tk·il-, tsīł-, ts!īł-, ʟam-, łam-.
spoil, to, qaīⁿku-.
spoon, qā′wīyū, qau′wīyū.
spotted, tᴇkwa′nkust, tā′kutist.
spout, to, xup-.
spread, to, p‘-, łatsx-.
spread, a, ła′tsxa.
spruce, kuxwaā′tū.
squirrel, xałt!.
stab, to, ts‘-.
stagger, to, tilqu-.
stake, tsā′stuxs, xwaᵋyaī′t!, ʟqū′xwa.
stake, to, łqūxu-, ʟqūxu-.
stand, to, płu-, squl-.
stand up, to, tk·-.
star, la′łt!.
start, ayaī′s, xatsuwī′s.
start, to, xētsu-.
starting-point, qaī′.
stay, to, īts-.
stay behind, to, łᴇmūlt!-.
steal, to, k·inst-.
stealthily, ʟā′mxa.
steersman, kwīⁿ′·ts!it.
stick, kō′xᵘ, kū′xᵘ, pō′k·pᴇk·t!, ti′nᴇxtsū.
stick, to, palʟ-.
    in, tukłnu-.
    out, istik·-, īstik·-, ptu-, pt!u-, tsin-.
    up, qūⁿx-.
still, te′młta, yu′xū.
stilt walking, tskwā′tskwahalaūt.
stilts, tskwā′tskwahalaūt.
stomach, qalō′na.
stone, k·!īl.
stoop, to, tskūnt-, k·!im-.
stop, to, alk·-, wīl-, płu-, k·ea-.
store, taha′talīᵋt!.
storm, to, sūslō-.
story, k·ā′k·ᴇmatu, qēk·īyū.
stout, mā′k·st.
straight, ā′qa, tslaī′qa, tslaī′qast, yā′qa.
straighten out, to, tslīq-, tslaīq-.
stream, nā′tk·.
strength, pilskwīᵋstis, qalaᵋtis.
strike, to, mᴇ‘-, mᴇhīⁿ-.
    with rock, mᴇk·ais-.
    with stick, paxt!-
string, tsk·exē′yū, pā′pᴇsxaū.
strong, pilskwīᵋst.
sturgeon, mᴇqaū′t.
submerge, sl-, sʟ-.
-uch, imstī′t, hamstī′t!
such a size!, hamstīᵋt!atis.
such a thing, ī′stᴇkwāl.
suddenly, amī′ts!ī, hā′ałqa.
suit, to, łᵃamx-, ʟaamx-.
suitable, xe′ʟk·.
summer, pī′tskumsk·.
sun, pī′tskum.
supernatural power, sūⁿ′lhak·!īyū.
supply, to, tsīs-.
surely, k·e′a.
surf, tiya′k·!īyū, tsau′wīyū.

surface, hainaī′s.
survive, to, past-, sālsx-.
survivor, pā′stuwī^{ε}t!
suspect, to, paūk·u-.
suspended, to be, qal-.
swallow, to, tku- . . . -uk^{u}.
swamp grass, tsaai′ts.
swan (black), haha′lū, hāhā′lō.
  (white), qō^{n}′q^{u}.
sweat-house, kū′tupa, qā′nū.
sweat-lodge, qā′nū.
swell, to, p‘u-, qūn‘-.
swift, hɐ^{ε}pist, hā^{a}′łqa^{ε}st.
swiftness, ha^{ε}pistis.
swim, ʟpilsu-, łtu-, ʟtu-.
swim (of fish), to, xūp-.

table, pᴇnū′nsaīt!
tail (of fish), sa′qal, sa′qau.
  (of quadrupeds), tsā′mtsū.
take, to, łipt-, łōqut-.
  along, spaīt-, txan-, łqam-, ʟqam-.
  care of, halsn-.
  off, yux-, yūx-.
  out, halq-.
  the lead, ʟin‘-.
  up a game, qalm-.
talk, ildī′s, īltī′s, īlī′dīyū, yᴇaī′s, yūl, yōl.
talk, to, īld-, īlt-, yōl-, yūl-.
tall, a′łtuxt, tsa′kułant.
tally, to, hū-.
tame, sᴇmī′ist.
target, qat^{ε}a.
target for spears, tsī′tsqaū.
terget shooting, ʟqat^{ε}at.
tear, to, tsxūit-, ʟxumt-, ʟxūs-.
tears, kwilkwī^{ε}t!.
teetotaller, mᴇqū′t!isalī′sla.
telephone, īlī′dīyū.
tell, to, āl-, yᴇa-, yās-.
ten, sɐū′tist.
terrible, hamstīt!, xalxsɐ^{ε}st.
that is, as, tas, kus, kwas.
that much, hī′tᴇqłns.
that one, ata′s, antū′u.
that there, antū′u.
the, as, tas, s, is, kus, kwas.
thee, nīx.
then, mu^{n}′hū, tem.
there, k·im.
there!, hāl.
therefore, īs ī′mstᴇ.
they, silku-, qa′tsiʟx, qō′tsiʟx.
they two, qō′tsaux, qa′tsaux.
thick, mᴇłā^{a}′nt.
thigh, wu′lhaīs.
thimbleberry-bush, muū′lqayᴇm.
thin, px·i′nt, silō′kut, tsilu′xt, ʟxwalạ′st.
things, lā′tᴇqłāl.
think, to, ma‘- . . . -auk· īs hai^{nε}, tx- īs hai^{nε}, t!x- īs hai^{nε}.
thirsty, to be, k·ikau- . . . -ū.
thirty, psi′nk·!ᴇxk·em saū′tist.
this, tas, kus.
this here, anhū′u.
this kind, hamstī′t!
this my, a′sin.
this one, anhū′u, was.
this our, a′łin.
this our two, a′stin.
thou, nīx, qanī′x, xaqanī′x.
thought, hai^{nε}, mahaī′xasxam-auk· īs hai^{nε}, mahayaī′s-auk· is hai^{nε}.
three, psinʟx.
throw, to, pilts!-, tsx·ip-, ʟxau-.
throw grace-sticks, to, xeld-.
throw into fire, to, t!ī‘-.
throwing the dice, łtsaū′tsūwaut.
thunder, yū′ltsuxs.
thunderbird, yū′ltsuxs.
thus, ī′mstᴇ.
thy, ham, xam, tᴇha′m, kuha′m, kuxa′m.
tie, to, kink-, qinq-, kunk^{u}-.
  hair in a knot, hūi^{n}ku-.
  to a string, tsipstxan-.
tide, ʟō′nʟin.
tight, to be, ʟīq-.
tightly, łī′yᴇqa.
timber, mu′kutsīyū.
timber, dead, k!ūi′.
tired, to be, qal‘-.
tired feeling, qalhī′s.
to, īs.
tobacco, k·ī′ū^{n}sa.
tobacco-pouch, k·īyū^{n}′salyust!.
to-day, tas łīts, tsłī′ts.
toe, tsi′lxastum.
together, k·a′xk·e.
toilet, pkō′sxat!.
token, tsa′mtsū.
to-morrow, a′ng·ī, aīs a′ng·ī.
tongue, stila′k·ayust!.
tools, tsimī′xayū.
tooth, t!ᴇli′l.
top, qaux.
top, to be on, tskūił-, tskūik·!-.
topple, to, tspuu-.
torch, qē.
torchlight, qē′ya.

torn, tsxū′tit.
touch, to, yaq-, ‘k·!-, pk-, pk·!-, x·ims-, ɬtsimx-.
tough, pā′ʟk·st.
tracks, yai′xaīᵋt!.
tradition, k·ā′k·ᴇmatū, qē′k·īyū.
trail, yā′xalīᵋt!.
trample, to, yu‘wat!il-.
trap, tā′tk·aū, tᴇ′xwa.
trap, to, tᴇxu-.
travel, to, x·ūlam-.
  about, yūku-.
  in water, tsqainu-.
tree, kōts, kō′xᵘ.
tremble, to, tsīⁿxu-, tsaīⁿxu-.
tribe, milhūdaī′s.
tribesman, tkinaī′s, k·inā′xaīt!.
trick, to, k!ū-.
trip, ayaī′s.
trousers, sīyaᵋyust!.
trout, pᴇnī′ts!ī.
truth, xeʟk·ī′i.
truth, to tell, xeʟk-.
truthful, xe′ʟk·.
try, to, tsim-.
tule reed, inī′yū.
turn, xuna′, xūnā′.
turn, to, t!ī-.
turn back, to, yip-, xam-.
turn into, to, ūtx-.
turn over, to, k·ī‘k·s-, ɬīlxu-, k·!ilxu-.
turn over on back, to, qaxt!-.
turns, to take, taxt-.
twelve, saū′tist tem-axa xe′ʟk·.
twenty, tsūm saū′tist.
twice, tsum, ts!um, tsūm.
twins, xe′ʟk·tᴇmxt.
twist, to, yulx-.
two, xe′ʟk·.

ugly, mᴇtsa′ntsinst, sāᵃ′nqa, sāᵃ′nqat, qē′nxst.
ugly, to be, sānq-.
ulna, lower end of, k·īwā′pā.
Umpqua, Tqulmaᵋk·.
uncle, maternal, t!āᵃtsa, tāts.
uncle, paternal, sīpk·.
uncover, to, halq-.
under, qē′xan.
underneath, qē′xan.
understand, to, tsku-, ʟqētk·-, ɬqētk·-.
underworld, wī′līyū.
unfasten, to, k·ik!u-.
universe, le‘wī′.
unleash, to, k·ik!u-.
untie, to, k·ik!u-, ʟku-.
until, aīs.
up, qaux, qau′xan.
upon, īs.
upright position, to be in, pɬu-, squl-.
upset, to, tspui-.
upside down, k·īⁿ′hī.
upstream, hatō′qwīyū, tō′qwīs.
urge, to, tsūiⁿxu-.
urinate, to, pkōs-.
urine, pkōs, pkūs, ɬō′qwa.
usually, k·ᴇts, k·is.
utensils, tsimī′xayū.

vainly, hāᵃ′tsᴇ.
valuable, mᴇayai′st.
various, ītsxaᵋst, yai′tsxaᵋst, yaī′tsxaᵋt.
variously, yaī′tsxa.
velocity, haᵋpistis.
very, tsaᵋ, tsāᵃ′mᴇ.
very much, yaī′x-auk· īs haiⁿᵋ, tsāᵃ′mᴇ, tsaᵋ, tsāᵋhī′sxa.
very well, k·eai′sa.
village, taha′talīᵋt!, ɬᴇyā′tsit.
vine maple, tk·!ē′lyᴇm.
vision, ʟhayā′nīyaī′s.
visit, to, p!ēx-.
vomit, to, xwas-.
vulture, mī′q!u.
vulva, spaī′, xa′lxas.

wade, to, k·iɬ-, k·iʟ-.
wagon, hūⁿ′qutxayū.
wail, to, ‘ain-, ‘wal‘-, milk·īs-.
wailing, ‘walā′, ‘wa′lhaītᵋ.
wait, to, hant!-, mānt-.
wake suddenly, tsaīⁿxt-.
wake up, to, ʟqu, ʟqōu-.
walk ahead, to, ʟin‘-.
  around, tskwahal-, qwul‘-.
  behind, ʟpūⁿk!u-.
  on stilts, tskwahal-.
  in a circle, qalqu-.
  to and from, ɬimku-.
  upstream, qōl‘-.
wall, le‘wī′yust!.
war, nᴇka′xus.
warfare, nᴇka′xus.
warm, to be, pīɬu-, tqulk·-.
watch, to, halt-, psank·tsū-, tai-, pqaitxan-.
water, k·i′lū.
water receptacle, k·iluwī′yust!.
waterfall, ī′pstᴇx.
waves, kwīxa′līyū.

we, qa′nha‘ʟ, qa′nhał, qwo′nha‘ʟ, qwo′nhał.
we two (*incl.*), qwo′nhast, qa′nhast.
we two (*excl.*), qa′nxan, qwo′nxan, xan.
wear, to, k·ts!-.
weasel, sū′stsᴇmxt.
wedge, k·iłaᵋ, k·iʟaᵋ.
weep, to, ain-, tqaīʟ-.
weight, k·ilwī′tū, qsūⁿ′wīs.
well, āᵃqa, xe′īʟk·e, xe′ʟk·.
well, to be, aq-.
well!, aū.
west, kū′kᵘ, kō′kᵘ.
west wind, hakō′kwīyū.
wet, k·aᵋqst.
whale, ma′lkuts, ma′lkwits, xa′mnī.
what, nītsk·.
what?, intsk·ī′s, tᴇq, ta′xtī, nī′i, nī′tsk·ᴇ, lāᵃ, lā′tᴇq.
what!, hauā′.
what kind, iltqaᵋt.
what manner, iltqaᵋt.
wheel, tskō′ltskōlau.
when, aīs, mis, nāmk·.
whence, qaik·, hak·nī′k·eai, hanī′k·eai.
whenever, nāmk·.
where, nak·, nāk·, nā′k·eai, nā, naᵋ, nik·, na′k·eai.
while, a, qāᵃ′tsᴇ.
whine, to, hyaᵋq-.
whip, yī′ptsīyū.
whip tops, to, ʟxā′ʟxaūyaū-.
whirl, to, ʟim-.
whisper, to, hīw-, hyu-, xais-.
white, kwa′xalt.
white, to be, pahal-, ʟpāal-.
white man, anᵋūⁿ′s.
who, ū′k·eai, ūk·, was, qaū, qaū′k·eai.
whole, hamstīᵋ, qauwāᵋ.
wholly, ā′mta.
why, pā′lᴇn, qailāᵃ′.
wife, mukwaᵋslī, łā′qs.
wild, xalxsaᵋst.
wildcat, yaⁿ′qu.
willow, tsqalī′m.
win, to, tsas-.
wind, sūwī′t, xū′dīyū.
windfall, kulᵋaī′s, k!ūi′.
window, hāhī′naū.
wings, tā′ps.
winnings, tsā′stuxs.
winter, silqwī′s, qala′msk·ink·, qala′minsk·ink·.
wish, to, ai‘- . . . -ū, hūk·ts-, psūł-, psūk·!-, tqaialt-.
with, īs.
without, yū′xa.
without cause, muk!wā′łnīsla.
witness, to, halt-.
wobble, to, łᵋalal-.
wolf, mᴇpxamintxēᵋt‘, qatsī′līᵋ.
woman, mᴇsha′lsla, mukwaᵋslī, mukwaᵋstᴇʟī.
woman in the woods, ʟxalwaᵋna.
women, ma′mkuslī, tsa′sidū.
wood, kō′xᵘ, kū′xᵘ.
wood-chopper, pxū′yaᵋt‘.
woodpecker, k·aⁿᵋk·.
woods, mu′kutsīyū.
word, ildī′s, iltī′s, yūl, yōl.
work, tīwī′t!‘wan.
work, to, tīūt!hūn-, tsimx-.
world, le‘wī′.
would, k·ᴇts, k·is.
wound, miltqaī′s, tā′nxtsīyū.
wound, to, miltq-, tsxiłt-.
wrap, to, qaup-.
wren, kusū′saū.
wrestling, tsxwā′tsxwataut.
wrist, tokłinaī′s.
writhe, to, tslnp-.
wrong, łta′hanat.
wrongly, ‘ʟta′hana, łta′hana.

Yahatc, yā′xaik·.
Yakwina, yaqō′n.
yard, tsimaī′s.
ye, nī′xapst, qanī′xapst.
year, wulī′s.
yell, qalī′x.
yell, to, tsqaūs-, qalx-.
yellow, pūkwa′lt.
yellow-jacket, laᵋwus.
yes, ā′a.
yesterday, ak·sa′ng·ī.
yet, yu′xū.
you, nī′xap, qanī′xap.
young, hauwī′it.
younger, mᴇna′tet.
youngest, mᴇna′tem, xuma′tsit.
your two, pstin, tᴇ′pstin, ku′pstin.
yours, pin, tᴇpi′n, ku′pin.

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